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THE THEOSOPHIST

A

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

CONDUCTED BY

H. P. BLAVATSKY.

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THE THEOSOPHIST

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THE THEOSOPHIST.

BOMBAY, OCTOBER 1ST, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

THE OCTOBER AND NOVEMBER ISSUES OF THE FIRST Volume having been reprinted, new subscribers who wish to have their year begin with October, 1879, will now be charged annas eight additional to cover the extra cost of the republication. Those who order their subscriptions to date from December, 1879, or any later issue, pay Rs. 6 only.

OUR SECOND YEAR.

Like all other pleasant things, our first year's relationships with the THEOSOPHIST's subscribers have terminated; and, thus every engagement assumed by the proprietors of the magazine under the contract 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 attempt made within our own recollection, the successes are sos 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. Though our first year began in uncertainty, it has closed 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 hesitation in promising that the THEOSOPHIST for 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 THEOSPHIST 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 was, therefore, the last that was sent to our last year's 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 to subscribe 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.

SUPERSTITION IN ESSEX.—The London *Times* says that at the Dunmow Petty Sessions, on Tuesday, Charles and Peter Brewster, father and son, labourers, were charged with misbehaving themselves towards Susan Sharpe, wife of an army pensioner, living at High Easter, in a manner likely to lead to a breach of the peace. The evidence showed that the defendants were under the impression that the complainant was a witch, and they wanted to put her to the test by throwing her in a pond to see whether she would sink or float. They affirmed she had bewitched the younger defendant and his wife, causing the furniture in the house to be disturbed, their domestic animals to die, their bed to rock like a swinging-boat, and a shadow in the "shape" of the complainant to appear in their bed-room. The elder defendant had visited certain reputed "cunning" men and women in the villages around with a view to baffle the supposed witch's evil designs, but without effect—they could get no peace. The chairman observed that such things as the defendants had done might have led some years ago to a serious riot. They would be bound over to keep the peace for six months. (This was far less troublesome for the Judge than to study the elements of psychological science. —ED. THEOS.)

EDUCATION IN ITS PRESENT AND FUTURE ASPECTS.

BY G. WIESE, ESQ.

If we draw the balance of the total results of our present educational work in England and the West (European Continent) the fact will be evident, that we have made progress only in industry, wealth, knowledge and science; but *none* in wisdom and morals!

The number of stragglers in the ranks of our educational army is enormous. At least, fifty per cent. of our able-bodied and able-minded young soldiers of knowledge and science are constantly lingering behind in the rear and leave a small minority of their brave comrades alone to fight in the brunt of the battle for human progress. A large majority of these stragglers appear to have found no aim and purpose for useful activity in life. They cannot, or will not get on, and thus finally they derive no good. Why? asks the reader. Because their *education* has been *defective!* Because they are sadly *ignorant* of even the *first principles* of the spiritual nature of man and its wants. A great many of them have no moral hold, no proper sense of duty or honour, but are slaves of habit and low enjoyments; in short, they are adorers and slaves of matter. Of *spirit*, they generally know so little that they do not even believe in the existence of their *own*,—which, of course, must be pardoned in the case of those that are so poor in spirit. But why have they not risen to a higher level of intellectual and moral condition? Because they have had no able teacher to show them how to acquire and keep such higher knowledge and gifts!

Physical knowledge and science has been put into the foreground at modern schools and universities. Young intellects and memories have been drilled and stuffed with an immense quantity of minor and retail matter in nature, of little or no practical use to the enlightenment and progress of mankind,—whilst total ignorance prevails about the *highest laws* and principles, on which the development and prosperity of their own spiritual nature depends. Why? Because their teachers knew nothing about it themselves, or did not even believe in the existence of such principles when they were told. Our systems of modern education have led to the neglect of the development of independent thought and spirit and to the putting aside of wisdom and virtue, as things of *no material*, and altogether problematical, value.

To change this unsatisfactory condition, and to bring to the front the majority of stragglers now in the rear, we must put the two unjustly-banished royal sisters of science, viz., wisdom and virtue, again into their rightful dominions, and at her head. No attention should be paid to the rage and noise of the *savants* of the so-called "exact" Natural Science, and of the rest of the "worshippers of matter," and disclaimers of "Spirit." They will soon be quieted, for their primitive weapons are no match for ours. We can drive them home to their swamps, where they may continue to feed upon reptiles, physically and spiritually. The result will be a great boon to mankind. It will cause a general progress in the "right direction," and a great economy of time, trouble and material for the welfare, not only of pupils and teachers, but of *all*. It will save many parents from endless grief, many youths from bodily ruin and spiritual misery, who, without a moral hold, are constantly exposed to the danger of being

corrupted, body and soul, through the bad influence of the false materialistic doctrines now afloat and believed in by modern science, and in modern society. This just alteration in our public and private systems of education and instruction will bring forth a more enlightened, virtuous and happy generation. Science will then flourish much better than it does now, where a few scientific sportsmen do, as if they alone had the license of hunting on the vast domain of science, and the right to treat any other honest man that crosses their path on it, like a poacher. Higher and nobler aims will then be discovered, striven for and reached by man, leading to an increase of human progress in spiritual and material wealth, that our philosophers never dreamt of.

[Continued from the July number.]

A GLIMPSE OF TANTRIC OCCULTISM.

BY BABU BARADAKANTA MAJUMDAR.

The third cell, called navel or Manipur lotus above the second lotus, in the region of the navel, is blue like the cloud, having ten petals symbolized by the ten letters, da, dha, na, ta, tha, da, dha, na, pa, and pha, bearing nasal sounds. The Yogi must realize the triangular discus of fire in it, as well as three fire seeds called Swastika outside the triangle.

Within this lotus the Yogi must then contemplate the four-armed god of fire, bright as the rising sun, mounted on a buffalo. On his lap, red like a vermillion, is a Rudra, having three eyes. His body is covered with ashes. This old Rudra is the creator and destructor of the Universe. With one hand he deals out bounty and with another intrepidity.

Within this lotus is a four-handed black-coloured goddess called Lakshmi, who wears a red cloth and many ornaments, and is crazy.

The fourth cell, called Anáhata Padma above the third cell, in the heart, bright as the Bandhuka flower, is a cell symbolized by twelve letters from ka to tha. It is called Anáhata Padma. Within this cell is the smoke-coloured hexagonal air-ventricle (वायो मंडलं).

Within the above-named lotus is the essence of air mounted on a black antelope; its colour is smoky and it has four hands. Within the essence of air is *Isa*, white as goose, dealing out bounty and intrepidity with the two hands.

Within this lotus is the three-eyed *Kakini*, bright like lightning, wearing a necklace of bones, and holding in her four hands a snare and a skull.

Within the pericarp of this lotus, bright as millions of lightning is a three-eyed *Sakti* (negative force.) Within this Sakti is a gold-coloured *Siva* (positive force) called Bána. His head is like a full-blown lotus.

The fifth cell called Bisudha Padma in the guttural region, is a smoky lotus, having sixteen petals of the colour of *Bignonia Indica* symbolized by sixteen vowels. Within this cell is a circular etherial region *(Nabho mandalam)* bright as the full moon. This ether is the essence of Akás, represented as mounted on a white elephant.

The *Sidhas* say that within this etherial region (which is represented as holding a snare, a hook, benediction and intrepidity in its four hands) is a five-faced, three-eyed, ten-handed *Siva* called *Parva Déva*, wearing a tiger skin, and having his body *inseparably associated* with *Girija* (negative force).*

There is a goddess, *Sákini*, in this lotus, holding a bow, an arrow, a snare and a hook in her four hands. Her colour is red. Within the pericarp of this lotus is a spotless disc of the moon, which is the vestibule of final emancipation.

The two-petalled lotus † called Agná.—Between the eyebrows is situated a lotus called *Agná* having two petals, symbolized by the letters *ha* and *ksha*. It is argent like the moon-beams and is the place of communion of Yogis. Within this cell is a six-headed goddess, named *Hákini* of the colour of moonbeams; she holds in her four hands books, a skull, a musical instrument and a rosary.

Within this cell is situated the mind, which is known to be subtle; and in its pericarp is the phallus of *Siva* called Itara. This symbol of Siva is bright as electricity. It illuminates the mind of men with the true knowledge of God, and is the primordial symbol of the Vedas *(Om)*. The Yogi must contemplate it by and by with a steady mind.

The ascetic who can realize in his mind the mysterious powers lying in this cell is able to pass into other bodies and becomes omniscient and seer of all. He lives long and becomes possessed of the power of creation, preservation and destruction. At the extremity of this cell, that is, a little above the eye-brows, is the seat of the intellect.* Above the intellect is a crescent, above which is a dot, symbolized by म्, and near it (the dot) is a *Siva*, bright as the moon.

Concentrating the mind at this place the Yogi with the help of air can realize the illumination of his soul.

The seat of the Universal Infinite Spirit, seer of all, is in the brain (at the mouth of the Sushumna nerve where the two brains meet, and over which the Brahmins keep a long braid of hair to remind them of the *Paramapad)*. The Yogi must carry his intellect to that point, where his luminosity excels the sun, the moon and the fire; and this divine light illuminates the whole human organism from the brain to the mundane discus in the first cell.

The Yogi who breathes his last in communion with this divine light, being freed from his mortal environments becomes commingled with the Universal Infinite Spirit (never again to suffer the pangs of birth and death).

Half of the great vocal *Siva* described above as situated at the foot of the dot is to be considered as the place of the dissolution of the element of air.

The sixth cell, called thousand-petalled lotus at the top of the *Sankhini* † nerve and of the great vocal *Siva* described above, is a vacuum (region of Ether or Akas) where there are a couple of dots (fissures ?). Below these dots is the sixth cell, blown topsy-turvy.

Great effulgence pervades this lotus. Within this effulgence is a triangle bright as electricity, wherein is a very secret vacuum (etherial region of the encased soul ?) adored by the immortals.

It is told among the *Sidhas* that in this vacant place dwells the great *Siva*, whose form is etherial (Akásic), and who is the destroyer of ignorance and illusion. Ever and ever does this great *Siva* impart nectar and instructions of self-knowledge to the Yogi. It is the creator of all objects and the fountain source of happiness.

The *Sivaites* call this etherial region, the seat of *Siva*; Vaishnavas call it, *Vishnu Dhám*; some call it *Harihara-pada*; *Saktas* (worshippers of *Sakti* or force) call it *Devisthán*; the lovers of duality call it the foot of *Hargouri*; and the Munis and philosophers call it the pure place of *Prakriti* and *Purusha* (negative and positive powers or attributes co-incident, co-eval matter and the abstract, superincumbent Universal Infinite Spirit).

The man who can concentrate his mind at this place of divine illumination, conquers birth and death and is not bound to any place—heaven, earth or the nether worlds. He becomes possessed of all the psychic powers; he can soar in the air and his word never fails.

There is a phase of the moon ‡ in this cell, like the roseate sun of the morning possessed of sixteen attributes

---

* The two forces, positive and negative, are distinctly set forth in the foregoing systems, but in the fifth cell they are described as blended into one integral whole.

† This is not properly an independent force-centre—situated as it is in the forehead, between the eye-brows, it is strictly speaking, a part of the sixth cell.

* The reader of Hindu philosophy must be well acquainted with the difference between *Mana* and *Buddhi*.

† The tenth psychological nerve.

‡ The moon is the symbol of the *Ira* nerve. I think this place of the moon is another fine nerve, conductor of transmundane forces.

and is as fine as the hundredth part of a string of the stalk of lotus. It is soft as electricity and its face is turned downwards.

Within the above-mentioned phase of the moon is another phase called Nirvana. It is as fine as a thousandth part of the human hair and as luminous as twelve suns. Its form is crescent-like, and is brittle, (*i. e.* its luminosity is not always visible; it appears and disappears from time to time). It also gives animation to living objects.

Within this place dwells the force called Nirvana, whose effulgence transcends tens of millions of suns. She is as fine as a ten-millionth part of the human hair. She is the mother of the three universes, and from her is incessantly flowing the nectar (of true happiness). She is the *Jiva* (life?) of all objects and she imparts true knowledge to the Yogis.

Within this Nirvana force is the seat of *Siva* (positive force), who is pure and eternal, and accessible to deep meditation. *Munis* call it *Brahmasthan*; Vaishnavas call it *Vishnupada* and some philosophers call it *Hansa*. In fact it is the illuminator of the way to salvation, yearned after by Yogis.

The Yogi, who has well practised *Yama*, *Niyama* and other physical and mental disciplines preparatory to yoga and who has received instructions from his *guru*, should know *Kulakundalini* by Hunkar *. He should then free her from the attacks of air and heat to which she is subject. He should then make her pass through the *Siva* described in the first cell and conduct her through *Brahmarandhra* (aperture between the two brains) to the sixth cell in the brain.

This pure force *kulakundalini*, piercing the positive forces in the first, fourth, and the two-petalled cells, and passing through all the centres of *force-evolution* joins the sixth centre or cell in the brain. As soon as the Yogi discovers her within himself his way to salvation becomes open.

The wise Yogi should bring the *kulakundalini* and his psychic faculties† to the etherial region of *Siva* in the sixth cell, and there immerse in deep commune.

When the *kulakundalini* drinking nectar at the etherial region returns by her path to the first cell, it is then that the yogi becomes well acquainted with the nature of all the forces dwelling in this miniature universe, the human body.

Rajshahye in Bengal,
2nd August, 1880.

JOHN GRANGER, WHO RESIDES NEAR MILTON CENTRE, Saratoga county, missed the family cat from his premises about three weeks ago. Imagine his surprise when, at the end of three weeks, Mistress Pussy returned to the domestic hearth, bringing with her a family of five little chickens. These she cared for with maternal tenderness, covering her little brood at night and devoting to them every possible attention. At the end of a fortnight the little family was thought by its strange protector to be able to battle alone with the stern realities of life, and, discharged from her care, they are now as rational and well-conditioned chickens as the county affords. But the end was not yet with this chicken-hearted cat. The owner of the animal, entering his barn a week ago, found the four-footed poulterers' friend in a hen's nest, endeavouring with all the "henergy" of her nature, to impart to an egg the genial warmth which is effectual in the process of incubation. To lend dignity to the operation, Mr. Granger put five more eggs under the remarkable quadruped, and upon these the cat has since sat, leaving her charge for only a few minutes at a time. The strange sight has attracted many spectators, who eagerly discuss the effect upon the price of barnyard fowl if the extraordinary behaviour of this cat should become catching. Pussy's chicks are peeping.—*Troy Times.*

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* The Tantrik mystic syllable ह्रीं.

† The Sanskrit word is *Jiva*; but I think it is not used to mean the encased soul. The etherial region in the brain, it would appear, is the place assigned by mystics to the soul, which, though encased *pro tempore*, is in fact the Universal Infinite Spirit itself. Emancipation is nothing more than the breaking up of the mundane case that environs it, and yoga is the means to effect the dissolution of the various attributes forming the psychic body.

[Continued from the September number.]

A TREATISE ON THE YOGA PHILOSOPHY.

BY N. C. PAUL, G.B.M.C., SUB-ASSISTANT SURGEON.

The following words are endowed with the property of inducing sleep, by diminishing the exhalation of carbonic acid:—Soham, Om, Bam, Lam, Ram, Yam, Bam, Ham, &c., &c. The word Om, which, for one, has the property of diminishing the quantity of carbonic acid evolved from the lungs during a given time, is employed to designate the Supreme Being. The pronunciation of this word, which prolongs the Kumbhaka, or interval between an inspiration and expiration, is monopolized by the Bráhman tribe of the Hindus. A boy put himself to sleep, says Dr. Radcliff, by pronouncing the word *cup* 450 times. Any word which prolongs the Kumbhaka (interval), when pronounced slowly and distinctly, may be selected as a hypnotic word. Such a word is *cup*, the pronunciation of which threw the Christian boy into a condition of hypnotic sleep. Japa is one of the most essential ceremonies of Yogís. Counting their rosary is also a very common practice of Yogis. The aërial Bráhman of Madras, who practised the suspension of breath (pránáyama), counted his beads while he maintained the aërial posture, with his hand resting upon a Yoga-danda or staff; and Parama Swatantra Purushánanda Brahmachárí, who practised Yoga towards the latter end of the eighteenth century at Benares, and slept upon a bed of iron spikes, was given to counting his beads. Amongst the orthodox Hindus the counting of the sacred beads leads to indigestion and costiveness. Many of the noted Japís of Benares cannot digest more than eight ounces of solid food, which is usually dál and átá.

When the same air is breathed more than once, the quantity of carbonic acid in the expired air is increased. Allen and Pepys state that air passed nine or ten times through the lungs contains 9·5 per cent. of carbonic acid.

Mr. Coathupe found the average quantity of carbonic acid in air where warm-blooded animals had been confined until they were becoming comatose, to be 10·42 per cent., whereas, if they were allowed to remain in it until they had become asphyxiated, it contained 12.75 per cent.

The act of breathing the same air more than once is known to the Yogís, who call it the Pránápána Yoga. This is one of the easiest methods of effecting self-trance. Whatever tends to increase the absolute quantity of carbonic acid evolved from the lungs, induces the system to absorb a proportionately increased quantity of oxygen in a given time. For every grain of oxygen that is absorbed, 2·54391 grains of normal blood are decomposed.

Animals which breathe rapidly, consume much oxygen, exhale much carbonic acid, and possess a higher temperature than those which breathe more slowly. The temperature of a child, whose respirations are more frequent than those of an adult, and who can less easily bear hunger, is 102·5 F.; and that of an adult, who requires less nourishment than the former, is 99.5 F. A bird dies from want of food on the third day. Its heat is 106° to 109.' The serpent, which, when placed for an hour under a receiver, consumes scarcely so much oxygen as to enable the resulting carbonic acid to be detected, lives for three months, and even longer, without food. The Yogí, like the serpent, endures the privation of air, water, and food, by diminishing his respirations through the practice of Hatha and Rája Yoga, of which a full account will be given in the sequel.

Comment.—Dr. Tanner of New York, who has set himself to prove "that it is possible to do without any food—sustaining the body on water and air only for forty days and forty nights," is said by the American papers to have been suggested through a reference to the duration of Christ's temptation in the wilderness. But this special number of "forty days" is older than Christianity, and was practised by more than one pre-christian ascetic, on the strength of ancient pathology which knew the limit of man's endurance and had well calculated the powers of the vital organs. Beyond—no man, unless he is in a complete state of hybernation, can go. Thus, is the extreme limit to the Jain fast prescribed as "forty days;" and we hope to furnish an unimpeachable proof in some future number

that there are here, in Bombay, men who practise and carry out this forty days' fast successfully. We know personally two such fanatics. A month earlier our statement would have been not only questioned but positively denied, "as the opposite of Dr. Tanner's theory has been stoutly maintained by the orthodox American physicians."

According to the Hindu Rishis, there are five stages of the suppression of respiratory movements. They are as follows: 1. Pránáyáma; 2. Pratyáhára; 3. Dhárana 4. Dhyána; and, 5. Samádhi.

The following table shows the duration of the inspiration, interval, and expiration, of each of the above stages of the suspensation of the respiratory movements.

DURATION, IN SECONDS.

	Inspirations.	*Interval.*	*Expirations.*
Pránáyáma,.....	12 seconds.	324 seconds.	24 seconds.
Pratyáhára,.....	do.	648 do.	do.
Dhárana,.....	do.	1296 do.	do.
Dhyána,.....	do.	2592 do.	do.
Samádhi.....	do.	5184 do.	do.

THE NORMAL NUMBER OF INSPIRATIONS DIFFERS, IN DIFFERENT ANIMALS, AS SHOWN BY THE FOLLOWING TABLE.

Names of Animals.	*Normal number of inspirations per minute.*
BIRDS.	
Pigeon	34
Common fowl	30
Duck	21
Heron	22
MAMMALIA.	
Monkey	30
Man	12
Guinea pig	36
Dog	28
Cat	24
Goat	24
Rabbit.....	36
Horse	16
REPTILE RACE.	
Tortoise	3

Of all the above animals the tortoise has the least respiration. It is endowed with the power of supporting the abstraction of atmospheric air and of enduring a suspended respiration (Pránáyáma). It also lives to a great age. One instance is recorded of a tortoise having lived 110 years.

Comment.—We believe this period underrated. At Colombo, Ceylon, we were shown in a garden a gigantic land turtle, about five feet long and three-and-a-half wide, which—if we have to believe the inhabitants—has lived in that place and known the Dutch in its palmy days. But this is not yet scientifically proved to us.

The tortoise is more tenacious of life; it is notorious for enduring long abstinence, and is composed and tranquil in its manners and habits. It can refrain from eating and breathing for a great part of the year. This animal retires under ground about the middle of November, and comes forth again about the middle of April. It, therefore, sleeps five months in the year; and during this long hybernal repose it neither breathes nor eats. It sleeps a great part of the summer, it retires to rest before every shower of rain, and does not move at all on wet days. When it first awakes from its winter sleep it discovers but little inclination for food, but in the height of summer it grows voracious. As the summer draws to a close, its appetite, however, declines, so that for the last six weeks in autumn it hardly eats at all. Milky plants are its favourite nourishment. It is, further, insensible to severe wounds.

Comment.—When Dr. Tanner had fasted for over twelve days, some interesting experiments were made by the physicians to determine whether or not his sensibility was diminished. Says the *New York Tribune* of July 8:—

"The æsthesiometer was employed, an instrument consisting of two sharp points which are arranged at right angles to a graduated scale upon which they can be moved backward and forward. This was applied to Dr. Tanner's feet, legs, hands, and arms. He was almost invariably able to tell whether one point or two had been applied, even when they were very near together. He distinguished distances as small as three-eighths of an inch, and the opinion of the physicians was that his sensibility had not diminished."

Had the physicians gone on with these experiments, they would have probably ascertained that he gradually became quite insensible to physical pain.

The Lacerta Palustris is another animal of a similar nature. This creature lives on insects, and hybernates like the land turtle. Common salt is highly poisonous to it, and it dies on being immersed in salt water. It is remarkable for reproducing different parts of the body when deprived of them by accident. I believe this circumstance first attracted the attention of a European medical practitioner in Great Britain, who discovered the new plan of treating Phthisis pulmonalis by enjoining abstinence from common salt. It is by observing a diet similar to that of this reptile, that the Yogís of India have learned the hygienic property of abstinence from common salt. Many faqírs of India abstain from common salt for years together.

The winter dormitory of a Yogí may be compared to the hybernaculum of a land turtle. The Himalayan marmot, which has a small respiration, hybernates five months in the year. Its respiration is very nearly suspended during hybernation. The evolution of carbonic acid ceases with the subsidence of the animal heat to that of the atmosphere. And to this circumstance the endurance of the total abstraction of atmospheric air, and of food and drink, may be fairly attributed.

Amongst the circumstances which favour hybernation the chief are as follows:—

1.—Abstinence. This renders the system more susceptible of the influence of cold; it induces the loss of animal temperature, which subsides to that of the external atmosphere, and produces sleep. Religious fasting has been practised by most nations from the earliest times. Pythagoras fasted for no less than forty days, and Christ abstained from food and drink for as many days together.

Fasting is a common practice amongst the Hindus. Widows of the superior castes, who are forbidden to marry are enjoined to fast two days every month, in addition to other fasts, which are oppressively numerous in India, and more especially at Benares, the focus of Hindu superstition.

Comment.—Simple justice compels us to remind the reader that rigid fasts do not pertain merely to "Hindu superstition." The Roman Catholics have as many, and more than one community of monks—especially in the East—in their incessant endeavour to "subdue flesh," adds to such fastings self-torture in the way of hair cloth, and constant flagellation. In India, Native Christians and Roman Catholic converts are made, as a penance after confession, to whip themselves in the presence of their priests till "the blood trickles in torrents," according to the expression of an eye-witness who saw the scene but a short time ago.

A faithful Hindu widow, who observes all fasts prescribed by the *shástras* and abstains from the indulgence of sexual appetite, generally enjoys good health; and instances of longevity amongst abstinent and continent Hindu widows are not very uncommon at Benares. The longevity of Hindu widows is, in fact, proverbial. It were, indeed, to be desired that the moderation in diet which ensures long life, should be practised by Europeans visiting India, as such persons fall, in great numbers, victims to repletion.

2.—Sheltered situations, as caverns, burrows, &c. &c. These secure hybernating animals from extreme vicissitudes of weather. The guphá, or subterranean retreat, of

an Indian Yogí is nothing but an imitation of the winter hybernaculum of the land turtle. The gupha is as indispensably necessary to the Yogí for the practice of Yoga as the cavern is for their winter rest to some of the hybernating animals.

3.—A state of rest or repose is indispensably necessary to hybernation. Many insects reduce their number of respirations by a state of repose. A Yogí who practises suspension of the breath, resorts to tranquil postures, called the Siddhásana and Kamalásana,—the influence of which on the expired air may be more readily imagined than described. A German physiologist alone could do justice to them, by analyzing the air contaminated by a Yogí accustomed to sit in one of these postures for more than twelve hours in the day.

4.—Confined atmosphere also conduces to hybernation. This is better secured by burrows and caverns, which the hybernating animals construct with such ingenuity as to allow of no free ventilation. The Yogí's gupha is so constructed that there is no ventilation, and no disturbance from light and sound.

5.—Non-conductors of heat are essentially necessary to hybernation. Hybernating animals in general make use of hay, straw, cotton, wool, dry leaves of various plants, &c. &c., for beds, in order to prevent the radiation of the earth's temperature. A Yogí, imitating them, prepares his beds from kus'a grass, cotton, and the wool of sheep.

6.—Aliments. The softest vegetables and the lightest animal food are indispensably necessary to hybernation. According to the Hindu Rishis, the chief aliments that conduce to human hybernation are rice, wheat, barley, múng (Phaseolus mungo), milk, sugar, honey, ghí, butter, &c. In addition to the foregoing aliments, a Yogí indulges in the following vegetables :—Boerhaavia diffusa alata (Punarnavá), Jussieu repens, (Hilamachiká), Chenopodium album (vástuká), Cassia sophera (kálakásundá), Amaranthus spinosus (kánttánatiyá), and Tricosanthes Dioica (Pátola). Of pungent aliments he takes only ginger. He regards common salt as highly prejudicial to health. He abstains from this condiment all his life. He also abstains from acid and pungent articles of diet. Flesh, fish, wine, oil, mustard, onions, garlic, and carrots are forbidden to such as intend to lead a religious, moral, intellectual, or hybernal life. Rice, barley, and wheat constitute the chief articles of food of some of the burrowing animals that pass the winter in a torpid state. The marmot, which is distinguished for its long hybernal sleep, is extremely fond of milk. The badger, which passes the greatest part of the winter in a half torpid state, is fond of honey. The turtle, which abstains from eating and breathing for a great part of the year, is fond of milky plants, such as lettuce, dandelions, sow thistles, &c. &c. The Lacerta Aquatica, which is noted for repairing the loss of its legs, tail, and eyes, and which hybernates, dies when immersed in salt water.

From the above observations it is quite evident the Yogí's selection of aliments has been the result of ages of observation of the habits of temperance amongst torpid animals.

Comment.—The well-known peculiarity of the serpent to live for months together without food, and to cast off its skin, or to rejuvenate ; and, its extreme longevity having suggested to the ancient naturalists and philosophers the idea that the secret and instinctive habits of the ophidians might be tried upon the human system, they set to watching, and found that invariably before retiring for the cold season into its hole, the serpent rolled itself in the juice of a certain plant which it did by crushing the leaves. This plant—its name being a secret among the Rája Yoga— brings on without any elaborate preparation or training for the occasion as in the case of the *Hatha* Yoga— a dead coma, during which all the vital functions are paralyzed and the processes of life suspended. The Yogas have learned to regulate the duration of this trance. As, while this state lasts, no wear and tear of the organs can possibly take place, and hence they cannot "wear out" as they slowly do even during the natural sleep of the body, every hour of such a state generally produced towards night and to replace the hours of rest, is an hour gained for the duration of human life itself. Thus the Raja Yogas have been sometimes known to live the double and triple amount of years of an average human life, and occasionally, to have preserved a youthful appearance for an unusual period of time and when they were known to be old men—in years. Such at least is *their* explanation of the apparent phenomenon. For one who has seen such cases and assured himself that the assertion was an unimpeachable *fact*, and who, at the same time, utterly disbelieves in the possibility of magic, whether divine or infernal, unless the existence of its wondrous phenomena can be accounted for on the principles of exact science and shown as due to *natural* forces, cannot well refuse to listen to any such explanation. It may be but little plausible, and the probabilities against the advanced theory seem great. Yet—it is not one *utterly impossible* ; and this, till we have a better reason to reject it, than our simple ignorance of the existence of such a plant—must be considered sufficient. How often exact science is led astray by its dogmatism is once more proved in the following defeat of the orthodox "regular" physicians, as noted by the *New York Tribune* and in the same case of Dr. Tanner.

Another account, issued on the 7th July states :—"Dr. Tanner claims that the crisis is past. No severe craving for food was experienced this morning. Should none make itself felt the test will hereafter devolve entirely upon the ability of the vital organs to maintain their functions without food. One physician expresses the opinion that Dr. Tanner will suddenly become delirious after the twelfth or thirteenth day. Following that event he may die at any moment from lock-jaw or convulsions of the muscles. He might be resuscitated if his condition were discovered in time, but the chances would be against him owing to his excessive weakened condition. The principal change to-day in his condition is a decline in temperature, it being 98·25 at six P.M. If it falls five degrees more the result will be fatal. The doctor is still resolute and hopeful."

* * * * * *

And yet the telegram from New York given in our last number announcing that Dr. Tanner has gone without any food for *forty* days and has survived———is there !

(*To be continued.*)

MAROTI BABA'S WONDERS.

BY G. S. KHAPARDE, ESQ.

When setting out last from my native place for Bombay, I observed to my friends and relations, who had come to the station to see me off, that as it was very hot, I was likely to be very thirsty on the way. Immediately one who will form the subject of this memorandum, stooped down and picking up a few pebbles from the graveled platform, and holding them a moment in his closed hand, changed them into four large balls of sugar of two different kinds—one, used by us to satisfy hunger, the other, to quench thirst. This startled some but not many, for he is well known in those parts to be a great Yogi or "magician"—in the better and revived sense of the word.

I have known him upwards of five years, with exceptionally good opportunities of observing him night and day. He made a stay of a few months with us, hence my knowledge and the confidence and certainty with which I can afford to speak of him. Many stories are current about him, and are universally believed. I will, however, content myself with giving a few of them, the instances having mostly happened under my personal observation. They also admit of easy verification. One has but to go to Umrawati, in the Berars, and see my father, Mr. Srikrishna Narahara, or Mr. Devidaspant Bhow, and he will be enabled to converse personally with the Yogi.

Once he was standing near a large well at Elichpur with some few friends, including myself. One of them had two nice silver boxes (tavits) of curious workmanship, and he produced them to be shown to Maroti Bábá (this is the ascetic's name) and asked him to take care lest they fall into water. Thereupon the Bábá told him to throw them into the water. He hesitated, but was finally prevailed upon to do so ; and apparently had no reason to repent, for within a few seconds, the Bábá asked him to feel for them in his (the owner's) own pocket, which he did, and found the identical boxes.

The Extra Assistant Commissioner at Karanja, nearly forty miles away from Umrawati, was anxious to see the Bábá, and wrote many pressing letters of invitation to him, but all in vain. It, however, happened that one of the parties in a civil case before him, mentioned the Bábá as one of the witnesses. The Munsiff was highly pleased at this unexpected chance of obtaining his attendance. A legal summons was issued and duly served, but the Bábá refused to go. He was now at Umrawati. His friends represented to him the dangers of disobeying a summons, but despite these repeated representations and remonstrances, he put off going from day to day, until at last the very day appointed for the hearing of the case arrived. Even then he was inexorable, and his friends gave up the matter in despair, with an inward trembling for the consequences. On the appointed day, the Bábá, as usual, breakfasted at 10 A.M., with his friends, and then sat down to his wonted work of meditation, with great ease and composure. Upon this the friends remarked that it would have been infinitely better for him to have gone, but as it could not now be helped, they would seek out a legal practitioner to see if the consequences might be avoided. On hearing this the Bábá roused himself, took his turban and said that he would go. The distance was mentioned to him, and the impossibility of crossing it urged, but to no purpose. He was seen to go out of the front door, but further on, none could trace him. A few days after they heard that the Bábá duly attended the Court on the same day, and at the same hour, at Karanja.

Once he happened to meet the Deputy Commissioner of Nagpur, who having previously heard of his "supernatural" doings, begged him to favour him with an exhibition. Upon being answered in the affirmative, and asked what he wished to see, he said that he would like to pluck mangoes from the Nim tree before which he was standing. The Bábá said "certainly; this is not difficult. Pluck as many as you like!" and straightway everybody saw that in an instant the tree in question had become thickly laden with nice, eatable mangoes. This Deputy Commissioner was an English gentleman.

Once the Baba was asked to cause to appear some edible substance that should be in such a condition as to show that it must have been instantly brought from a great distance. The questioner mentioned a peculiar sweetmeat that is made in Surat and nowhere else, and asked that he might have some hot from the cooking pan. At once the wonder-worker put his hand under his garment and handed the thing demanded and hot, as had been asked. This respected and extraordinary man appears to be not more than 25 or 30 years old, but he is known to be far older, and his oldest friends have remarked no change in his face or person since they have known him. His father before him was a Yogi, and the son in his youth showed no signs of his subsequent pious self-abnegation; but just before the father's death, he called his son to his side and conversed with him in strict privacy. When the parent had breathed his last and the rites enjoined by religion had been observed, the present Bábá left home and was seen by no one for above twelve years. When he returned he had become an ascetic and began showing the marvellous psychic powers above indicated. How he learned the secret or from whom, no one knows, for upon his experiences during the period of his absence from his home and friends he has ever maintained strict silence.

Parel Hill, Bombay, August 1880.

A SOCIETY, CALLED THE ARYAVATSAL SOCIETY, HAS BEEN formed in Kuntiyana, Kattywar, and has adopted the following sensible rules:—

(1). To devote an hour every morning and evening to meditate upon the Divine Spirit in a secluded spot and perfect calm state of mind, passing all the time in holiness.

(2). To speak always the truth, knowing that our conscience is a witness to all our actions.

(3). To eat, drink, &c., with all men, bearing well in mind the fact that all were alike when they were born, and to regard all mankind as one brotherhood.

(4). Not to commit adultery or give way to lustful desires; in short, to gain mastery over the passions of the body.

(5). To be simple and regular in eating and drinking, in wearing clothes and speaking and in all habits.

(6). Not to use intoxicating liquors or drugs.

(7.) Not to tease or kill any animal, knowing well that all are alike, the creatures of one God, and that others feel the same pain as ourselves.

(8.) To be honest in all our dealings, and never to have recourse to lies or to fraud.

(9). To remember all our evil actions and to try to be free from them.

(10). To avoid the company of immoral persons.

(11). To abstain from early marriage.

(12). To consult our conscience as to what is right and what is wrong, and then to adopt the proper course which intuition may dictate.

(13). To be kind to the poor and to assist them in proportion to our means.

[Continued from the May number.]

THE NATURE AND OFFICE OF BUDDHA'S RELIGION.

BY THE RIGHT REVD. H. SUMANGALA, F.T.S.

(*Sammā Samādhi*). *Right Meditation.*

The devotee who is desirous of entering into meditation has various ways of doing it, but as Pathavikasina is the first course, I shall here explain the manner in which this process of meditation is practised. This is done by calling to our mind the existence of the earth. The individual who may have practised meditation in a previous existence finds it comparatively easy in the present one. This process of meditation is generally practised by the devotee, expressing the determination that he *will* by this meditation free himself from decrepitude, death, &c., and *will* attain the primary stage of meditation. Thus determined, he procures a quantity of earth of reddish colour found at the bank of rivers and frames a circular structure (Kasinamandala) in a retired spot, such as a jungle, a cave, or a shed covered with boughs, near the abode of an ascetic. The clay of which this structure is made must not be blue, entirely red, yellow, white or variegated in colour. The structure may either be portable or fixed. The portable structure is made by daubing the earth ground into a fine paste on the cloth fixed on a square frame of sticks. The fixed structure is made thus. A certain number of sticks is fixed into the ground and encircled with bark. The enclosure is filled with earth, the surface levelled and daubed with the paste prepared as stated above, and a circle drawn with a circumference of one span and four inches. This being constructed in a secluded spot, the devotee bathes, takes his breakfast, and after some rest, retires thither and in a sitting posture on an elevation of one span and four inches from the ground, and at a distance not further than two-and-a-half cubits from the Kasinamandala, brings to his mind the folly of hunting after sensual pleasures and the sublimity of the destruction of desires and determines by the observance of precepts of Buddha and other sublime teachers to rise above all worldly cares and attain Nirvana. With such a firm determination he should without an effort direct his eyes on the structure before him as lightly as if he was looking at a mirror. This should be repeated as often as possible, and in this way the eyes should be fixed on the structure for a short time and then closed, facing it all the time. This is to be repeated until the Uggaha Nimitta (the sign that this stage of meditation is attained) becomes apparent. Being thus engaged in meditation he must have in mind a word expressive of material earth which should be repeated often and often. The Pali words are Pathavi, Medini,

&c., &c. These or any other word that can with convenience be uttered, ought to be repeated by the devotee. Pathavi is desirable. Repetition or practice will soon lead the devotee to the attainment of his object. After repeating the word hundreds of times, he sees this circular structure before him even when his eyes are closed. This is a sign that Uggaha Nimitta has attained. At this stage of meditation, desires begin to cease and the devotee is on the right track towards the attainment of Samadhi. He should then return home. Here the Mandala will appear to him and if it does not, he should go again to the place, and once more recover this power. Whilst engaged in these devotional trips he has to provide himself with a light, a pair of sandals with soles, and a walking stick. When this stage of meditation is attained, it is to be understood that he has succeeded in the conquest of sensual desires. Obstructive sinful desires will be checked, wicked and sinful thoughts subdued and Patibhága Nimitta will show itself and the sight of the Kasinamandala will afford greater pleasure.

(To be continued.)

THE GOD OF THE UPANISHADS.

BY JOGINDRA NATH BOSE.

The great philosophical subject of thought and speculation that engaged the closest and the most serious attention of the wisest, the best, and the purest of Aryan Rishis of ancient Aryavart was God. To pry into the hidden depths of Divine Nature was the absorbing pursuit of the holiest Aryan sages of antiquity. It would not be a violation of truth to assert that the only nation on the face of the earth that used to study the Incomprehensible Creator with real enthusiasm and devotion was the Hindu Aryans. Their continuous researches into this subject were crowned with great success, hardly attained by other nations; for the fruits of these researches, as have been handed down to us, clearly show how very perfect and sublime was their knowledge of God. The Aryan conception of God is the soundest, truest, most philosophical, and, I may add, scientific that has ever been formed by any portion of mankind. I think it is the highest, the noblest, the most sublime, and the most perfect conception that man has ever formed of the Supreme King of this mighty, illimitable, and boundless Empire—the Infinite Universe. In this essay it will be my humble endeavour to represent this Aryan conception of God as briefly as I can.

The Aryans taught of God as the cause of all that exists—the Cause of all Causes—the First Cause—the only Creator of the Universe.

" ततोयदुत्तरतरं तदरूपमनामयम् ॥ "

" He who is the Cause of all Causes is without any appearance, and free from diseases."

" ततः परं ब्रह्म परं बृहन्तं. "

" The Supreme Spirit—*the cause of the universe* is the greatest of all."

" द्यावाभूमी जनयन् देव एकः " ॥

" The Lord who is the only one without a second—hath created the firmament and the material world."

"स तपोऽतप्यत स तपस्तप्त्वा इदं सर्वमसृजतयदिदं किञ्च॥

" The Lord thought of creating the universe, and He by the force of his thought created all that exists."

The Aryans did not believe in the eternity of matter—in the co-existence of God and matter. They taught that matter was created by God and that it was never uncreate. They sang;—

" इदं वा अग्रे नैव किञ्चिदासीत् । सदेव सोम्ये दमग्र आसीदेकमेवाद्वितीयम् । सवा एष महानज आत्माऽजरोऽमरोऽमृतोऽभयः ॥ "

" Nothing of this Universe existed before. Before creation, existed God alone who is True, one only without a second, and without birth. He is the great spirit. He is without decay, immortal, eternal, and fearless."

The Vishnu Purana says:—

" When there was neither day nor night, neither earth nor sky, neither light nor darkness, when there was nothing that could be seen or felt by the physical senses or the faculties of the mind, there existed the One Great Being—God."

The Aryans taught that the Lord God needed not the help of matter to create this universe. He brought into existence the vast universe unaided. He thought of creating the Universe and immediately He created it, or, to express in Biblical language, the Lord said—Let there be *universe* and there was universe.

" स तपोऽतप्यत स तपस्तप्त्वा इदं सर्वमसृजत यदिदं किञ्च."

" The Lord thought of creating the universe and by the mere power of his thought He created all that exists."

The Aryans taught that all that happens in the universe, happens through the fear of the Lord; that is, they happen according to the laws established by Him.

"भयादस्याग्निस्तपति भयात्तपतिसूर्य्यः ।
भयादिन्द्रश्चवायुश्च मृत्युर्धावति पञ्चम : " ॥

" On account of fear for God the Lord the fire burns, the sun shines, and the clouds, the wind, and death, do their duties."

The Aryans taught that God is the Mighty Ruler and Governor of the Universe.

" सर्वस्य वशी सर्वस्येशान : सर्वस्याधिपति : ।"

" Everything is under His control; He is the Ordainer and Master of all."

" एषसर्वेश्वरएषभूताधिपतिरेषभूतपालः ॥"

" He is the Lord of all, the Master of all, and the Supporter of all beings."

" सएषसर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति
यदिदं किञ्च."॥

" This Supreme Spirit is the Ruler and Master of all. He governeth all that is in this universe."

" ईशान भूतभव्यस्य"

" He is the ruler of the Past and the Future."

The Aryans taught that God not only rules and governs the Universe, but He is also incessantly providing for all beings their necessaries.

" यएषसुप्तेषु जागर्ति कामं कामं पुरुषोनिर्मिमाण " ॥

" When all creatures sleep, the Perfect Being, who is awake, creates the necessaries of their lives."

" स बहुधा शक्तियोगात् वर्णाननेकान्निहितार्थोदधाति ॥"

" He provides the various necessaries of the creatures with His various powers."

The Aryans taught that every thing depends on God for its existence, activity, and life; that creation exists because God exists, and that if the Lord God pleases to separate Himself from it, it would immediately cease to exist. The Aryans seem to have taught most emphatically the Pauline doctrine—" In Him we live, move, and have our being."

"अस्मिन्द्यौः पृथिवी चान्तरीक्षमोतं मनः सह प्राणैश्च सर्वैः "॥

" The heavens, the earth, the sky, the mind and the senses—all these exist, being dependent on Him,"

"सर्वस्य प्रभुमीशानꣳ सर्वस्य शरणꣳ सुहृत् ॥"

" He is the Master of all, the Lord of all, *the Being upon whom all depend for their existence,* and the Friend of all."

" यस्मिन् लोकाअधिश्रिताः सवाएषमहानजआत्मा."

"He, on whom the worlds depend for their existence, is the Great Spirit who was never born."

"तस्मिँल्लोकाः श्रिताः सर्वे ॥

"The worlds exist depending upon Him."

"प्राणस्य प्राणमुत चक्षुषश्चक्षुरूत श्रोत्रस्य श्रोत्रं मनसोये मनोविदुः। ते निचिक्युर्ब्रह्म पुराणमग्रम् ॥"

"They surely know this Oldest and Highest Being, who know Him as the Life of Life, Eye of Eye, Ear of Ear, and Mind of Mind."

The Aryans taught that God depends on nothing for his existence but Himself.

"एतज्ज्ञेयं नित्यमेवात्मसंस्थं"

"God *who is existing in Himself*, is alone worthy to be known."

The Aryans were most eloquent on the subject of God's omnipresence and existence in every object as if He was its very life and soul. They had a clear conception and a vivid realization of this glorious attribute of God by means of intense contemplation and meditation which they always practised and whereby they trained their souls so as to enable them to behold the Lord in every thing.

"ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।"

"God pervades all things in this Universe."

"तदेषतितन्नैजति तद्दूरे तदन्तिके।
"तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥

"He walks, and yet He walks not; He is far, and still He is near; He is *in* all things, and again He is *without* all things."

"तेनेदं पूर्णं पूरुषेण सर्वम्"

"The Universe is filled with that Perfect Being."

"सएवाधस्तात् सउपरिष्टात् सपश्चात् सपुरस्तात् सदक्षिणतः सउत्तरतः। ईशानोभूतभव्यस्य सएवाद्य सउश्वः"॥

"He is above and below us; He is behind and before us; He is on our right and on our left."

The Aryans taught that the best place for man to behold the Lord is the human soul; God is nowhere else manifested so vividly as in the soul of man. The soul is His best Temple. The consciousness of this fact led the Aryans in later times to adopt the scientific method of Yoga to see the Lord reflected on the surface of the soul, and commune with Him.

"सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायां परमे व्योमन्। सोऽश्नुते सर्वान् कामान् सहब्रह्मणा विपश्चिता"॥

"He who has realized the True, Wise, and Infinite Lord with himself in the form of his soul, enjoys all the pleasures he desires to enjoy with the all-knowing God."

"हिरण्मये परे कोषे विरजं ब्रह्म निष्कलम्।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद यदात्मविदो विदुः॥"

"Those who truly know the nature of their souls, behold the pure, the formless and the bright Lord in His shining and best sheath—the soul."

"तं गुहाहितं"

"He dwelleth in the soul."

The Aryans had a clear conception of God being the greatest, highest and most powerful of all beings. They taught that none *is* or *can* be greater and higher than He.

"न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैवच तस्य लिंगम्। सकारणं करणाधिपाधिपोन चास्य कश्चिज्जनिता न चाधिपः॥"

"There is none who is the Master of the Lord or who has the power to dictate law to Him; He has no organs of action. He is the Cause of all and the Master of the mind. He has no Procreator and no Master."

"एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम्।
विरजः परआकाशादजआत्मा महान् ध्रुवः"॥

"Know the Lord as the one. He is beyond comparison. He is eternal. This Holy, Deathless, Great Spirit is above the heavens. He is the Greatest of all beings, and Indestructible."

The Aryans taught that God is deathless, indestructible, unborn, uncreated, eternal.

"न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित्।"

"The Supreme Spirit is neither born nor does He die. He is omniscient. He has proceeded from no cause, nor did He ever become any object.

"एतदमृतमभयम्

"He is without death and fear."

"योदेवानामधिपोयस्मिन् लोकाअधिश्रिताः सवाएषमहानज आत्मा।"

"He, on whom the worlds depend for their existence, is *the great soul who has no birth.*"

"सएवाद्य सउ श्वः"

"He exists to-day; He will remain for ever."

In the forty-seventh chapter of the *Shanti Parva* of the Mahábhárát, the devotee addresses the Lord thus:—"Thou art True, without a second, Indestructible." Again, in the eightieth chapter of the *Drona Parva* of the Mahábhárát we find—"God is the source of all. Like ether, He is without birth, death or destruction."—

The Aryans believed God to be Omniscient, the knower of all—the present, the past, and the future of every object.

"यः सर्वज्ञः सर्ववित् यस्यैषमहिमा भुवि दिव्ये।
तद्विज्ञानेन परिपश्यन्ति धीराः॥"

"Knowledge enables the wise to behold in every object *the Lord who knows all objects superficially and particularly* and whose glories are in the earth and the heavens."

"यन्मनसा न मनुतेयेनाहुर्म्मनो मतम। तदेव ब्रह्मत्वं विद्धि॥"

"Those who know God say,—know Him to be the Lord whom none can comprehend, but *who knoweth every thought of every mind.*"

"सवेत्ति वेद्यं न च तस्यास्ति वेत्ता।"

"He knows all things that can be known, but none knows Him."

"अविज्ञातो विज्ञाता"

"None has known Him, but He knows all."

"न जायते म्रियते वा विपश्चित्"।

"He has neither birth nor death; *He is omniscient.*"

In the thirty-fifth chapter of the *Bhishma Parva* of the Mahábhárát, the devotee addresses the Lord as follows:—

"Thou art the only knower of all and Thou art the only knowable". In the thirty-first chapter of the same *Parva* God declares to His worshippers—"I know the present, the past and the future, but none knoweth me."

The Aryans had a clear conception of God being All-wise. In the Upanishad, He is often called ज्ञानम् or the Wise. By calling Him "Dynánam" the Aryans meant that God is perfectly wise in all his actions, and unlike man and all finite creatures is infallible.

The Aryans could perfectly conceive that God is the Purest and the Holiest of Beings—that nothing in Him is impure or unholy, and that nothing impure or unholy could come from Him.

"स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम् "।

"He is omnipresent, *Pure* without organs of action, without veins, without pimples, *Holy and impervious to sin.*"

"तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।"

"He is called the *Pure*, the Supreme Spirit, and the Immortal."

"यआत्माऽपहतपाप्मा"

"The great soul who is void of any *sin*." In the forty-seventh chapter of the *Shanti Parva* of the Mahábhárat God is thus addressed;—"Thou art without any fault or sin. Thou art the Lord of all."

The Aryans had a clear conception of the Infinite Goodness of God.

"सर्वव्यापीसभगवान् तस्मात् सर्वगत : शिव :"।

"God is omnipresent, *good*, and is within all objects."

"शान्तं शिवमद्वैतम"

"He is All-peace, *Good* and One without a second."

The Aryans taught that God is an All-happy and incessantly Joyous Being; that unlike man He is never subject to grief or sorrow which is the attribute of a finite nature.

"कोह्येवान्यात् क : प्राण्यात् यदेष आकाशआनंदानस्यात् ।
एषह्येवानन्दयाति ॥"

"Who could have moved, who could have lived, had the *All-Joyous* Supreme Spirit not been present in all space? He metes out joy to all beings."

"आनन्दाद्येव खल्विमानि भूतानिजायन्ते आनन्देन जातानि जीवन्ति आनन्दं प्रयन्त्यभिसंविशन्ति ॥"

"These beings proceed from the *All-Joyous Supreme Spirit*, live through Him and at the time of the dissolution of the universe go to Him and enter into Him."

"तद्विज्ञानेन परिपश्यन्ति धीराआनन्दरूपममृतं यद्विभाति ।"

"The wise by means of their knowledge see everywhere the Lord who manifests Himself as the *All-Joyous* and Immortal Being."

The Aryans taught that God is an Infinite Being—a Being that has none of the finite qualities, and whatever be the quality, He possesses it to an infinite degree.

"सत्यं ज्ञानमनन्तं ब्रह्म योवेद निहितं गुहायां परमे व्योमन्।"

"He who has known in the sky of his soul the Lord who is True, All-Wise and *Infinite*." By calling God अनन्त the Aryans meant that He is infinite in all His attributes—infinite in power, knowledge, wisdom, goodness, holiness, joy as well as in time and space.

The Aryans could very well conceive that God is the Friend of all, that He acts towards all creatures as a friend would towards his friends.

"सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् ।"

"He is the Master and the Lord of all, the Being upon whom depends every thing, *and the Friend of all*."

In the fifth chapter of the *Bhagvat Gita* we read

"सुहृदं सर्वभूतानां ।"

"He is the Friend of all beings."

The Aryans had a bright conception of the close and intimate relationship between God and man. Animated by a firm and devout conviction of this relationship, they exclaimed:—

"तदेतत् प्रेय : पुत्रात् प्रेयोवित्तात्
प्रेयोऽन्यस्मात् सर्वस्मात् अन्तरतरं यदयमात्मा ॥"

"The Supreme Spirit that is in the innermost recesses of our being is dearer than son, wealth, and all other possessions."

The Aryans fully comprehended the immateriality of the Divine Being. They sang :—

"अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रम् ॥"

"He is neither thick nor thin, neither short nor long; without colour, or humour; He is neither darkness nor shadow, neither wind nor sky, unmixed with any material object, without savour or odour; He has neither eyes nor ears, nor voice. He is without mind, light, bodily life, and face. There is nothing to which he could be compared."

"स नामरूपयोर्निर्वहिता"

"He is beyond name and appearance."

Calling God परमात्मा or the Supreme Spirit is a sufficiently clear and strong proof that the Aryans conceived God as a Being perfectly immaterial, having no qualities of material things.

The Aryan conception of God is by no means anthropomorphic. The Aryans attributed no human qualities to God, and eloquently proclaimed Him to be devoid of every thing human.

"अपाणिपादोजवनोगृहीता पश्यत्यचक्षुः सशृणोत्यकर्णः॥"

"He does not possess hands and yet He holds things; He has no feet, and yet He walks; He has no eyes, and yet He sees; He does not possess ears and yet He hears."

"यआत्माऽपहतपाप्मा विजरोविमृत्युर्विशोकोविजिघत्सोऽपिपासः ॥"

"The Great Soul [who] is sinless, without decay or death, grief or sorrow, hunger or thirst."

"अमनोऽतेजस्कमप्राणममुखम्"

"He is without mind, light, bodily life and face."

"नतस्य कार्य्यं करणञ्च विद्यते ॥"

"He has no body, no senses, and no physical organs of action."

"ततोयदुत्तरतरं तदरूपमनामयम्"

"He who is the Cause of all Causes is without any appearance and free from diseases."

The Aryans taught that God is a Being whom none but Himself can perfectly comprehend, that He is not *perfectly* comprehensible to man, that we could know God only partially and imperfectly, and that this partial and imperfect knowledge of God is the highest knowledge of Him that we could possibly possess. The Aryans had a true conception of the exact nature of the incomprehensibility of the Divine Nature.

"यस्यामतं तस्य मतं मतं यस्य न वेद स : ।
अविज्ञानं विजानतां विज्ञातमविजानताम ।"

"He who thinks that he has *not* been able to know the Lord, has known Him, and he who thinks that he *has* been able to know the Lord, has *not* known Him. It is the belief of a truly wise man that he has *not* known the Lord, while an ignorant man believes that he *has* known the Lord."

"नाहं मन्ये सुवेदेति नो न वेदेति वेदच ।
योनस्तद्वेद तद्वेद नो न वेदेति वेदच ॥"

"I do not think I have known the Lord perfectly. It is not a fact that I know not God, nor is it a fact that I know Him. He who among us knows the meaning of the saying—'It is not a fact that I know not God, nor is it a fact that I know Him,' knows the Lord."

"यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ॥"

"If you think that you have known the Lord perfectly, then surely you have known very little of His Nature.

"न तत्रचक्षुर्गच्छति न वाग्गच्छति नोमनो न विद्मो न विजानीमोयथैतदनुशिष्यात् । अन्यदेव तद्विदितादथो अविदितादधि ।"

"He is not an object of the eye, nor of the tongue, nor of the mind. We do not know any thing particularly of Him, nor do we know how to discourse about His Nature. He is different from all known and unknown objects."

From the foregoing it is plain that the Aryans were anything but idolators. The Aryans were not idolators in any sense of the term. They denounced and despised all descriptions of idolatry. They pronounced idol-worship fit only for those who are on the lowest step of the ladder of spiritual knowledge and culture, for those who find it difficult to comprehend God as a Formless, Invisible and Infinite Being. The Aryans distinctly declared that God could never be a finite object.

"यद्वाचानभ्युदितं येन वागभ्युद्यते । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥"

"Know Him to be God who cannot be spoken of by speech but who has given us speech. Any of the finite objects which people worship is not God."

"यन्मनसा न मनुते येनाहुर्म्मनोमतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥"

"Know Him to be God whom men cannot think of in their minds, but who reads every thought of every mind. Any of the finite objects which people worship is not God."

"न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः ।"

"He has no image; His name is the Great Glorious."

"स नामरूपयोर्निर्वहिता"

"He is beyond name and appearance." In the forty-fifth chapter of the Udyoga Parva of the Mahábháratá we find God declaring—"My nature is unspeakable; the ignorant only represent me as a fish or a tortoise."

All the *shlokás* I have quoted above are from the Upanishads—the fountain head of the purest Aryan theology. The Upanishads are the oldest and earliest theological works extant. Before the Tripitaka, the Avesta, and the Bible had any existence, the Upanishads were composed and their light was illumining the minds of the people of sacred *Aryavarta*. The above sketch will, I believe, enable any man to form a fair idea of the nature and extent of the knowledge of God the Aryans possessed. It would appear to every theological student that no other nation has till now been able to form such a high and noble conception of God as these Aryans of hoary antiquity did, and that in point of truth, reasonableness and purity, the Christian, the Parsee, the Mahomedan and every other sectarian and denominational conceptions of God fall far behind the Aryan. The Aryans were the most enlightened Theists, and if there be any religious body whose conception of God approaches the Aryan more than that of any other, it is the most enlightened religious body of the Theists of the present century—theists like Theodore Parker, Francis William Newman, Charles Voysey and Debendra Nath Tagore. Does it not speak volumes of the mental and spiritual progress of the Aryans that their conception of God is even to this day the highest and best that man can form and grasp?

THE PRALAYA OF MODERN SCIENCE.

If Science is right then the future of our Solar System—hence of what we call the Universe—offers but little of hope or consolation for our descendants. Two of her votaries, Messrs. Thompson and Klausius, have simultaneously reached the conclusive opinion that the Universe is doomed, at some future and not so very remote period, to utter destruction. Such is also the theory of several other astronomers, one and all describing the gradual cooling off and the final dissolution of our planet in terms nearly identical with those used by the greatest Hindu, and even some of the Greek sages. One might almost think he were reading over again Manu, Kanada, Kapila and others. The following are some of the newest theories of our Western *pandits*.

"All the ponderable masses which must have separated themselves at the evolution or first appearance upon the earth from the primeval mass of matter, will reunite themselves again into one gigantic and boundless heavenly body, every visible movement in this mass will be arrested, and alone the molecular motion will remain, which will equally spread throughout this ponderous body under the form of heat....." say our scientists. Kanada, the atomist, the old Hindu sage, said as much... "In creation," he remarks, "two atoms begin to be agitated, till at length they become separated from their former union, and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose."

Lohschmidt, the Austrian professor of mathematics and astronomy, and the English astronomer, Proctor, treating of the same subject, have both arrived at another and different view of the cause from which will come the future dissolution of the world. They attribute it to the gradual and slow cooling off of the sun, which must result in the final extinction of this planet some day. All the planets will then, following the law of gravitation, tumble in upon the inanimate, cold luminary, and coalesce with it into one huge body. If this thing should happen, says the German *savant*, and such a period begins, then it is impossible that it should last for ever, for such a state would not be one of absolute equilibrium. During a wonderful period of time, the sun, gradually hardening, will go on absorbing the radiant heat from the universal space, and concentrating it around itself.

But let us listen to Professor Tay upon this question. According to his opinion, the total cooling off of our planet will bring with it unavoidable death. Animal and vegetable life, which will have, previous to that event, shifted its quarters from the northern and already frozen regions to the equator, will then finally and for ever disappear from the surface of the globe, without leaving behind any trace of its existence. The earth will be wrapped in dense cold and darkness; the now ceaseless atmospheric motion will have changed into complete rest and silence; the last clouds will have poured upon the earth their last rain: the course of the streams and rivers, bereaved of their vivifier and motor—the sun—will be arrested; and the seas frozen into a mass. Our globe will have no other light than the occasional glimmering of the shooting stars, which will not yet have ceased to penetrate into and become inflamed in our atmosphere. Perhaps, too, the sun, under the influence of the cataclysm of the solar mass, will yet exhibit for a time some signs of vitality; and thus heat and light will re-enter it for a short space of time, but the reaction will not fail to re-assert itself: the sun, powerless and dying, will again become extinct and this time for ever. Such a change was remarked and actually took place in the now extinct constellations of the Swan, the Crown, and the Ophiuchus in the first period of their cooling. And the same fate will reach all the other planets, which, meanwhile, obeying the law of inertia, will go on revolving around the extinct sun.... Further on, the learned astronomer depicts the last year of the expiring globe in the very words of a Hindu philosopher depicting the *Pralaya*:—"Cold and death blow from the northern pole, and spread along the entire face of the earth;

nine-tenths of which have already expired. Life, hardly perceptible, is all concentrated at her heart—the equator, in the few remaining regions which are yet inhabited, and where reigns a complete confusion of tongues and nationalities. The surviving representatives of the human race are soon joined by the largest specimens of animals which are also driven there by the intense cold. One object, one aspiration huddles together all this varied mass of beings—the struggle for life. Groups of animals, without distinction of kinds, crowd together into one herd in the hope of finding some heat in the rapidly freezing bodies; snakes threaten no more with their poisonous fangs, nor lions and tigers with their sharp claws; all that each of them begs for is—life, nothing but life, life to the last minute! At last comes that last day, and the pale and expiring rays of the sun illuminate the following gloomy scene; the frozen bodies of the last of the human family, dead from cold and lack of air, on the shores of a likewise rapidly freezing, motionless sea"!...

The words may not be precisely those of the learned professor for they are utilized from notes taken in a foreign language; but the ideas are literally his. The picture is indeed gloomy. But the ideas, based upon scientific, mathematical deductions are *not* new, and we have read in a Hindu author of the pre-christian era a description of the same catastrophe as given by Manu in a language far superior to this one. The general reader is invited to compare, and the Hindu reader to see in this, one more corroboration of the great wisdom and knowledge of his forefathers, who anticipated the modern researches in almost everything.

"Strange noises are heard, proceeding from every point... These are the precursors of the Night of Brahma. Dusk rises at the horizon and the sun passes away...Gradually light pales, heat diminishes, uninhabitable spots multiply on the earth, the air becomes more and more rarefied; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom, and plants die....Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one... Surya (the Sun) flickers and goes out; matter falls into dissolution; and Brahma (the creative force) merges back into Dyans, the unrevealed, and his task being accomplished, he falls asleep....Night for the Universe has come!..." (By Vamadeva.)

BEAUTY.—A BEAUTIFUL PERSON IS THE NATURAL FORM of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, grovelling spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. It is impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will. Badness and beauty will no more keep company a great while than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with one unvarying result. There is no sculptor like the mind. There is nothing that so refines, polishes, and ennobles face and mien as the constant presence of great thoughts. The man who lives in the region of ideas, moonbeams though they be, becomes idealised. There are no arts, no gymnastics, no cosmetics which can contribute a tithe so much to the dignity, the strength, the ennobling of a man's looks as a great purpose, a high determination, a noble principle, and unquenchable enthusiasm. But more powerful still than any of these as a beautifier of the person is the overmastering purpose and pervading disposition of kindness in the heart. Affection is the organising force in the human constitution. Woman is fairer than man because she has more affection than man. Loveliness is the outside of love. Kindness, good-will, a prevailing desire and determination to make others happy, make the body a temple.—*Moray (Scotland) Weekly News.*

SHRADDHA AND PINDA.

BY M. V. SOOBBA RAO.

In the March THEOSOPHIST, three questions about "Shraddha" and "Pinda" have been raised with the request of an expression of the Editor's views also on them.

The answer, given by Swamiji Dayánand, is not at all satisfactory, but very much against the prevailing Hindu custom.

As the THEOSOPHIST, an interesting and valuable Journal, is devoted to Oriental philosophy, religion, &c., it is requested that this letter may be published therein for the benefit of its readers.

The three Vedas, the eighteen "Smritis" and the Puranas (also eighteen in number) are the chief authorities accepted by the Hindus in performing their religious rites. Such holy sages as Manu, Yádnyavalkya, &c., are the authors of the "Smritis" and Vedoyasa is of the Purans. Their philosophical and religious discussions are even now held in high esteem. It is only by a reference to these religious text books that the true meaning of the word "Shraddha" can be fixed, the origin of the Hindu custom of performing "Shradda" traced and the point—whether the offering of Pinda benefits in any way the persons for whom it is offered, satisfactorily solved. A reference to the Shlokas from 191—200 of the "Manu Smriti," chapter III., "Shraddha Prakarna" with their commentary, would show how the Hindu custom of performing Shradda arose.

According to Manu and other sages, the word Shradda means the offering of eatables or money instead to "departed ancestors." This is said to confer eternal bliss on them. (*Vide* Vidnyáneshwar's commentary, Yádnyavalkya Smriti, Achara Kanda, and, also, Shloka 274 Chapter III. Manu.)

From this it is plain that the word Shraddha does not at all signify the service of the living parents with all devotion. Of course, nowhere is it stated that we should neglect our living parents; but it is everywhere strictly enjoined that we should worship them like gods during their lifetime and perform Shraddha in their honor after death.

It might be asked here how the departed ancestors who may have gone to heaven or hell in accordance with their former virtuous or vicious deeds, can receive the blessings accruing from the performance of Shraddha. The answer is that they do receive such blessings through the three sects of representative deities, viz., Vasu, Rudra and Aditya. (*Vide* Shloka 268 Achara Kanda, Yádnyavalkya Smriti and also Vidnyáneshwar's commentary on the same).

I wish to point out that the article, published in the February THEOSOPHIST under the title of "A case of genuine Hindu mediumship" can be taken as an example to show that the offering of Pinda by a Hindu benefits departed ancestors for whom it is offered.

The point C. cannot be answered as I have no time to search for Smriti texts, supporting the non-performance of Shraddha for dead children. I leave it to be decided by some Pandit well versed in Dharma Shastra. As an authority are annexed the Sanskrit texts to be published along with this letter.

Coimbatore, March 1880.

॥पितृणामुत्पत्तिक्रमः॥

मनुस्मृतौ त्रितीयाध्याये १९१ श्लोक मारभ्य २०० श्लोक पर्यन्तं प्रदर्शितः॥ तेषांमध्ये के च न श्लोक अत्रा लिख्यन्ते, यथा, अक्रोधनाः शौचपराः सततं ब्रह्मचारिणः। न्यस्त शत्रा

महा भागा : पितर : पूर्व देवता : ॥ ६ ॥ मनोर्हैरण्य गर्भस्य ये मरीच्यादय : सुता : । तेषामृषीणां सर्व्वेषां पुत्रा : पितृगणा: स्मृता : सोमपानामविप्राणां क्षत्रियाणां हविर्भुज : । वैश्या नामज्यपानामशुद्राणान्तु सुकालिन : ॥ ६ ॥ ऋषिभ्य : पितरोजाता : पितृभ्यो देव दानवा : । देवेभ्यस्तु जगत्सर्व्वं चरं स्था एव नुपूर्वशा : ॥ ६ ॥ अन्तिम श्लोकस्य व्याख्याने "स्वपि तृपिता महानामेषां श्राद्धे सोम पाद योऽपि पूजनीया : पूजिता स्सन्त : श्राद्धफल दानाय कल्पन्तइति" प्रकटी क्रीयत ॥ श्राद्ध शद्धस्यार्थ विचार :, " श्राद्धन्नामादनी यस्य तत्स्थानीयस्य वा द्रव्यस्य प्रेतोद्देशेन श्रद्धया त्यागइति " याज्ञवल्क्य स्मृतौ विज्ञानेश्वर भट्टारककृत श्राद्ध प्रकरण व्याख्याने विद्यते ॥

प्रेतत्वशद्वार्थ स्तुते नैव स्फुटी क्रीयते ॥ यथा, " प्रेतत्वंच क्षुत्तृष्णापजनितात्यन्तदु : खानु भावावस्थेति." मनुनाऽपि श्राद्ध कर्त्रा पितृनु द्दिश्य श्रद्धयादेयमिति विधीयते ॥ यथा ॥ " यद्यद्ददाति विधिवत्सम्यक् श्रद्धा समन्वित : । तत्तत्पितृणां भवति परत्रानन्तम क्षयम् " ॥ परत्रपर लोक इत्यर्थ : ॥ अत्रा यंसंशय : कथं पुत्रादि कृत श्राद्धेन, शुभाशुभ कर्म वशेन स्वर्ग नरकादि गतानां मनुष्याणां तृप्ति जीयेतेति ? संशयस्यास्य परि हारस्तु याज्ञवल्क्य स्मृतौ क्रियते ॥ यथा ॥ वसुरुद्रा दिति सुता: पितर: श्राद्ध देवता: प्रीणयन्ति मनुष्याणांपितृन् श्राद्धेन तर्पिता: ॥६॥ अस्य श्लोकस्य भाव : व्याख्यान कर्तृभिर्विज्ञाने श्वभट्टारकै र्विशदीक्रियते ॥ यथा ॥ " नह्यत्र देवत्तादयएव श्राद्ध कर्म्मणिसं प्रधान भूता : पित्रादि शब्दै रुच्यन्ते, किन्त्वधिष्ठा तृवस्वादि देवता सहितएव ॥ यथा देवदत्तादि शद्वैर्न शरीर मात्रं नाप्या त्म मात्रं किन्तु शरीर विशिष्टा आत्मान उच्यन्ते, एवमधिष्ठात्तृ देवता सहिता एव देवदत्तादय : पित्रादि शद्वै रुच्यन्ते, अत श्चाधिष्ठातृ देवता सहिता एव देव दत्तादय:पित्रादि शद्वैरुच्यन्ते, अतश्चाधिष्ठातृ देवता वस्वादय : पुत्रादिभिर्दत्तेनान्नपानादिना तृप्तास्सन्त : तानपि देवदत्तादीन्तर्पयन्ति : कर्तृश्च पुत्रादीन् फलेन योजयन्ति : यथा माता गर्भ पोषणायान्य दत्तेन दोह दान्न पानादिना स्वयमुपभुक्तेन तृप्तासती स्वजठरगतमप्य पत्यं तर्पयति दोहदान्नादि प्रादायिनश्च प्रत्युपकार फलेन संयोजयति तद्वद्वसवो रुद्रा अदिति सुता आदित्या एते पितर : पितृ पिता मह प्रपितामहशद्ववाच्या, नकेवलं देवदत्तादय एव श्राद्ध देवता: श्राद्ध कर्म्मणि संप्रधान भूता ; ॥ " अनेन स्वर्ग नरकादि गतानां मनुष्याणां वसुरुद्रादित्य देवताद्वारातृप्तिर्जीयत इति सम्यक् ज्ञातुं शक्यते ॥

THE THEOSOPHICAL SOCIETY.

The Founders of our Society, Colonel Olcott and Madame Blavatsky, left for Simla on the 27th of August. On their way they stopped one day at Allahabad, whence they proceeded to Meerut, where they passed about a week with Swamiji Dayánand Saraswati. Colonel Olcott delivered a public lecture there, and then they went to Simla on the 7th of September. There they have been receiving the most gratifying politeness from many of the principal officers of the Government. On the evening of September 17, F. R. Hogg, Esq., Director-General, Post Office, India, gave a dinner at his house in their honour. Among those present were A. C. Lyall, Esq., Secretary to the Government of India, Foreign Department, Hon'ble C. Grant, Secretary to the Government of India, Home Department, D. Fitzpatrick, Esq., Secretary to the Government of India, Legislative Department, and other high officials. It will thus be seen that the last traces of the old suspicion as to their "real motives and objects" have happily disappeared.

A SIMPLE CURE FOR MALARIA FEVER.

Mr. C. H. Van der Linden, one of our most respected Theosophists, sends us the following facts for publication, and says that he has himself seen the experiment tried over and over again. We earnestly hope with our learned contributor that the experiment may be tried here in India by our Oudh friends and others, and the results made known for the information and consideration of the public.

"Some time ago I noticed in our daily press that in Oudh, thousands of people died last year from malaria fever ; and, as we receive through that most ably conducted and well-written magazine, The THEOSOPHIST, so much light from our Indian Brethren upon that most important subject—soul-development—I feel under great obligations, and beg to give them, in exchange, some of my experiences with that malignant scourge, malaria fever. It may perhaps serve to save the lives of many a victim to that dreadful disease. Some, surely, will laugh at it, others will call it ridiculous, but I hope that the readers will try it and give me the results.

"In 1859, when in Government employ of my native country, Holland, I lived in Leemoarden—a city in the northern part of that country. Through carelessness and lack of foresight on the part of the city government, we had to suffer from malaria fever in its most vehement character ; thousands of people were the sufferers and a great many died or dragged the consequences along for many years. My family belonged to the last category. Upon my request the Government removed me to Utrecht, one of the oldest and most healthy places in that part of the world. I had a boy of about two years old, who, it seemed, could not get rid of that fever. For more than two years it baffled all the attempts of the most skilled physicians and the best of care to cure the boy. But, one day, a lady neighbour told us that she wanted to try to take that fever away. She was a God-send ! Our grateful acceptance of her help was expressed in less time than it takes me to write down this sentence. Said she, "as soon as the chill sets in, call me at once." We did so. She took a pair of scissors and cut the finger and toe nails of the patient who lay trembling as an aspen leaf ; she gathered the nail cuttings, put them on a buttered piece of bread, which she gave to a dog, and . . . . . the fever broke up the same moment, never to return, but the dog was seen no more. Later I tried this cure several times over and over again and it never failed—only I omitted feeding a dog with the nails but only threw them away.

"When asked by what theory I explained this cure, I must say I had none at that time, but after I studied mesmerism more or less and became interested in Indian philosophy, I tried to explain it as follows :— 'Does not the magnetiser, in making passes, throw out by way of his fingers, what is so deficiently understood as *vital fluid* ; consequently, for healthy *vital force*, by way of the fingers is a gate, so to say, to pass out ; why not for diseased fluids forces or what it may be called, as well ? But the sufferer by his ignorance or incapability to throw off that diseased fluid is helped by cutting off his nails.'* How far this theory is correct I cannot say ; anyhow it is short and plausible, and worth to be investigated, for if found to be true, how many other diseases will have to succumb to this harmless remedy.

"The facts stated above, I can testify to as a Brother, as being real and having come under my own observation while living in Holland. Our Oudh brethren may try the remedy and get the blessings of many a sufferer for the given relief."

* Nail-cutting belongs to the popular belief. Some persons that I knew, would always cut their finger-nails on Friday to prevent toothache. Is there anything known about it in India ?

A THEOSOPHIST ON MATERIALISM.

BY P. RATHNAVELA.

The August number of the THEOSOPHIST contains a very ably written article from the pen of a learned *Parsi* member of the "Theosophical Society," which deserves careful study by all Freethinkers. It is full of very wise observations, here and there interspersed with some pungent criticisms on the negative tendency of the age in regard to certain truths, which theosophists feel themselves bound to reveal to the world at large. The article seems to all intents and purposes to have been aimed at the leading scientists of the present century, though the writer makes us believe that it is only "certain scientists" whose teachings are deleterious to the intellectual well-being of the rising generation. If we closely look into the matter, we shall find that it is not a few and "certain scientists" but the leaders in science, the very van that lead the nation in the path of intellectual progress, that are materialistic in their teachings. We are told that "previous to 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 minds to deny everything old, and live in an atmosphere of negation." We do not quite endorse the above opinion with our approbation, as it is a little too strained to be true to a certainty. It is undeniable that it is only to a very limited extent that the Western materialism has influenced the minds of our young men, but it is open to question whether such young minds have been taught absolutely to deny whatever is old, and to breathe in an atmosphere of pure negation. Modern materialism, so far as we know, has done much to provoke a spirit of doubt, in the credulous minds of people long accustomed to blind and unhesitating faith, and a laudable thirst for knowledge. This scepticism is so essential to the progress of humanity that until doubt began there was no knowledge. In the language of Buckle "doubt is the parent of all inquiry" whether after spiritual or materialistic truths. And it is a most salutary sign of the times that young minds have begun to doubt by virtue of the teachings of the scientists, and that for the very reason they are open to conviction. Their love of enquiry has been all the more intense, in spite of the "canker of doubt" that has been raised only to eat away the rusty faith, which has for ever bedimmed the bright parts of man. While avowing that mankind owe a vast debt to Science, for its wonderful inventions and discoveries, which are essential to the well-being of man, the theosophical critic of materialism points out prominently the powerlessness of Science in offering a solution to "some problems of vital importance for the well-being of mankind." True, modern science is not all-embracing and does not arrogate to itself that it can solve all the problems of existence. On the other hand it is still in its infancy, considering the vastness of the universe, and the multifarious forces, both vital and physical, that are at work in it. It has not yet dived into the very depths of nature, and ransacked her unbounded resources. Its materials are yet very scanty, only limited by the finitude of the human powers. But the conclusions that can fairly be drawn from some of its undoubted truths, set at defiance some of man's old prejudices and convictions. The fact of the incompetence of Science to unravel certain mysteries in nature, and to explain the why and how of her secret workings, is no ground for believing in anything that ignorance and abnormal experience may offer to the world in respect of the unexplored parts of nature.

"Matter," our learned *Parsi* observes, "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." Here the theosophist is a little too imaginative and inaccurate, and lays himself open to criticism. If deification consists not in prostrating oneself before a thing, imploring mercy and begging of blessings, but in asserting and declaring the omnipresence and omnipotence of an existence which cannot be denied and glorying in its self-sufficiency, surely matter deserves all such deification. And it is no shame to extol nature's powers, and her unbounded resources. And unless it can be arrogated that man can go beyond the illimitable bounds of nature, and ascertain the essence of the very *ultimatum* of matter, and the laws governing its multifarious phenomena, and unless also it can be asserted and pointed out that "here the powers of matter are at an end," it is sheer waste of argument to advance that there is a power or force outside and independent of matter. The assertion that there is such a power or force, implies that man has known all about matter, and there is nothing else for him to know about it. We do not think why matter should be stripped of its immanent power or force, which in actuality is inseparable from it, unless it be to glorify and deify the abstraction and clothe it with human attributes. Force in its statical or dynamical aspect cannot be dissociated from matter, whose manifestation it is. And it is for our theosophist to prove that motion exists independently of the body moving or even can be so conceived. "Science," says he, "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." The "spirits" of old have really been divorced from the terrestrial regions but with the "spirits" of the enlightened modern science has yet to war. How far any one will be justified in bringing into a discussion of this kind any matter touching the numerical strength of those arrayed on each side of the points at issue, we leave it to our readers to judge. Science takes no account of the number of men that believe in a certain doctrine, be it twenty millions or infinitely more or be it of civilized men or otherwise. Nor can it be swayed by any number of publications that have appeared in favour of a theory that cannot stand the rigid test of Science. All that Science has to do is to enquire whether a certain belief accords with the universal experience of mankind, and can be subjected to the laws of inductive reasoning, and if not, to pronounce that it is either false or lies beyond the bounds of rational and philosophic inquiry. By this declaration it is not to be meant that science in cases in which it may find impossible from want of more accurate knowledge to give a decisive opinion or offer a satisfactory solution, would deny the truth thereof. Far be it from supposing that she is dogmatic in her assertions. If mesmerism and modern spiritualism have not been raised to a science, it is not the fault of those that ignore them; but rather of those that strive to make men believe in them, without taking the trouble to offer to the world a systematic presentment of the doctrines and of the laws which regulate the phenomena in question. Men like Mr. H. G. Atkinson, Mr. Crookes, Mr. Prideaux, Capt. Valiant and Dr. Elliotson, have worked hard in the field of mesmerism and brought to light many wonderful facts bearing upon the truth of mesmerism, but it is reserved for nobler minds to strike out a generalization, and raise mesmerism into a science. And we long to see a day when the marvellous and the almost inexplicable powers of mind such as those manifested in clairvoyance, somnambulism and others, shall be explained on purely scientific principles. We shall in a future number deal with the latter half of the article in the THEOSOPHIST under review, and hope to be able to do the fullest justice to the feelings of our Theosopical friends, while wishing always to shield materialists from unmerited attacks.

A BAD PERSON WILL ALWAYS PUT AN UNCHARITABLE construction upon the motives and deeds of others, whether good, bad or indifferent.

(Continued from the August number.)

EAST INDIAN MATERIA MEDICA.

Group IX.—Anti-fat remedies and those which remove the impurities attacking the seminal fluid. They are :—

मेदोघ्नव, शुक्रदोषहर.

Sanskrit.	*Marathi.*	*Latin (Botanical).*
Mushkaka	मोखाडी, पाडळ	Schrebera swietenoides Roxb.
Palasha	पळस	Butea frondosa.
Dhává	धावडा	Conocarpus latefolia.
Chitraka	चित्रक	Plumbago (two varieties.)
Madana	मेळ	Randia dumetorum.
Shinshapa	शिसव	Sesbania Egyptiaca.
Vajravriksha	निवडुंग (फणी)	
Trifala	हिरडा, बेहडा व आंवळा	1. Terminalia chebuli. 2. „ bellerica. 3. Phyllanthus emblica.

Vegetables of this group purify semen and prevent fatty degeneration. They also abate or check fluxes and are lithontriptic. They act remotely in reducing hœmorrhoids and mucous polypi, possibly by preventing the tendency to congestions.

Group X. Irritants, stomachics, and carminatives.

प्रतिश्याय व अनिलहर, दीपन व शूलघ्न.

Sanskrit.	*Marathi.*	*Latin (Botanical).*
Pippalee	पिंपळी	Piper longa.
Gaja-pippalee	गजपींपळी (थोर)	„
Chitraka	चित्रक	Plumbago rosea
Shringavera	आलें	Zingiber officinale.
Maricha	मिरें	Piper nigrum
Renuka-bija	रेणुक बीं	Piper aurantia.
Ela	एलची	Elettaria cardamomum.
Ajmoda	अजमोद	Pimpenella involucrata.
Indrayava	इंद्रजव	Wrightia pubescens.
Patha	पहाड मूळ	Cissampelos hernandifolia.
Jeeraka	जिरें	Anethum sowa.
Sarshapa	मोहरी	Sinapis sp.
माहारुख		
Mahanimba	महावृक्ष, महानिंब	Ailanthus excelsa.
Fala-hingoo	बाफळी	Ptychotis montana.
Bhargee	भारंग	Clerodendron infortunatum.
Madhurasa	जेष्टिमध (मधुयष्टि)	Glycyrrhiza glabra.
Ativisha	अतिविष	Aconitum heterophyllum.
Vacha	वेखंड	Acorus calamus.

The vegetables of this group are local stimulants, acting as gentle irritants of the skin and mucous membranes, and are, therefore, capable of removing local congestions, wherever they may occur. They act remotely as stomachics, kindling appetite, removing spasm and pain in the intestines (Carminatives or pain-charmers). They also remove coryza or catarrh of the nasal mucous membrane.

Group XI.—Nervine stimulants, alexipharmics, cosmetics and alteratives of the skin.

(वातकफहर, विषहर, वर्णप्रसादन, कंडूकुष्टनाशन.)

Sanskrit.	*Marathi.*	*Latin (Botanical).*
Ela	एलची	Eletteria or amomum Cardamomum.
Tagar	तगर	Valeriana Hardwekii.
Koosta	कोष्ट	Costus speciosus.
Manvsee	जटामांसी	Valeriana Jatamansi.
Rohishatrina	रोहिसगंवत	Citronella vulgaris.
Dhiamaka twak (chandā)	दालचिनी	Cinnamomum zeylanicum.
Nagapushpa	नागचांपा	Mesua ferrea.
Priyangu	प्रियंगु	Aglaia Roxburghiana.
Renuka	रेणुकबीज	Piper aurantiacum.
Snoohee	थोर निवडुगं,	Euphorbii neriifolia.
Viaghra nakha	नखला, वाघ नख	Nails of a tiger.
Kapikatchoo	कुयली	Mucuna pruriens.
Chorapushpee	चोरक (गंवत एक जातीचें	Andropogonacicularis.
Sarala(sarja) rasa	राळ	Resin of shorea robusta.
Granthiparnee	(स्थानेयक) काकड शिंगी ?	A kind of gall. caused by an insect. on rhus succedania.
Shreeveshtaka	गंधाबिरोजा (श्रीवासउद)	Resin of pinus longifolia.
Toorooshka	सुर्की (लोबानी) उद	Resin of an undetermined species of Boswellia.
Koondoorooka	साळय धूप	Resin of B. Thurrifera or serrata.
Agarū	अगर	Agallocha aquilaria.
Sprikka	कपूरवल्ली	Trigonella corniculata.
Oosheera	काळावाळा	Andropogon muricatus.
Bhadra darū	तेल्यादेवदार	Pinus longifolia.
Koonkooma	केशर	Crocus sativus.
Poonnaga	उंडीचे केशर	Calysaccion longifolium and calophyllum inophyllum (female pistils of flowers.)

Group XII.—Purifiers of milk, alteratives and curers of dysentery and mucous diarrhœa.

(स्तन्यशोधन, आमातिसारशमन व दोषपाचन)

Sanskrit.	*Marathi.*	*Latin (Botanical).*
Vachā	वेखंड	Acorus calamus.
Moosta	नागरमोथा	Cyperus rotundus.
Ativisha	अतिविष	Aconitum heterophyllum.
Abhaya	हिरडे	Terminalia chebuli.
Bhadradarū	देवदार	Pinus deodara.
Nagakesara	नागकेशर	Mesua ferrea.
Haridra	हळद	Curcuma amada.
Daruharidra	दारूहळद(रसवत)	Berberis Lycia.
Kaláshee	पिठवण	Uraria lagopoides.
Kutajabeeja	इंद्रजव	Wrightia pubescens.
Madhooka	मोह	Bassia latifolia.

Group XIII.—Deobstruents and laxatives (?)

गुल्म विषापह, आनाह (विड्भेदी), व उदावर्तनाशन

Sanskrit.	*Marathi.*	*Latin (Botanical).*
Shiama	अनंता (उपलसरी)	Hemidismus Indicus.
Mahashiama	कावळी	Gymnema sylvestre.
Trivrita	निशोत्तर	Convolvulus turpethum.
Dantee	जेपाल	Croton polyandrum
Shankhinee	सांखवेल	Pladera decussata (N.O. Gentianæ).
Rodhra, Tilivaka	रोध्र (लोध्र)	Symplocos racemosa.
Kampillaka	कंपिला	Mellilotus officinalis. (the product of)
Kramooka	सुपारी	Areca betel.
Pútrashrenee	उंदीरकानी	Salvinia cucullata.
Gavakashee	लहान कांवडळ	Citrullus colocynthis.
Rajavriksha	बाहवा	Catharto-carpus fistula.
Karanja (two variegies)	करंज व पूतिकंरज (सागरगोटा)	Pongamia glabra and Cœsalpinia bonducella.*
Goodoochee	गुळवेल	Tinospora Cordifolia.
Saptala vel satala	शिकेकाय	Mimosa coccinea.
Tchhagalantree	ह्यसवेल	Roureia santaloides.
Trisnuhee	निवडुंग	Euphorbia neriifolia.
Suvarnaksheeree	पिवळा धोत्रा	Argemone mexicana.

* Why these two botanically distinct plants belonging to entirely different orders are classed together, cannot be determined.

Remedies of this group act by dissolving or liquefying fœces and so resolving the products of disintegrated tissues or morbid excretions. They remove constipation and spasmodic closure of the bladder and are, therefore, useful in all cases of intestinal colic.

Group XIV.—Digestives or peptics and repressors of bile and air (pure stomachics).

Sanskrit.	*Marathi.*	*Latin (Botanical).*
Brihatee	डोली	Solanum Indicum.
Kantakarika	रिंगणी	„ trilobatum.
Kutajaphala	इंद्रजव	Wrightia antidysenterica.
Pathā	पाडळ	Stephania hernandifolia.
Madhooka	मोह	Bassia latifolia.

These cure disorders of digestion, and relieve anorexia. They are cordial; they relieve strangury and promote the healing of ulcers.

Group XV.—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 neutralise morbid fluids and poisons.)

Sanskrit.	*Marathi.*	*Latin (Botanical).*
Patola	पडवल	Trichosanthes dioica.
Chandana	सफेदचंदन	Santalum album.
Koochandana	लालचंदन	Pterocarpus santalinus.
Moorva	मोरवेल	Clematis trilobata.
Goodoochee	गुळवेल	Tinospora cordifolia.
Patha	पाडळ	Bignonia suaveolens.
Katoo-rohinee	काळीकुटकी	Helleborus niger.

They remove fetor of the mouth, diminish excessive heat, relieve vomiting and act remotely by relieving itchiness of the skin and cure eruptions on that surface.

Group XVI.—Anti-inflammatory or antiphlogistic agents including nutritive tonics and galactagogues.

Sanskrit.	*Marathi.*	*Latin (Botanical).*
Kankolee	काकोलि	Undetermined.
Ksheera-kankolee	पयस्या, कंद विशेष	„
Jeewaka / Rishabhaka	त्रायमाण ?	Delphinum sp. ?
Moodga-parnee	मुद्गपर्णी	Undetermined.
Mosha-parnee	?	„
Meda	बंगाल देशांत होणारी वनस्पति	„
Mahameda	„	„
Chinnarooha	कंदोद्भववागुळवेल?	Tinospora sp.
Karkotashringee	कर्कटी ?	Undetermined.
Toonga-kshiree	वंशरोचन, (बांबूत राहणारे द्रव्य)	Bambusa arundinacea.
Padmaka	कमल बीज	Nymphœa sp.
Prapoundrika	मोठ्याकळांतले „	Nelumbium sp.
Riddhee	ऋध्धि (संस्कृत)	Undetermined.
Vriddhee	वृध्धि („)	„
Mridwika	द्राक्षे	Vitis Vinifera.
Jeewantee	हेमजीवंती	Undetermined.
Madhooka	मोह	Bassia latifolia.

Most of the plants affording the above remedies seem to grow on the Himalayas and other mountainous spots. They are tuberous, affording milky juices when fresh, and contain in their roots feebly bitter principles, sugar and an abundance of starch. They are all, therefore, appropriately termed nutritive tonics.

EVERY ONE WHO GOES TO ROME DOES NOT SEE THE Pope.

A TRUE DREAM.

BY GUSTAF EISEN, ESQ.

At the age of fifteen, I had occasion to attend a public school in the quaint old town of Wisby, in the island of Gotland in the Baltic Sea. Wisby is a very old Hanseatic town, surrounded by a large old wall, with battlements and towers in a tolerably good order. Formerly one of the wealthiest and most powerful cities of the Hanseatic League, it is now merely a village of four or five thousand inhabitants, and, of the former splendour, nothing remains except numerous and magnificent ruins of once grand and rich cathedrals. One of them, and certainly one of the finest of all, is the one called St. Clemens. I knew it well. Many an evening after the school was finished, we, boys, used to meet under its lofty vaults and arches, and play and run through its winding walks and up and down its half-dilapidated stairs, which everywhere intersected the else massive walls, in a very remarkable way. For what purpose all these intricate walks were originally made, I do not know, as I have seen nothing similar anywhere else.

Among the teachers in the public school, was one C. Y. Bergman, with whom I became more intimately acquainted. He was a man of deep learning, especially in history, languages and antiquities. Of the ruins of the city, and everything pertaining to them, he had made a thorough study, to which several of his learned works on the subject could testify. Besides, the Professor was always willing and delighted to serve as cicerone to friends, who were less acquainted with the ruins than himself.

Professor Bergman lived not very far from St. Clemens, and one day when I visited him he proposed a walk through the ruin, and within a few minutes we reached there.

It had been and still was an old saying that a large treasure of some kind was or had been hidden in this ruin by the ancient monks, shortly before the Church had been burnt and sacked during one of the many wars of that enlightened, thorough Christian time—the Middle Ages. I asked the Professor about the origin of this story, and was told that the saying was that a few years after the destruction of the Church, a Gotlandic sailor, at the time in Italy, happened to overhear a conversation between two monks, who consulted with each other, how best to recover a golden goose with fifteen golden eggs, secreted somewhere in the now ruined Church of St. Clemens in Wisby.

The story goes on to say that the sailor, of course, immediately went home, searched St. Clemens as well as he could without pulling down the whole Cathedral and found nothing.

But, said Professor Bergman, evidently divining my thoughts, "do not fret yourself about the finding of the treasure, as, I believe, it is here no more, at least something has been found, of that I am sure." I naturally grew interested, and upon enquiring for the reason of such a belief, he led me up one of those winding stairways, and suddenly stopping in front of a large square stone, which seemed only loosely inserted in the wall, and, pointing to the same, told me that with this stone was connected an at least said strange story.

"In that little brown-painted, time worn-house, opposite St. Clemens," he went on to say, "there lived only a few years ago, a gold-and-silver-smith, Mr. Strom with wife and a few children. Bad luck in business and hard times had reduced their means considerably, and in fact, brought the utmost poverty in the house and all of their few valuables were pawned long ago. Being a near neighbour, I often, perhaps daily, saw the family, and Mrs. Strom, who did our family washing, called from time to time, and too often confided only to me all her troubles and misfortunes. One morning, at an early hour I was startled by a loud knock at the door, and before I had time to answer, Mrs. Strom entered rather excitedly and immediately began to tell me about a strange and vivid dream she had had the night before. Her story was that an

angel, clad in the whitest robe, appeared to her, told her that her troubles were now at an end, and finally took her by the hand and led her over the street to the ruin of St. Clemens Cathedral. Having entered through the western portal, they turned to the left, ascended this narrow staircase, stopped in front of this wall, when the angel pointed towards this stone, then solid in the wall, and only distinguished from the rest by its somewhat larger size. The angel then vanished, and she woke up. Such was her dream.

"Of course, she did not believe in ghosts, and hardly in dreams, but was, however, too frightened to decide upon visiting the Cathedral alone, and had simply come to me to consult, and, if possible, make me accompany her to the spot dreamt of in the wall. She had herself never visited the ruin and had no idea about the winding staircase and hidden walks, and expressed great surprise when I told her that so far as the winding staircase in the wall goes, her dream might turn out true.

"We decided to visit the ruin immediately, soon found the hidden staircase and ascended the same. From her frequent exclamations of surprise I learnt that she recognized everything she had seen in her dream. At last she stopped and pointed out to me the large square stone, apparently inserted solidly in the wall. This was then the stone shown her by the spirit, and in this she said she could not be mistaken.

"Upon examination we found that the stone evidently had once been loose and afterwards again fitted in among the rest. It did not look as solid as the other stones and upon manipulating it with a pocket-knife and a walking cane, the only instruments at hand, we soon found that it might easily be taken out. To do so, however, was quite impossible without other tools, and we decided to leave the thing as it was until afternoon the same day, myself being engaged in the school until a late hour. We would then try to get the stone out, and see if anything was to be found behind. And so we parted, apparently only for a few hours, but actually for ever.

"I was particularly interested in the case. Perhaps some old relics, some old pergament or something else might be found, which might contribute to our knowledge of the old glorious Cathedral. Fate, however, decided otherwise.

"I had hardly arrived home again, when I was suddenly taken ill with typhoid fever which kept me in bed for several weeks. When again able to be up, my first thought was Mrs. Strom and her dream. She had never called a single time, which seemed to me very strange indeed, as she had been not less anxious than myself to penetrate the dream mystery and its truthfulness. I sent for her; she was gone, family and all. They had sold their cottage, gone across the Baltic, and, as some said, settled in some town on the mainland of Sweden.

"When again able to go out, my first steps were towards the hidden staircase in St. Clemens, and the mystic stone in the wall. It was as I expected; the stone was gone, and, somewhat mutilated, it lay on the floor together with dirt and mortar. It was much narrower than I had suspected, and behind, where it had been in the wall, was a tolerably large chamber of at least one foot each way. The chamber was now empty, and only in one corner I found some old rags, crumbling at my touch. Upon examination I found them to consist of the remains of some finely-knitted cloth. And that was all.

"Of course, I did what I could to trace the goldsmith's family, and finally I succeeded. They had moved to Kalmar on the mainland of Sweden, had bought there a large and valuable property, and lived in a grand style, evidently not wanting in any of the luxuries of this life.

"I wrote to Mrs. Strom, enquiring about any possible find in the ruin. She answered me shortly that except rags, she had found nothing whatever. But the sudden wealth of the family told certainly another story. She must have found something else than rags, if not the golden eggs, at least some treasure hidden by the ancient monks."

THE MIND IS IMMATERIAL.

BY LAKSHUMAN BHATJI.

What is Human Mind? Does it die with our mortal frame? In order that we may be able to answer these questions, let us consider a little about the nature of soul. The word soul is derived from a Gaelic term "saoil" meaning "The thinking principle in man." The developed meaning of the word, as accepted by some of the modern Psychologists is, "The thinking spiritual and immortal essence in man." Well, then, whether we take the word in its original or secondary sense, it is quite the reverse of what Baboo Amrit Lal De, in his article "Mind is material" says that "it is to the mortal mind in man, the power of thinking and reasoning, &c., belongs;" which naturally comes to mean that the power can never act independently after the death of what he calls mind; then, how can we believe that there yet exists a thing whose action is never to be seen? Where there is no action there can be no actor, and where there is action there must be the thing that acts; for nothing can unnaturally hide its nature. Hence it follows that the said thinking power can not but be always thinking, for it is its nature. Sweetness will always remain sweet, and the red colour will always keep red only. Therefore my humble knowledge does not allow me to go so far as to comprehend what he means by saying that our mind is mortal and our soul immortal. The very word "mind" has the same meaning as the word "soul" but he speaks of them as though they were quite separate from each other. I do not know what distinction he makes between the two when their original import is one and the same. He says "Mind possesses or exercises some powers," which means that mind is a thing quite different from the powers it exercises; for it is an undeniable truth that the possessor must be quite different from the thing possessed. The tone of his writing leads me to think that by "mind" he means our very brain or the very "harmonious union of our organisms." Correctly speaking, our mind being a power by nature can never be liable to any sort of destruction or death. Death attacks only those visible things which are the products of several atoms. "Death," defines Gautama, one of the greatest men of antiquity, ॥ अदर्शने नाश :॥ "is disappearing from sight." When a thing resolves into its cause—the original atoms—it is said to be "dead." Here a power itself is quite invisible and is not composed of atoms. Then how can we assert that it is the "result of the harmonious union of our organisms," and consequently is susceptible of meeting with the same fate as its cause. The very immortality of the Divine Mind which nobody can deny, proves the eternal existence of the human. For the Divine Mind bears the same relation to the human that the waters of the ocean bear to the foams. Foams arise from water when some impure matter is mixed with it. As long as the water and the impurities remain in contact, the foams are sure to exist either on the surface if touched by wind, or inside the water after they vanish on the surface. There lies no difference between the foams and the waters, except some impurities and consequent forms. If impurities be removed, they are not two but one and the same. Then, how can we say that the foams are mortal, while we assume waters to be immortal? Death comes upon the *name* only, not on the thing itself. So also the human mind, differing little from the Divine, except in the filth of carnality, keeps alive through all eternity. The death to the human mind is only the *removal* of the dirt of carnalism, *not the dissolution* of the organs; for it then turns to the Divine, and is no more called by that name. It is owing to this cause that Yogis or adepts can work the so-called "miracles" which no human mind is able even to imagine or comprehend. If there be really no connection between these two minds, we have no reason to believe in the Yogis' power of working such wonderful phenomena as Nature (Divine Mind) only can do, and their nature too should not be one and the same; but the fact is that both act alike and both can create anything they like. They are the *cause* of matter, but

not its effect. As persons of the meditating heart or in dreamy sleep may stand as witnesses to the fact, we require here no Gautama or Kapila, to prove its soundness. A question naturally arises here that if a phenomenon wrought by our mind be really material, why is it that it is not clear to others' view. The answer to this is, that our minds, though germs of one seed (Divine), being different in their courses and qualifications cannot co-operate with each other. Secondly, the matter we see all around us being the produce of the Divine Mind only and not ours, and the understanding principle (चेतना—acting), being one and the same in all things with animal life, our minds perceive it as intended by the Supreme agency to be unanimously done. To prove this by analogy. We have our mind-formed world of matter in our dreams where we can see one perceive and enjoy the same thing as another does; because there stands one understanding principle in us common to all in dreamland. This proves that the nature of the human mind does not differ from that of the Divine, and consequently is immortal as well as the cause of matter,* whereof such systems as ours can be wrought. Do not ask why our mind, if immortal, fails to act its full part in a fainting fit or in a disordered state of our organs. Question not, if our mind be ever existing, why is it that it has no reason to keep motionless in our sound sleep or senseless state. It *seems* to fail owing to several changes wrought there, but really it *does not.* Our mind can only work one thing and not two at the same time; it can work either at aught or at nought; while it lingers on aught it knows no nought and *vice versa.* Our mind, even in contemplating a thing, gets so fully immerged in it that it is quite unconscious even of its own existence or doings. It cannot feel happy or unhappy at its actions until it comes to that point where it has to jump from one thing to another. It is then that it recognises what it has been so long doing. Our mind is so smart and quick in passing from one point of view to another, and the interval is so short that we are almost unable to mark out its motionless state, and are almost led to be proud of having a perfect knowledge of what has passed within. But while it begins a journey in the vast formidable wilderness of व्यतिरेक (nothing) it can no more continue its jumps, there being no plurality in it. Our mind after getting quite tired of enjoying the material objects for a long while, takes shelter in the immaterial as it is habituated to repeated changes to refresh itself. That retired state of our mind we call sleeping; it halts there until it is awakened by any external force, or until it feels naturally tired of that state. If our mind in the contemplation of a material object has no associations to awaken and force it from one point to another, it would be no less than a sleep for it. By this it is clear that the word "sleep" *does not mean death or absence of our mind,* but its perfect immersion in a single or non-quality of a thing. In sleep, it is only to the physical world that our mind is said to be absent or dead, but not to itself. Our mind is subject to meet with another opportunity for returning to the immaterial world, when left quite helpless after the perfect injury or loss of our organs which are its chief instruments for perceiving the external objects. That our mind fails to act its full part when our health fails, is only because it sympathizes with our body and feels it a duty to feel and think often of the disease caught. The force of the love of our mind towards the body is so great that it is almost captivated and enslaved by it. To prove the case where it is not so captivated we may take the instance of our holy Yogis who meet with no changes whatever in their life or powers at any time, which is chiefly owing to the resignation they make of the world and carnalism.

* तस्यांते सुकृत्यन्नं गानि प्रत्याहरतिभूतशम : पृथिवीममीयंतिपृथिव्यप आपोज्योतिष जोतिर्वायं वायुराकाशमाकाशो मनो मनो विद्यामित्यादि ॥ निरुक्त अ० ६ उत्तर ङ्क.—खंड १६ ॥—॥

A GIRL TORPEDO.

We find an amazing story about an electrical girl in the *Phrenological Magazine,* but vouchsafed by many a learned doctor, who has seen the patient. It coincides too well with our personal experience, the views we have expressed, and much that has been given out by us in explanation of the majority of cases of alleged "spirit-rapping" for us to abstain from giving it room in our Journal. It certainly will have an interest alike for broad-minded Spiritualists who are not irretrievably pledged to the "angel" or "spirit" dogma and to the sceptical portion of our readers.

It is a fact not of yesterday's observation that there have always been some persons so peculiarly organized as to present in their bodies the electric peculiarities of the torpedo, popularly known among the fishermen of the Mediterranean and Atlantic as the "cramp-fish." This faculty, as a matter of course, varies in degree and power. Some persons have been found to possess it to such an extent, as to be able—like the torpedo of South America which upon the slightest touch paralyzes horses for hours—to give a terrible shock as though from a galvanic battery to any one who should touch this human torpedo even with the finger tip. Others have called forth electric cracklings and even knocks, and other strange noises from whatever inanimate object they touched. But these powers have generally been mistrusted, if not altogether denied, by exact science, as happened in the case of the French "Electric Girl," whose power for producing such knocks was wonderful, and yet denied withal. Such a stubborn prejudice being very curious, by the way, in men of science, who, ever since the discoveries of Volta, had admitted the fact—scientifically established by such physiologists of note as Dubois-Raymond, Brown-Sequard, Eckardt, Baxter, and others—that electricity is being constantly generated in all the tissues of the living animal economy.

The case now under notice seems to be attracting at the present moment a good deal of attention from physicians at London (Canada); especially as the phenomena involuntarily produced by a young lady of good family, are quite out of the range of what has heretofore been observed. The girl had been sick for over two years, but is now enjoying unexceptionally good health. The physicians who had never been able to comprehend her disease, understand still less what ails her, now that she feels perfectly well. Since her convalescence she had become a kind of perambulating electric battery. Though not especially nervous, yet no one can either touch her or plunge his hand linked with hers into a basin of water, without receiving a terrible shock. Twenty or more healthy vigorous persons, forming a chain and holding each other's hands, fall to the ground upon her merely touching the hand of one of them! Like a magnet, she attracts every metallic object in the room to herself. When about to pick up a knife, it turns its blade towards her, before she has even touched it, and the needles, *in their paper sacks,* hang to the tips of her fingers. As soon as she enters into a room all the persons present feel her influence; some fall asleep, others become sick at the stomach and so nervous that they are unable to endure her presence for more than a few seconds. Her own sister who tried to resist this power, fell into dreadful convulsions. Infants awake at her approach and begin crying; but she has but to stroke them once, and they fall into a heavy, lethargic sleep. The same fares with grown-up persons. Animals succumb to the same extraordinary influence, and the favourite dog of this very electric young person sleeps for hours together at her feet, stiff and motionless, and deaf to the call of every one. But her mistress has but to softly pronounce her name and the dog instantly awakes.

Even science, sceptical and hard-shelled as it is, has recorded in its past experience several similar cases. Dr. Schneider speaks at length of a Capuchin friar who, on removing his cowl, used to perceive "a number of cracklings, shining sparks passing from his scalp." A lady was, for years, in an electrical state so different from that of surrounding bodies that, whenever she was even imperfectly

insulated, say by a carpet or other non-conducting medium, sparks would pass between her person and any object she approached; sometimes, "four large sparks per minute would pass from her finger to the brass ball of the stove at the distance of one-and-a-half inch." The phenomenon was first noticed during the occurrence of an aurora-borealis, which fact goes to prove Dr. Reichenbach's theory that terrestrial magnetism is not confined to the animal kingdom, but, pervading the whole universe, imbues every atom, whether of animate or inanimate matter, may be perceived in various ways by sensitive persons, has the greatest influence upon life and health, or like electricity and galvanism, has two opposite poles, and may be accumulated in, or conducted away from, animal bodies.

A SENTENCE IN THE ARTICLE ON "RAHATSHIP" IN THE August number, has been caught up by the adversaries of our cause and made much sport of. We wish them joy of their mare's nest. The expression was this: "We even met [in Ceylon] those who had quite recently encountered such holy men [that is, men who had acquired 'the exalted psychical powers of adeptship']; 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." We expressly explained in the article in question that by the term *Rahat* we meant an adept, or one who "has developed his psychical powers to their fullest extent." Such a person is known in India as a *Rishi* or a *Yogi*, and there are many stages and degrees of development before the pinnacle of spiritual perfectibility is reached. Thus a Rahat may be of a lower or higher degree of development. The four degrees or stages are *Suska Widarsaka* (lowest), *Tividdhya* (third), *Shat Abhigna* (second), and *Siwupilidimbiapat* (first) the highest. We affirmed and repeat that neither in India, Egypt, nor Ceylon, has this ancient wisdom died out, and if we believe that there still survive its adepts and initiates, it is because we speak from personal knowledge and not by hearsay. A Ceylon Christian journal charges us with "childish credulity in believing in the so-called eminent priest, and giving publicity to an imposition and a myth." The less our adversary says about impositions and myths the better: his house is of glass, and he had better not throw stones in our garden. Whether the priest did or did not see and exchange signs with a stranger who is acquainted with the occult sciences, and hence what the Buddhists call a *rahat* of some one of the degrees, is immaterial: we believe he did, inasmuch as two of our party of Delegates also had a similar experience at two different places on the Island—to say nothing of the experience of the Editor of this magazine, or that of a certain other person, not of our Society, who both saw and conversed with such an individual. If the priest did see him, he saw a living man, not a ghost, or a god, or a spirit. A few weeks after landing in India, and when none but half a dozen of Bombay gentlemen knew our Society signals, Colonel Olcott, being at the Karli Caves, in the Mofussil, was accosted by a Hindu *sanyashi* who first gave him the most important of our signs and then all the rest. When asked where he had learnt them, he answered that his *guru* (teacher) had sent him from————to Karli, ordering him to arrive there at precisely that hour and meet a white man to whom he should give these signs and a message which he then delivered. The point for both enemies and friends to realize is that Buddha declares that the state of Rahat, or adept, may always be attained by those who will follow his precepts.

A NEW THEORY RESPECTING MATTER.

The *Journal of Science* states that Professor Crookes has communicated to the Royal Society a condensed summary of evidence in proof of the existence of a fourth state of matter. The conclusion arrived at is thus given:

"That which we call matter is nothing more than the effect upon our senses of the movements of molecules. The space covered by the motion of molecules has no more right to be called matter than the air traversed by a rifle bullet has to be called lead. From this point of view, then, matter is but a mode of motion; at the absolute zero of temperature the inter-molecular movement would stop, and although *something* retaining the properties of inertia and weight would remain, *matter*, as we know it, would cease to exist.—*Banner of Light.*

PRUE GOLD ARTIFICIALLY MADE.

An account of some Experiments on Mercury, Silver, and Gold, made at Guildford in May 1782, in the Laboratory of James Price, M.D., F.R.S., to which is prefixed an abridgment of Boyle's Account of a Degradation of Gold.

TRANSCRIBED FOR "THE THEOSOPHIST" BY PETER DAVIDSON, ESQ., F.T.S.

Introduction.

A frequent perusal of ancient chemical writers, and an early attachment to the metallurgic branches of chemistry, inclined the author of the ensuing narrative to believe that the wonders related in books at present little read, though frequently exaggerated had at least some foundation.

The phenomena which he continually met with in the pursuit of his experimental enquiries contributed greatly to strengthen this opinion; he found also that some discoveries supposed to be modern were really recorded in very ancient writers, but in terms so obscure that the fact must rather be applied to explain the description, than the description to illustrate the fact.

The positions of the Spagyric Philosophers respecting metals, seemed to be very easily reconciled with the notions of more modern chemists.

That their inflammable principle in modern language, or their sulphur in that of the ancients, is the same in all, is now universally allowed.

That the imperfect metals had a saline principle, the ancient chemists knew or believed, and, according to Boerhaave, denoted it by a cross attached to their characters, as in ♃ ♄ ♀ and the like. The most excellent of modern chemists, Professor Bergman of Upsal (from the experiment of the acute Scheele who has demonstrated an actual acid in arsenic) suspects an acid, at least a saline basis to be common to all the imperfect metallic substances.

Of their earths, most have allowed the diversity; but specific gravity being usually considered as the least dubious mark of real identity between two bodies, otherwise dissimilar, it seemed probable that Mercury and Gold had a basis nearly alike.

The remarkable analogies between the habitudes of Silver and Mercury, to chemical solvents and other agents, are known to every chemist.

These, and a thousand other analogies, too obvious as well as too minute to relate, occurred in a course of incessant experiment, in which an ardent curiosity involved the author at a very early period; and which, in consequence of his being partly engaged in instructing others, and from various causes not material to the public, he had occasion to compare with passages in books containing "all such reading as was never read." Among this mass of unformed matter, where opinion fought with opinion, and *chaos judged the strife*, the specious glitter of some broken gems, allured him to prosecute his search, and, if possible, dive to the bottom; the turbid stream did not permit his view of the utmost depths, but he returns to show that he has been below the surface, and not quite in vain.

To the chemist it is unnecessary to hint at more analogies; to others it would be useless. Allusions to chemical facts to the latter would be unintelligible. It must, therefore, be only to the Philosophers *by fire*, that he can address the former part of this Introduction; for who can teach a science in a page?

Of facts, however, all men of common sense are equally judges. Having, therefore, partly assigned his reasons for

instituting the enquiry, he now proceeds to the attestation of its result.

Exclusion of the confirmation which this will receive from reflecting on the difficulty of deceiving men, even of common sagacity, as to a fact which passed before their own eyes; the testimony at present offered, possesses peculiar advantages.

The characters of many spectators of these processes, whose titles adorn the following pages, are too well known in the political or literary world to require in this place any illustration.

Among the remainder, some—members of a society, whose object is to investigate truth by experiment—were too perspicacious to let error escape undetected; and the sacred function of others must have impelled them to mark it, if voluntary, with public reprobation.

In the first experiment, indeed, the author had only time to request the presence of Captain Grose, a gentleman, advantageously known to the antiquarian world by his researches and publications; that of the Rev. Mr. Anderson, a clergyman, residing near Guildford, well versed in experimental philosophy and studious of its chemical branches; and of Mr. Russell, a magistrate of the place, and a person from his technical employments conversant with the appearance of the precious metals, well acquainted with the usual operations on them, and with the methods employed by artists for ascertaining their commercial value.

As the first process was quickly mentioned, more spectators were present at the later ones; and the seventh was made before a company so respectable as to leave the author little to wish for, in point of testimony.

The experiments, however, which it is the purpose of the following narration to relate, are of a nature so very uncommon, and tend to establish an opinion so generally exploded, that to procure them credit, requires the most respectable attestations.

The place at which these experiments were made, being at a considerable distance from the capital, would not admit of their being seen by many to whom the author would otherwise have been happy in exhibiting them.

The whole of the materials producing the extraordinary change in the metals employed, was expended in performing the processes which are now to be related; nor can the author furnish himself with a second portion, but by a process equally tedious and operose, whose effects he has recently experienced to be injurious to his health, and of which he must therefore avoid the repetition. The repetition indeed would avail but little to establish the facts, or gain belief. That more would believe, if more had been present, is indeed true, but as the spectators of a fact must be always less numerous than those who hear it related, the majority must at least believe, if they believe at all, on the credit of attestation.

Previous to this publication, the author has had frequent opportunities of hearing the opinions of many concerning its subject. Some say they cannot account for the theory of the process, and, *therefore*, the fact is not true. Others ask if it be true, is it profitable? Illiberal minds suggest that the whole was a trick, and without knowing or enquiring what evidence it rests on, modestly call the author a knave, and the spectators fools. And some heroes of incredulity declare that they would not believe it, though they saw it with their own eyes, and touched it with their own hands.

To prejudice, avarice, or illiberality, perhaps no answer will prove satisfactory; but of the candid and impartial he ventures to ask, by what arts of deceit Mercury can be prevented from boiling in a red heat as in Experiment II.; or when actually boiling and evaporating, it could be almost instantaneously fixed by addition of a substance not above 1·480th of its weight as in Experiment III.

Metal might (though not easily before twelve or fourteen spectators) have been secretly conveyed into the crucible, but this will not account for the event of Experiments IV. and V., where the silver was enriched with a quantity of gold eight times larger than the weight of the powder projected, and yet the absolute gravity of the mixed mass remained the same or rather smaller, than the original weight, which could not have happened had any undue addition been made. He may further ask (though this is not properly an argument with the public at large, but only with those who know his situation) what could induce him to take such laborious and indirect methods of acquiring sinister fame, possessed as he was of total independence and of chemical reputation.

The author is too well aware of the strength of prejudice to be at all sanguine in his expectations of receiving credit; but the curiosity of the public has been so much excited, and his character so rigorously examined, that in justice to himself, and, in compliance with them, he offers the following succinct account of his experiments—an account which was read over to the respective witnesses of each experiment, and of which he now publicly, as before privately, requests their confirmation, without the slightest fear of contradiction, or dissent.

He has endeavoured to give every possible sanction to his processes, by subjecting them to the minute inspection and cautious examination of the spectators, whose rank and discernment confer as much honour on him as is reflected on themselves by their liberality and candour.

Whatever may be the opinion of the public, it is previously necessary that they should have the facts laid before them. And though he would be most happy to meet with belief, he shall not be surprised if he fails to obtain it.

With confidence, therefore, in his own integrity and reliance on their candour, he awaits their decision not void of solicitude, but without trepidation, the more confirmed by the recent honors, with which the University to whom he owes his education have crowned his chemical labors.

Her favors he thus publicly mentions, from a better motive, he hopes, than vanity; by them his scientific and moral character is placed beyond the limits, at least of vulgar scrutiny; and he must ever remember with respectful gratitude that she enlarged his institutions to place him among her graduates, at the instance of her medical professors and with approbation of the Academic Senate.

Abstract of Boyle's Account of a Degradation of Gold.

As every fact becomes more probable in proportion to the number of similar instances, it may not be improper to putting to the following relation, a concise account of the celebrated experiment of Boyle, on Gold.

It would have been easy to collect from books, particularly from the Notes on Boerhaave's chemistry, under the articles, History of Chemistry and Metals, many narratives of changes of metallic bodies *specifically* similar to that of our principal subject, *i.e.*, of not only a change but a *melioration*. Boyle's experiment resembles ours, *generically* only; for it was a change, but not a melioration; yet its consequence being to debase the metal, it goes towards the proof of a metallic transmutation.

(*To be continued.*)

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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."—*Indu-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.

"..... 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.

The Proprietors of the THEOSOPHIST acknowledge, with thanks, the receipts of the following subscriptions, for the 2nd Volume, all paid in advance.

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* For want of space the rest of the names will be given in the next issue.

THE THEOSOPHIST

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

VOL. II. BOMBAY, NOVEMBER, 1880. No. 2.

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THE THEOSOPHIST.

BOMBAY, NOVEMBER 1ST, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

THE OCTOBER AND NOVEMBER NUMBERS OF THE FIRST Volume having been reprinted, the subscription for the first year (*i. e.* from October 1879 to September 1880) will be Rs. 6-8 as advertised in the April and subsequent numbers of that Volume. Subscribers for the Second Volume pay Rs. 6 only.

OUR SECOND YEAR.

Like all other pleasant things, our first year's relationships with the THEOSOPHIST's subscribers have terminated; and, thus every engagement assumed by the proprietors of the magazine under the contract 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. Though our first year began in uncertainty, it has closed 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 hesitation in promising that the THEOSOPHIST for 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 was, therefore, the last that was sent to our last year's subscribers, except to such as have paid for a further term. 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.

MANHOOD.—He who would do wrong, but is deterred through fear, or hope, or promise of a reward, is a slave not only to his vile passions and propensities, but to the power of popular prejudice or popular sentiment, be that right or wrong. He who, being free, does right because it is right, who dares to be true to his own convictions in the face of the obloquy and scorn of a misguided, bigoted, and intolerant majority, is nature's true nobleman and hero, the grandest and noblest type of human kind. Such have ever been the lights of the world, the advance guard in the advocacy of all the truth, in civilization, in human progress and reform—have been reviled and persecuted by time-honoured conservatism as disturbers and innovators, as heretics and infidels. The ingrained ignorance and superstition of old conservatism still cries, "Crucify him! Crucify him!" "The fathers ate sour grapes and the children's teeth are set on edge."—*Phrenological Journal.*

[Continued from the December number.]

THE AUTOBIOGRAPHY OF DAYANAND SARASWATI, SWAMI.

WRITTEN BY HIM EXPRESSLY FOR THE THEOSOPHIST.

At Joshee Math I met many Yogis and learned ascetics and, in a series of discussions, learnt more about Yog-Vidya. . . . . and, parting with them, went to Badrinarayan. The learned Rawaljee was at that time the chief priest of that temple; and I lived with him for a few days. We held discussions upon the Vedas, and the "Darsansastra." Having enquired of him whether he knew of some genuine Yogi in the neighbourhood, I learnt from him, to my great regret, that there were none there at the time, but that he had heard that they were in the habit of visiting his temple at times. Then I resolved to make a thorough search for them throughout the country and especially in the hills.

One morning, at day-break, I set out on my journey; when, following along the foot of the mountains, I at last reached the banks of the Alaknanda river. I had no desire of crossing it, as I saw on its opposite bank the large village called "Mana." Keeping, therefore, still to the foot of the hills, I directed my steps towards the jungle, following the river course. The hills and the road itself were thickly covered with snow, and, with the greatest difficulty, I succeeded in reaching that spot where Alaknanda is said to take its rise. But once there, finding myself surrounded by lofty hills on all sides, and being a stranger in the country, my progress, from that moment, was greatly retarded. Very soon, the road ceased abruptly and I found no vestige of even a path. I was thus at a loss what to do next, but I determined finally to cross the river, and enquire for my way. I was poorly and thinly clad, and the cold was intense and soon became intolerable. Feeling hungry and thirsty, I tried to deceive my hunger by swallowing a piece of ice, but found no relief. I then began to ford the river. In some places it was very deep, in others shallow—not deeper than a cubit—but from eight to ten cubits wide. The river-bed was covered with small and fragmentary bits of ice which wounded and cut my naked feet to blood. Very luckily, the cold had quite benumbed them, and even large bleeding cracks left me insensible for a while. Slipping on the ice more than once, I lost my footing and came nearly falling down and thus freezing to death on the spot. For—should I have found myself prostrated on the ice, I realized that, benumbed as I was all over, I would find it very difficult to rise again. However, with great exertions, and after a terrible struggle, I managed to get safe enough on the other shore. Once there—more dead than alive—I hastened to denude the whole upper part of my body, and, with all I had of clothes on me, to wrap my feet up to the knees; and then—exhausted, famished, unable to move—I stood waiting for help, and knowing not whence it would come. At last, throwing a last look around me, I espied two hill-men, who came up and having greeted me with their "Kashisamba" invited me to follow them to their home, where I would find food. Learning my trouble, they, moreover, promised to guide me to "Sadpat"—a very sacred place; but I refused their offers, for I could not walk. Notwithstanding their pressing invitation I remained firm and would not "take courage" and follow them as they wanted me; but, after telling them that I would rather die, refused even to listen to them. The idea had struck me that I had better return and prosecute my studies. The two men then left me and soon disappeared along the hills.....Having rested

I proceeded on my way back.....* Stopping for a few minutes at Basudhara, a sacred bathing place, and passing in the neighbourhood of Managram, I reached Badrinarayan at 8 o'clock that evening. Upon seeing me, Rawaljee and his companions were much astonished and enquired where I had been over since the early morning. I then sincerely related to them all that had happened to me. That night, after having restored my strength with a little food, I went to bed, but getting up early on the following morn, I took leave of Rawaljee and set out on my journey back to Rampur. That evening, I reached the home of a hermit, a great ascetic, and passed the night at his place. That man had the reputation of one of the greatest sages living, and I had a long conversation with him upon religious subjects. More fortified than ever in my determination, I left him next morning, and after crossing hills and forests and having descended the Chilkiaghattee, I arrived at last at Rampur where I took up my quarters at the house of the celebrated Ramgiri, so famous for the holiness and purity of his life. I found him a man of extraordinary habits, though. He never slept, but used to pass whole nights in holding conversations—very loud sometimes—apparently with himself. Often, we heard a loud scream, then—weeping, though there was no one in his room with him. Extremely surprised, I questioned his disciples and pupils and learnt from them that such was his habit, though no one could tell me what it meant. Seeking an interview with him, I learnt some time after, what it really was; and thus I was enabled to get convinced that it was not true *Yog* he practised, but that he was only partially versed in it. It was not what I sought for.

Leaving him I went to Kasipur, and thence to Drona Sagar, where I passed the whole winter. Thence again to Simbal through Moradabad, when, after crossing Gur Maktuswar I found myself again on the banks of the Ganges. Besides other religious works, I had with me the "Sibsanda," "Hat-pradipika," "Yog-Bij" and "Keberanda Sangata," which I used to study during my travels. Some of these books treated on the Narichakant, and Narichakars (nervous system) giving very exhaustive descriptions of the same, which I could never grasp, and which finally made me doubt as to the correctness of these works. I had been for some time trying to remove my doubts, but had found as yet no opportunity. One day, I chanced to meet a corpse floating down the river. There was the opportunity and it remained with me to satisfy myself as to the correctness of the statements contained in the books about anatomy and man's inner organs. Ridding myself of the books which I laid near by, and, taking off my clothes, I resolutely entered the river and soon brought the dead body out and laid him on the shore. I then proceeded to cut him open with a large knife in the best manner I could. I took out and examined the *Kamal* (the heart) and cutting him from the navel to the ribs, and a portion of the head and neck, I carefully examined and compared them with the descriptions in the books. Finding they did not tally at all, I tore the books to pieces and threw them into the river after the corpse. From that time gradually I came to the conclusion that with the exception of the Vedas, Upanishads, Patanjali and Sankhya, all other works upon science and Yog *were false*. . . . . Having lingered for some time on the banks of the Ganges, I arrived next at Furrukabad; when, just as having passed Sreenjeeram I was entering Cawnpur by the road east of the cantonment, the Samvat year of 1912 was completed.

During the following five months, I visited many a place between Cawnpur and Allahabad. In the beginning of Bhadrapad, I arrived at Mirzapur where I stopped for a month or so near the shrine of Brindachal Asoolasjee; and, arriving at Benares in the early part of Ashwin, I took my quarters in the cave (at the confluence of the Baruna and the Ganges) which then belonged to Bhunanda Saraswati. There, I met with Kakaram, Rajaram and other *Shastrees*, but stopped there only for twelve days and renewed my travels after what I sought for. It was at the shrine of Durga-Koho in Chandalgurh—where I passed ten days, —that I left off eating rice altogether, and living but on milk I gave myself up entirely to the study of *Yog* which I practised night and day. Unfortunately, I got into the habit of using *bhang*——a strong narcotic leaf——and at times felt quite intoxicated with its effects. Once, leaving the temple, I came to a village near Chandalgurh where I met with an attendant of mine of former days. On the other side of the village, and at some distance, stood a *Siralaya* (a temple of Siva) whither I proceeded to pass the night under its walls. While there, under the influence of *bhang*, I fell fast asleep and dreamt that night a dream...I thought I saw Mahadeo and his wife Parvati. They were conversing together and the subject of their talk was——myself. Parvati was telling Mahadeo that I ought to get married, but the god did not agree with her. She pointed to the *bhang*...This dream annoyed me a good deal when I awoke. It was raining and I took shelter on the verandah opposite the chief entrance to the temple, where stood the huge statue of the Bull-god Nandi. Placing my clothes and books on its back I sat and meditated; when suddenly happening to throw a look inside the statue which was empty, I saw a man concealed inside. I extended my hand towards him, and must have terrified him, as, jumping out of his hiding-place, he took to his heels in the direction of the village. Then I creeped into the statue in my turn and slept there for the rest of the night. In the morning an old woman came and worshipped the Bull-god with myself inside. Later on, she returned with offerings of "*Gur*" (molasses) and a pot of "*Dahi*" (curd milk) which, making *puja* to me (whom she evidently mistook for the god himself), she offered and desired me to accept and eat. I did not disabuse her: but, being hungry, ate it all. The curd being very sour proved a good antidote for the *bhang* and dispelled all signs of intoxication, which relieved me very much. I then continued my journey towards the hills and that place where the Nerbudda takes its rise. I never once asked my way, but went on travelling southward. Soon I found myself in a desolate spot covered thickly with jungles, with isolated huts appearing now and then among the bushes at irregular distances. At one of such places I drank a little milk and proceeded onward...But about half a mile further, I came to a dead stop. The road had abruptly disappeared and there remained but the choice of narrow paths leading I knew not where. I soon entered a dreary jungle of wild plum trees and very thick and huge grasses with no signs of any path in it, when suddenly I was faced by a huge black bear. The beast growled ferociously, and, rising on its hind legs, opened wide its mouth to devour me...I stood motionless for some time and then slowly raised my thin cane over him...and, the bear ran away terrified. So loud was its roaring, that the villagers whom I had just left, hearing it, ran to my assistance and soon appeared armed with large sticks and followed by their dogs. They tried hard to persuade me to return with them. If I proceeded any further, they said, I would have to encounter the greatest perils in the jungles which in those hills were the habitant of bears, buffaloes, elephants, tigers and other ferocious beasts. I asked them not to feel anxious for my safety, for I was protected. I was anxious to see the sources of the Nerbudda and would not change my mind for fear of any peril. Then seeing that their warnings were useless, they left me after having made me accept a stick thicker than my own for "self-defence" they said, which stick I immediately threw away.

On that day I travelled without stopping until it grew quite dusk. For long hours I had not perceived the slightest trace of human habitation around me, no villages in the far off, not even a solitary hut, or a human being.

* Here, the Swamijee skips over one of the most interesting episodes of his travel, unwilling as he is to impart the name or even mention the person who saved him. He tells it to friends, but declines to publish the facts—ED. THEOS.

But what my eyes met the most was a number of trees, twisted and broken, which had been uprooted by the wild elephants, and, felled by them to the ground, obstructed the already difficult passage. Still further on I found myself in a dense and impenetrable jungle of plum trees and other prickly shrubs from whence, at first, I saw no means of extricating myself. However, partly crawling on the belly, partly creeping on my knees, I conquered this new obstacle and after paying a heavy tribute with pieces of my clothes and even my own skin, bleeding and exhausted I got out of it. It had grown quite dark by that time, but even this——if it impeded——did not arrest my progress onward, and I still proceeded, until I found myself entirely hemmed in by lofty rocks and hills thickly grown over with a dense vegetation, but with evident signs of being inhabited. Soon I perceived a few huts, surrounded by heaps of cowdung, a flock of goats grazing on the banks of a small stream of clear water, and——a few welcome lights glimmering between the crevices of the walls. Resolving to pass the night there, and go no further till the next morning, I took shelter at the foot of a large tree which overshadowed one of the huts. Having washed my bleeding feet, my face and hands in the stream, I had barely sat to read my prayers, when I was suddenly disturbed in my meditations by the loud sounds of a tom-tom. Shortly after, I saw a procession of men, women and children, followed by their cows and goats emerging from the huts and preparing for a night religious festival. Upon perceiving a stranger, they all gathered around me, and an old man came enquiring from whence I had appeared. I told them I had come from Benares, and was on my pilgrimage to the Nerbudda sources, after which answer they all left me to my prayers and went further on. But in about half an hour, came one of their headsmen accompanied by two hillmen and sat by my side. He came as a delegate to invite me to their huts. But, as before, I refused the offer (for they were idolators). He then ordered a large fire to be lit near me and appointed two men to watch over my safety the whole night. Learning that I used milk for all food, the kind headsman asked for my "kamandalu" (a bowl) and brought it back to me full of milk, of which I drank a little that night. He then retired, leaving me under the protection of my two guards. That night I soundly slept until dawn, when rising and having completed my devotions, I prepared myself for further events.

(To be continued.)

HOW HE DOES IT.

NATURE.

Like the country itself, many institutions in the United States run to size in a way apt to astonish the dwellers in our "tight little island." So it is with hotels. Thus at some of them many hundreds are simultaneously dining in one room. At the entrance the hats, etc., of the guests are deposited with a person in attendance to receive them. He does not check or arrange them in any particular order, and he invariably restores them, each to the right owner, as they emerge from the dining-room. The difficulty of the feat naturally depends on the number of hats in charge at the same time. The most remarkable case which has come under the notice of the writer is at the Fifth Avenue hotel, New York. There the attendant, who is on duty several hours a day, has sometimes as many as five hundred hats in his possession at one time. A majority of them belong to people whom he has never seen before, and there is a constant flux of persons in and out. Yet even a momentary hesitation in selecting the right hat rarely occurs. The performer at the hotel says that he forms a mental picture of the owner's face inside his hat, and that on looking at any hat the wearer's face is instantly brought before his mind's eye. It would be interesting to test how far this power is possessed by an average unpractised person when put in the right way of doing it.

THE MAHOMEDAN SHRINES IN THE CAUCASUS.

A very interesting paper upon the above subject by A. P. Berje was read at the third preliminary sitting of the members of the 5th Archaeological Section, at Tiflis, on November 2, 1879, and has just been published. The extracts from it now given will doubtless be of great interest to some of our Indian readers.

For lack of space we will briefly enumerate the most important of such tombs and shrines, or, as they are called in the paper, "the holy landmarks of the Mussulmans," together with some of the legends and superstitions attached to them.

(1). At the *Keshliak* (winter quarters) of NOUKHA, they have the tomb of one Yussouf-Effendi Akhunda—period unknown. All persons, afflicted with either chills or fever, have but to perform a pilgrimage to this tomb. Taking a handful of earth from the tomb, they pour some water on it, drink it, and are cured.

(2). Not far from the village of Babaratma, there stands a mausoleum of great renown. It is a memorial to the Saint, Baba Ryutyabe, who served for years the Prophet Mehomet in the capacity of a gardener. A native of Mekka, the Baba died in India. Having visited these parts in the Caucasus, Baba Ryutyabe chose for a place of worship Babaratma, and caused the inhabitants to build this tomb with the small mosque attached to it. Ever since that time, people visit the place every Monday and Thursday. Here all kinds of diseases—provided they are disturbing the body of one of the Faithful—quickly disappear.

A legend, doubted by none, tells us that at the time of the visit of this Saint to the province of Shekin, a gigantic snake—some say a dragon—was devouring the inhabitants, creating thereby a great terror in the neighbourhood of Babaratma. Baba Ryutyabe killed it with his arrow and then cut off its head. The body and the head both became petrified, and are shown to this day: the body at the top, and the head at the foot, of the hill.

(3). The tomb of El-Baba, another renowned saint, is near the village of Okhoota.

(4). The tomb of Sheik Osman is situated between the villages of Ibrahim-kendy and Eyvazla. As the Sheik was a renowned *djegeet* (a horseman), his love for horses has survived the death of his body. The owner of a sick horse has but to take it to the Saint's tomb, lead it thrice around the grave, and then mix up some of its clay with the animal's food, and the horse will be suddenly cured.

(5). Near the village of Moohass, stands the tomb of Moohass-Hadji-Aga, specially reverenced by the inhabitants of the place, whose patron the Saint is.

(6). Near Arab—Odjagi, the shrine of Sheik Arab-Hadji-Aga attracts the whole province, and is considered as the most important place of pilgrimage. It is especially propitious to children and to barren women.

(7). Near Kyutovan, on the tomb of Sheik Shah-Kobad, those, afflicted with rheumatic pains, find instantaneous relief.

(8). At the great village of Gamzali, one may visit the tomb of Sheik Moolah Mahomed, much renowned for its occult properties. No person, guilty at any time, of perjury, can approach or touch it without instantly falling into violent convulsions, often followed by death. It would be a blessed thing if the keepers of that tomb would open an agency in India.

(9). The grave of a certain saint, Hazre by name, is near the village of Zoonoot. It is the place of pilgrimage of all the Shirvan people, especially those who suffer from sores, or have been bitten by a mad dog.

(10). The tomb of Sheik Mahomed is in the vicinity of Yeleguian.

(11). That of Sheik Mahomed, at Boodjag.

(12). The ford of Minguetchaour is very famous for its shrine, situated at the very top of the mountain. It is that of El-Baba; and it radically cures gout and spine diseases.

(13). At Pambak, near the great Karakliss, in the district of Vonantgor, the Mussalmans, in remembrance of Meskin Abdal—a Tartar of great renown and sanctity, who is said to have, once upon a time, encamped on this spot—meet at a place called Odjag, where the holy man had cooked his dinner. Here they pray and sacrifice. A large pear-tree is covered from top to root with countless rags torn from the wearing apparel of devotees. Where the tomb of this saint is situated, no one seems to know.

The Pashalik of Akhaloon.—Here we have two celebrated shrines: at Atzkhoor, the tomb of Kilimanjeo Effendi, and, near Akhaltzig, that of some Syed. Name of the latter—unknown.

Djary.—At Goulookhy is the tomb of Sheik Omar and that of his whole family. At Korshee, that of Shah Mirza. Talish (Lenkoran). At Kholmil, the tomb of Sheik Zagat. At the villages of Sepirad and Mashehan, the tombs of two saints of the same name Syed-Khalif. At the market town of Peerahassan—the grave of a saint of the same name.

(1). In Dagnestan, at a short distance from Derbent—the tombs of the forty martyrs, called Karkhlyar.

(2). In the same neighbourhood the rock of Duldul—Ali, where, according to tradition, Prophet Ali's horse indented the rock with one of its fore hoofs. Pilgrims, mostly women, are to be seen here every Thursday.

(3). When a child is taken sick, his face and body are besmeared with paint and he is then carried to Sabnovo, a village, distant about a mile from Derbent. There he is buried in earth taken from the tomb of some forgotten saint, and, if not smothered, is taken to a stone known under the name of *Kardash*, thrice carried around it, and then—pronounced healed.

(4). Near Djaltchan is a celebrated stone called Hidjek-Peerey. It has a cavity leading to a subterranean, and a waterfall tumbles over it. Women who have lost their milk come to drink this water, and are restored to health.

A STRANGE CASE OF LETHARGY IS NOTICED BY THE *Hanover Courrier* and attested by the medical journal of Bremen. At Grambke, in the vicinity of the latter city, a young girl, the daughter of a rich landowner fell asleep seven months ago, and cannot be awakened since. Her father, who is the bourgomeister of Grambke, has living at his house several well-known physicians who in the interests of science watch the girl incessantly and send regular bulletins about her state to the medical papers. Since she fell into her lethargy she has awaked but thrice and that but for a few hours. Her state can be best compared to the hybernative process of a marmot. Plunged in her sleep, she is completely motionless and rigid, life being feebly manifested but by a hardly perceptible tremour in her pale lips. Her parents have vainly tried to have her swallow some light food, but her stomach rejects everything. This strange disease began in January last when she was sixteen. During the brief intervals of her consciousness, which were observed to occur at about every two months, she was quite sensible of everything, but she has no idea of the time that has passed since she has been asleep; neither does she remember any dreams. This state seems to be a complete blank in her memory. Strangely enough, her body is not at all as reduced as might have been expected.

MR. J. R. MEISTER, SACRAMENTO, CAL., IS INFORMED that Dayanand Swami's Veda Bhashya is not to be had in English. His commentaries are written in the Hindi language. The Swami, being importuned by Colonel Olcott to write a work upon Yoga or Asiatic Psychology, said he would do so if any one would defray the necessary expense of a competent Pandit—Translator—to be with him wherever he may go in India, and devote his whole service to the work, the Swami agreeing in his turn to give a stated number of hours in each week. The writing of such a book would occupy at least two or three years of such leisure as he could give it. Colonel Olcott estimated that the Pandit's expenses would not exceed £15 to £20 per month. If any rich Theosophist wishes to contribute this sum for such an object, he should make the fact known.

ANOTHER DEFINITION OF SOUL.

BY RAO SAHEB KRASHNASHANKAR LALSHANKAR.

In the April THEOSOPHIST, Babu Amritlal Dé of Jeypore expounds what looks like an aphoristic truism, that "mind is material." He defines 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," and deduces that "the organs jointly form the cause, and the mind is the result," that the body is material and mortal, and, therefore, liable to destruction, the organs which "form only the different parts of the body" are also material, mortal and destructible as a matter of course, and that consequently the "organs perish with the body," and the mind with the organs, it being the "result of their union." Thus, according to Babu Amritlal Dé, the human mind being material, mortal and destructible, has no existence after physical death of man.

In the July THEOSOPHIST, one of its correspondents, while expressing his firm belief in the truth of the above proposition, suggests two difficulties which nevertheless seem to have held him in suspense for some time or at least until a satisfactory solution of these difficulties is made. These two difficulties are:—

1st. How does the immaterial soul, left alone after the destruction of the human body and with it of its human mind, suffer the consequences of good or bad actions it may have done during the life-time, when the faculties of feeling, knowing &c., which are attached to the mind, must necessarily vanish for ever, simultaneously with the destruction of the physical body and the mind?

2ndly. How is it that the ghosts or departed souls do possess (as the ancients believed, and as even the *savants* of our day are now beginning to join with the ignorant public in believing) the faculties of feeling, fearing, &c., which must perish with the mind, if the mind is destroyed with the physical body?

He also enquires what is Soul and what becomes of it after death.

Now, without presuming to be able to solve these difficulties, I will merely advance a theory which might help to lessening the perplexity enveloping these questions and to lead us to their logical solution. I will try to explain it as briefly but as clearly as possible. To avoid, however, any misunderstanding, I must state that it is not merely out of my own imagination, but one formed by degrees into a somewhat naturally acute and active imagination, as the result of unsystematic but rather extensive reading on subjects analogous to it.

According to this theory then, while the mind may be called material in one sense, it is not material properly so called. Rather than to accept the definition of the mind given by Babu Amritlal Dé, I prefer to believe the human mind to be the invisible link or chain, that intelligence, that will-power, that mysterious something that connects (1) the Spirit or the Divine Light encased in the double frame of the astral body and the physical body, (2) the astral or etherial body called the Soul encasedin the physical body; (3) and the physical body or the material frame of flesh and blood. And, according to the deducible argument of cause and effect, the mind is the result of the harmonious combination of the three universal components of all organic and inorganic living bodies, viz.—the Spirit, the Soul, and the Body which are pervaded through, individually and collectively, and brought into contact by this invisible and mysterious chain. Thus it will be seen that not only all the animals and the so-called living creatures, but also the mineral and vegetable kingdoms have like the human being, (1) a spirit (2) a soul, (3) a body, (4) and a mind or will-power pervading through and binding together as it were the triad. The powers, tendencies, and condition of the mind, must vary in different organic and inorganic bodies according to the development, purity and comparative proportions of spirit, soul and matter of which they are composed. While, on the one hand, the spirit is held fast by the soul and the body, on the other hand, by its natural attraction towards the Universal Spirit of which it is but an infinitesimal part, it perpetually struggles to disentangle itself both from the soul and the body, and the soul does the same with regard to the material body. The mind or will-power is the arbiter of this struggle. It reigns supreme and controls the combatants. Thus it exercises a high but very responsible power, and has, therefore, to enjoy or suffer (भोक्ता) the good or bad result of the struggle in exact proportion to the discretion used. The struggle during this life may end in one of the following ways.

(1.) If by the grace of mind, the spirit succeeds in entirely bringing the soul and the body under its complete and supreme control while yet residing in them, then it becomes जीवन मुक्त or a Budha, and at the time of physical death, is absolved into the Universal Light, *i.e.* obtains मोक्ष or निर्वाण. In this case the mind, of course, dissolves at death.

(2.) If the spirit succeeds in completely disentangling itself from the soul and the body only at the time of physical death, then it gets मोक्ष or निर्वाण all at once and mixes itself with the Universal Divine Light. Here also the mind dissolves.

(3.) If the spirit succeeds only in separating itself from the physical body but not from the soul or the astral body and if the astral body is sufficiently purified and free from any taint (वासना) of the material body, then the spirit only wins a move onward on the ladder of creation or the circle of evolution, and enters a world more sublime than ours, such as गंधर्वलोक, देवलोक, &c., and eventually attains the final beatitude, *i. e.*, मोक्ष or निर्वाण, when it entirely separates from its astral body or soul which becomes more and more purified and thin at every move forward in the upper worlds. In this case the mind accompanies the Duad (spirit and soul) as the result of their combination.

(4.) If the spirit at the moment of physical death separates together with the astral body or soul from the physical body while the astral body is not yet sufficiently purified, but is imbued with bad actions during life or bad thoughts at death, the spirit is plunged into the world of bad spirits, such as भूतयोनी, पिशाचयोनी &c. In this case the mind also exists as the result of the combination of what remains after death.

(5.) If at the time of death the spirit and the soul separate from the material body before the soul attains purity and development essentially required to rise to the higher worlds, then it *falls* in the scale of creation and is subject to योनीक्रमण, or transmigration. Here also the mind exists as in the above case.

The cause of which the above conditions are the result, is to be found in कर्म (good or bad actions) and ज्ञानाज्ञान, (knowledge or ignorance of divine laws and the true conception of the Deity.) The power which presides over कर्म and ज्ञानाज्ञान is the mind.

So long as the spirit is unable to separate itself from the soul and attain final beatitude, the mind or will-power bears its constant company. The separation of the spirit *with the soul* from the physical body under whatever circumstances is not a sufficient condition for the separation or destruction of the mind or will-power. Thus the mind may be material so long as the spirit is connected with the soul and the body, because it is in contact with matter; but it is not material, when, separating from the material body, it remains only with the soul and the spirit; unless by material it is meant that of which the soul is but a portion, that is to say, the soul or the astral body of the Universal Divine Spirit,—the Universal ether, (Akash, —the shoreless space co-existent with First Intelligence) is matter as it contains and is intermixed with the primitive germs of matter. Thus, again, the mind does not perish with the physical body and, therefore, it is that the soul popularly so called is capable after death of appreciating and enjoying the reward of good actions and fearing and suffering the pain of punishment for bad actions done during physical life; and thus it is also why the ghosts or departed souls do possess the faculties of the mind.

The above is sufficient to answer the queries, "What is Soul and what becomes of it," and yet it might be repeated that human soul is but a part of the Divine Soul or a part of the Universal Ether. The Vedantists call the former घटाकाश and the latter महाकाश. The Hermetic philosophy says, "As above, so below." I may add "As without, so within." The human soul absolves into the Universal Soul or Ether, not when it is separated from the body of flesh and blood, but from the spirit which it encases, in the same way as the body of flesh and blood is resolved, after physical death, into the elements of which it is composed.

I am fully aware that the above theory is open to some objections and is at variance with the opinions and ideas of many learned men in essential points, but I cannot shake it off until another, more logical and convincing, is found sufficiently powerful to drive it away.

AN APPEAL TO THE EDUCATED NATIVES.

BY BABU K. N. BASU.

India was once the great centre of civilisation and education; and its varied sciences, arts, and philosophy, astronomy, astrology, pure and mixed mathematics, geodesy, metaphysics, logic, poetry, &c., were taken and sent over to the different countries of Europe and Asia, from which those European countries reached the climax of civilisation and education by culture; but those sciences and arts gradually sunk in the abyss of the most oppressive foreign rule in mediæval India. Through the medium of Western civilisation and education, those very sciences and arts are appearing anew and creating a good deal of wonder in modern India.

The astrology of ancient India is the most wonderful of all the existing sciences, although many of its portions have been completely destroyed and lost in mediæval times. The present dilapidated condition of the science and even its relics have of late created a good deal of wonder in the scientific world.

There are people who are quite incredulous in the belief of the science of astrology, although its wonders have of late been revealed in many countries of Europe and America. It is out of sheer madness that such people do not believe in its truth even when many astrological cal-

culations made by Indian astrologers have been corroborated by facts and their truths laid bare before their eyes.

There were many seats for the culture of that wonder-creating science—astrology—in different parts of India, one of which was Murshedabad. Most of the eminent astrologers created marvels here in bygone days, and have gone the way of all earthly things. We may here name one of those veteran astrologers, Sivanarayana Vidyâratna Bhattacharya of Mutrapara, Berhampur, who is still living and whose wonderfully accurate astrological calculations have created a great deal of sensation here and abroad.

It is a matter of deep regret and humiliation that the modern educated Indians do not take a bit of interest in the recovery and in the cause of the furtherance of the long-lost Aryan sciences, and they are not prone to encourage the veteran Indian philosophers, who may still be found living in many a corner of the vast Indian empire, for the re-establishment of the bygone fame of the philosophy and the sciences of the ancient Indians; but, on the other hand, they discourage those Indian philosophers by their arch remarks and derision. We, therefore, make an earnest appeal to the masses of the modern educated natives to instil the minds of the veteran Indian philosophers, of different schools of Indian philosophy and sciences, who are still found living, scattered over, in different parts of India, with the spirit of encouragement for the furtherance and improvement of the Aryan sciences and philosophy, and for the recovery of the full harvest of fame, which India once had the good luck to gather in.

Berhampur, Sept. 1880.

[Continued from the October number.]

A TREATISE ON THE YOGA PHILOSOPHY.

BY N. C. PAUL, G.B.M.C., SUB-ASSISTANT SURGEON.

Colonel Townsend, an English officer of excellent natural parts, and of great honour and integrity, could die or expire when he pleased, and again revive. He observed the strictest regimen, living on the softest vegetables and the lightest animal food, drinking asses' milk daily, even in the camp, and, for common drink, Bristol water. By an abstemious course of diet he could suspend the respiration and pulsation, and thereby assume a condition similar to death, or the samádhi of the Indian faqírs. Low diet and a state of composure or rest were the principal means employed by the English officer to assume this death-like appearance. The faqír who was buried alive for 40 days in the time of Runjeet Singh, and then exhumed alive, lived entirely upon milk previous to his burial, and abstained from food, drinks, and air, all the time he was buried. To all intents and purposes he hybernated. A faqír, who hybernated in Jesselmere, lived entirely upon milk.

The above facts establish, beyond doubt, the property in milk of conducing to hybernation. All the profane and sacred writings of the Hindus extol milk as an aliment favouring longevity. I believe it is to the highly hygienic property in milk that the cow owes its sanctity amongst the Hindus, whose unparalleled benevolence to the animal is notorious.

All hybernal aliments diminish the exhalation of carbonic acid from the lungs. They, therefore, diminish the waste of the animal economy.

The following table shows the relative waste of the body from different varieties of diet.

Names of diet.	*Specific number, indicating waste in a given time.*
Vegetable diet.	1000
Mixed do.	1445
Animal do.	2367

Without a few remarks, the above table will not be well understood. If a man, living on vegetables, loses 1000 grains in weight in a given time, the same man will lose 1445 grains of his weight during the same time, while living upon mixed diet; and 2367 grains while living upon animal food.

A studious man digests badly when he lives upon mixed or animal food. But he digests the hybernal aliments with ease. With milk diet he can undergo mental labour which would be painful and injurious to digestion, should he live upon animal or mixed diet. Milk is the normal food of an intellectual man. Mental labour, when indulged in after meals of mixed or animal diet, is the prolific source of an infinite variety of diseases. To painters, engravers, poets, mathematicians, and scientific men in general, the nature of whose avocations requires fixed attention and mental abstraction, milk is admirably adapted.

The following table shows the analysis of milk.

Cow's-milk, as analysed by Liebig.	100 *grs.*	1000 *grains.*	14400 *grains, or* 1 *seer.*	28800 *grains, or* 2 *seers.*
Water	87. 080	870. 80	12539. 520	25070. 940
Carbon	6. 982	69. 82	1005. 408	2010. 816
Hydrogen	1. 144	11. 44	164. 736	329. 472
Nitrogen	. 520	5. 20	74. 880	149. 760
Oxygen	3. 649	36. 49	525. 456	1050. 912
Salts and earths	. 625	6. 25	90. 000	180. 000

Rice is another article of diet used by the Yogis of India. Its composition is shown in the table following.

Rice.	100 *grains.*	1000 *grains.*	14400 *grains, or* 1 *seer.*
Water	7. 6	76.	1094. 4
Carbon	42. 1036	421. 036	6062. 9184
Hydrogen	5. 754	57. 54	828. 576
Nitrogen	1. 268	12. 68	182. 592
Oxygen	42. 8744	428. 744	9173. 576
Salts and earths	.4	4.	57. 6

Wheat is another staple article of diet of Yogis. Its composition is as follows.

Wheat.	100 *grains.*	1000 *grs.*	14400 *grs., or* 1 *seer.*
Water	10.	100.	1440.
Carbon	40. 557	405. 57	5840. 108
Hydrogen	5. 53	55. 3	796. 32
Nitrogen	2. 149	21. 49	308. 556
Oxygen	39. 759	397. 59	5724. 366
Salts and earths	2.	20.	288.

Barley is another article of the Yogi's diet. The Emperor Akbar, who was noted for justice and moderation, lived upon barley and anethum sowa. According to Dr. Beekman and Bonssingault, barley, dried at 212° F., contains 2.02 per cent. of nitrogen. According to the latest authority, it has the following composition.

Barley.	100 *grains.*	1000 *grs.*	14400 *grs., or* 1 *seer.*
Water	9. 37	93. 7	1349. 28
Carbon	44. 32	443. 2	6382. 08
Hydrogen	2. 38	23. 8	342. 72
Nitrogen	1. 8	18.	259. 2
Oxygen	40. 47	404. 7	5827. 28
Salts and earths	1. 66	16. 6	239. 04

Meat, which the Yogís abstain from, has the following composition.

Fresh meat.	100 *grains.*	1000 *grains.*	14400 *grs.*, *or* 1 *seer.*
Water	75. 012	750. 12	10801. 2
Carbon.....	12. 972	129. 72	1867. 99
Hydrogen..	1. 897	18. 97	273. 19
Nitrogen.....	3. 762	37. 62	541. 75
Oxygen	5. 31	5. 31	764. 64
Salts and earths.	1. 057	10. 57	152. 23

The numerical proportion of carbon to oxygen, in carbonic acid, is as 1 to 2.666. Carbonic acid that is thrown out from the lungs and the skin, arises from the combination of the carbon of the aliments with the inspired oxygen. When the oxygen is deficient in the aliment, its carbon, in order to be converted into carbonic acid, requires more oxygen from the atmospheric air which can only be accomplished by increasing the number of respirations.

The following table shows the numerical proportion of carbon to oxygen, in different aliments referred to in the foregoing tables.

Aliments.	*Numerical proportion of carbon to oxygen.*
Fresh Meat	1 to .409
Milk.....	1 „ .522
Barley	1 „ .913
Wheat	1 „ .98
Rice.....	1 „ 1.001

Animal flesh, when used as an aliment, requires more atmospheric oxygen, and hence it is necessary for a carnivorous animal to accelerate respiration by motion. A tiger, which lives entirely upon flesh diet, moves to and fro even when confined in an iron cage, in order to consume the more oxygen from the air. For an amount of meat containing one grain of carbon, the animal must inhale 2.257 grains of atmospheric oxygen.

One living upon cow's milk must inhale 2.144 grains of atmospheric oxygen for a quantity of the nutritious fluid containing one of carbon. He should be less active than one living upon flesh diet. A person who lives upon barley consumes 1.753 grains of atmospheric oxygen for a quantity of the aliment containing one grain of carbon. He that lives upon wheat consumes 1.686 grains of atmospheric oxygen for a quantity of the aliment yielding one grain of carbon. One living upon rice requires 1.665 of atmospheric oxygen for a quantity of the aliment containing one grain of carbon.

The following table shows the relative quantity of atmospheric oxygen, in grains, required for one grain of carbon of different aliments.

Aliments.	*Relative Quantity of atmospheric oxygen for each alimental grain of carbon.*
Meat	2. 257 grains.
Milk.	2. 144 „
Barley.	1. 753 „
Wheat.	1. 686 „
Rice.	1. 665 „

An aliment is more or less stimulant to the circulating system, according to the more or less quantity of nitrogen contained in a given weight of the substance, as shown by the table following.

Azotized aliments.	*Quantity.*	*Quantity of Nitrogen.*
Fresh meat. . . .	1000	37. 62
Wheat.	do.	21. 49
Barley.	do.	18. 00
Rice.	do.	12. 68
Fresh cow's-milk .	do.	5. 20
Fresh asses'-milk .	do.	2. 63

From the above table it is evident that asses' milk is the least stimulant to the circulating system; and, owing to this circumstance, Colonel Townsend, who used asses' milk habitually, acquired the power of expiring and reviving when he pleased.

Woman's milk contains .19516 per cent. of nitrogen. 1000 parts of this milk contain 1.9516 of nitrogen. It is the lightest of all animal aliments. A child at the breast enjoys a longer repose, in consequence of the low stimulating nature of woman's milk, which is the only nourishment it takes until it is weaned.

The hybernal aliments, such as barley, rice, wheat, sugar, ghee, milk, &c. &c., promote longevity, increase power and strength. They are pleasing to the palate, nourishing, permanent, and congenial to the body. According to the Bhagavat Gítá, all aliments which are neither too bitter, too saltish, too hot, too pungent, too astringent, nor too inflammable or heating, are regarded as *satya guni* food. They are said to be palatable, nourishing, permanent, and congenial to the body.

SLEEP.

As Yoga, or human hybernation, is nothing more than prolonged sleep, it may not be altogether uninteresting to discuss the subject of somnolency before we enter upon the difficult subject of self-trance practised by the Indian faqírs. Sleep may be defined the repose of the organs of sense and motion. "It is of inestimable value to man. It knits up the raveled sleeve of care. It is the death of each day's life. It is sore labour's bath. It is the balm of hurt minds, and chief nourisher in life's feast."

The duration of sleep in manhood is from 4 to 6 hours per day. It is longer with the child at the breast than with one that is weaned. It is longer with boys and girls than in the case of adults; and longer with adults than with the aged.

There are instances on record, of individuals sleeping for weeks, months, nay even for years.

Comment.—We have ourself known a Russian lady—Madame Kashereninof,—whose sister, then an unmarried lady, about 27, slept regularly for six weeks at a time. After that period she would awake, weak but not very exhausted and ask for some milk—her habitual food. At the end of a fortnight, sometimes three weeks, she would begin to show unmistakeable signs of somnolence, and at the end of a month fall into her trance again. Thus it lasted for seven years, she being considered by the populace as a great saint. It was in 1841. What became of her after that, we are unable to say.

"Samuel Chilton, a labourer, aged about 25, residing at Timsbury near Bath, was accustomed to fall into a sleep from which no one could rouse him till after a month's time, during which he neither ate nor drank. Once he slept for seven weeks, during which he made water once and had one evacuation."

"There lived in the parish of Cortachy, in the county of Forfar, between 1819 and 1834, a certain female, Euphemia Lindsay, commonly known through the most of Forfarshire by the appellation of sleeping Effie. Her peculiarities were as remarkable as those of any one who has appeared in the annals of human history. She was addicted to wandering, and commonly left her home about the time when other people retired to rest, and during

the night would frequently wander from twelve to fifteen miles. It was remarked that when she took these nocturnal journeys she was sure shortly afterwards to fall into sleeping fits; and it was no unusual thing for her to sleep two or three weeks without awaking. In the winter of 1820 she slept five weeks, and during the spring of 1825 she slept six weeks and three days, which was the longest sleep she had been known to take. She never touched her store of provisions during the time she slept."

During sleep the temperature of the body is diminished, the number of pulsations diminished, and the respirations less frequent and audible. During deep sleep there are about 22 pulsations and 6 respirations per minute. Sleep is prolonged in proportion as the animal heat subsides to that of the surrounding atmosphere.

A deep and perfect sleep (sushupti) has been aptly defined a temporary cessation of all the functions of animal life, viz., of thought, sensation, mental emotion, and all their combinations and modifications. In *sushupti* the soul is extricated from terrestrial bonds, and man is free from all sins.

Yoga has been differently defined by different authorities. Some have defined it mental abstraction; some have defined it silent prayer; some have defined it the union of the inspired to the expired air; some have defined it the union of mind to soul. But by Yoga I understand the art of suspending the circulation and respiration. Yoga is chiefly divided into *Rája Yoga* and *Hatha Yoga*. I shall first consider *Rája Yoga*.

Comment.—Here the author falls into an unmistakable error. He confounds the *Raja* with the *Hatha* Yogins, whereas the former have nothing to do with the physical training of the *Hatha* nor with any other of the innumerable sects who have now adopted the name and emblems of *Yogins*. Wilson in his *Essays on the Religions of the Hindus* falls into the same confusion and knows very little, if anything at all, of the true *Raja Yogins* who have no more to do with *Siva* than with *Vishnu* or any other deity. Alone, the most learned among the *Sankara's Dandis* of Northern India, especially those who are settled in Rajputana who would be able—if they would—to give some correct notions about the *Raja Yogins*; for these men, who have adopted the philosophical tenets of Sankara's *Vedanta*, are, moreover, profoundly versed in the doctrines of the *Tantras*——termed devilish by those who either do not understand them or reject their tenets with some preconceived object. If, in speaking of the *Dandis*, we have used above the phrase beginning with the conjunction "if," it is because we happen to know how carefully the secrets of the real *Yogins*—nay even their existence itself——are denied within this fraternity. It is comparatively but lately that the usual excuse adopted by them, in support of which they bring their strongest authorities, who affirm that the *Yogi* state is unattainable in the present or *Kali* age—has been set afloat by them. "From the unsteadiness of the senses, the prevalence of sin in the *Kali*, and the shortness of life, how can exaltation by the *Yoga* be obtained?" enquires *Kasikhanda*. But this declaration can be refuted in two words and with their own weapons. The duration of the present *Kali Yuga* is 432,000 years of which 4,979 have already expired. It is at the very beginning of *Kali Yuga* that Krishna and Arjuna were born. It is since Vishnu's eighth incarnation that the country had all its *historical* Yogins, for as to the prehistoric ones, or claimed as such, we do not find ourselves entitled to force them upon public notice. Are we then to understand that none of these numerous saints, philosophers and ascetics from Krishna down to the late Vishnu Brahmachari Bawa of Bombay had ever reached the "exaltation by Yoga?" To repeat this assertion is simply suicidal in their own interests.

It is not that among the *Hatha* Yogins—men who at times had reached through a physical and well-organised system of training the highest powers as "wonder-workers"—there has never been a man worthy of being considered as a true Yogin. What we say, is simply this: the *Raja Yogin* trains but his mental and intellectual powers, leaving the physical alone, and making but little of the exercise of phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real Yogi boasting of being one, or willing to exhibit such powers—though *he does acquire them as well as the one practising Hatha Yoga, but through another and far more intellectual system.* Generally, they deny these powers pointblank, for reasons but too well-grounded. The latter need not even belong to any apparent order of ascetics, and are oftener known as private individuals than members of a religious fraternity, nor need they necessarily be Hindus. Kabir, who was one of them, fulminates against most of the later sects of mendicants who occasionally become warriors when not simply brigands, and sketches them with a masterly hand:—

"I never beheld such a *Yogi*, Oh, brother! who forgetting his doctrine roves about in negligence. He follows professedly the faith of MAHADEVA and calls himself an eminent teacher; the scene of his abstraction is the fair or market. MAYA is the mistress of the false saint. When did DATTATRAYA demolish a dwelling? When did SUKHADEVA collect an armed host? When did NARADA mount a matchlock? When did VYASADEVA blow a trumpet? etc."

Therefore, whenever the author—Dr. Paul—speaks of *Raja Yoga*—the *Hatha* simply is to be understood.

Rája Yoga consists of eight stages, viz., Yama, Niyama, Ásana, Pránáyáma, Pratyáhára, Dháraná, Dhyána, and Samádhi.

Yama.—Under this term the practice of the five acts of restraint is included, viz., Ahinsá, (absence of violence or cruelty to living creatures, universal innocence), Asteya (avoidance of theft), Satya (truth), Brahmacharya (chastity), and Aparigraha (disinterestedness, or non-acceptance of gifts).

Under the head of Yama some of the best moral maxims of all religions are evidently included.

Niyama.—After practising Yama, a Yogí practises Niyama. Under Niyama are comprehended:—Saucha (purity, personal cleanliness), Santoska (contentment, patience under injuries), Tapasya (devotion, self-mortification, self-denial), Swádhyáya (knowledge of nature and of soul), and Íswara pranidhana (adoration of one Supreme Being, the Creator, the Preserver, and Destroyer of the world).

Asana.—This is a fixed attitude of intense meditation. It is the third stage of Yoga. There are many ásanas or postures, in which the Yogí is directed to sit while he engages in Yoga, or the art of reducing or suspending the functions of respiration and circulation. Of these ásanas the most important are the Siddhásana and the Padmásana.

Without the practice of ásana, Yoga cannot be practised. By the practice of ásana the Yogí is supposed to secure immunity from certain diseases.

By practising successfully the two postures, Padmásana and Siddhásana, one can easily attain the seventh and eighth stages of Yoga, viz., Dhyána and Samádhi. The Siddhásana may be thus practised. Place the left heel under you and the right heel in front of you; fix the sight upon the space between the eyebrows, or the seat of the phrenological power, Individuality, and, while in this motionless attitude, meditate upon the syllable Om, a mysterious word, the frequent inaudible repetition of which is said to ensure release from worldly existence.

The second posture is the Padmásana, which is thus practised. Place the left foot upon the right thigh, and the right foot upon the left thigh; hold with the right hand the right great toe, and with the left hand the left great toe, (the hands coming from behind the back and crossing each other); rest the chin on the interclavicular space, and fix the sight on the tip of the nose.

The Siddhásana and Padmásana are both tranquil and quiet postures, favouring a tranquil circulation and slow respiration. In these postures the Yogís sit and pronounce inaudibly the hypnotic syllable Om, and meditate upon it, in order to tranquillize circulation and retard the respiratory movements. By persevering practice, the Yogís prolong the duration of the abovenamed postures, and, in proportion as they continue these attitudes, they diminish the quantity of their aliments. They reside in their

subterranean retreats, called *guphás*, after they have become adept in the practice of these postures. There they live upon hybernal aliments, a circumstantial account of which has been recorded in the preceding pages.

When a Yogí, by practice, is enabled to maintain himself in one of the abovementioned postures for the period of three hours, and to live upon a quantity of food proportional to the reduced condition of circulation and respiration, without inconvenience, he proceeds to the practice of Pránáyáma. This is the fourth stage or division of Yoga. It is the suspension of the respiratory movements, which the Yogís daily practise with a view to purging themselves from minor sins. Like the Himalayan marmot, a Yogì lives in a subterranean retreat, which is contrived with great art, and consists of an oval cavern, large enough to contain two or three individuals, and having a narrow and long passage. The entrance to the *guphá* is very narrow, and is blocked up with clay when the Yogì attains to the state of Samádhi. While living in the *guphá*, the Yogì lives upon milk, of which he is extremely fond, and sits and lies upon kus'a grass, blankets, and skins of the stag. Breathing the confined atmosphere of a guphá possessing uniform temperature, he is not troubled by the vicissitudes of the weather to which others are liable. A Yogì is directed to pronounce inaudibly the mantras, Bam, Sam, and Lam, 600 times. He then pronounces Bam, Bham, Mam, Yam, Ram, and Lam, 6000 times. He next pronounces Dam, Dham, Nam, Tam, Tham, Dam, Dham, Nam, Pam, and Pham, 6000 times. He then pronounces inaudibly Kam, Kham, Gam, Gham, Nam, Cham, Chham, Jam, Jham, Nam, Tam, and Tham. He then pronounces inaudibly Am, Ám, Im, I'm, Um, U'm, Rim, Rìm, Lrim, Lrím, Em, Aim, Om, Aum, Am, 6000 times. And lastly he utters inaudibly Hansa 2000 times. He follows this course of *japa* for some time, in order to reduce his respiration, and thereby enable himself to endure the privation of air for a time without inconvenience. Dr. Grant says that an animal whose respiration is small can endure the total privation of air for a certain period.

He next practises the Yámyásana for the period of three months, in the following manner. He inspires through the left nostril, fills the stomach with the inspired air by the act of deglutition, suspends the breath, and then expires through the right nostril. He next inspires through the right nostril, swallows the inspired air, suspends the breath, and finally expires through the left nostril. By the practice of the Yámyásana the Yogí purifies his system, and is thereby enabled to swallow a large quantity of the inspired air.

Suspension of the breath, or Pránáyáma, cannot be practised by a Yogí who eats more than enough or less than enough; who sleeps too much or who does not sleep at all. A person who is moderate in eating, sleeping, and recreation and exercise, is qualified for the practice of Pránáyáma. He aims at a pure, sublime, and perfect devotion, unalloyed with all selfish considerations. He aspires to an entire disinterested love of God, with a view of obtaining beatitude, or emancipation from terrestrial bonds, technically called *Moksha*. With a view of purifying his soul, a Yogí courts silence or taciturnity (maunavrata), tranquillity, repose, solitude, moderation in eating and sleeping; turns away his eyes from terrestrial vanities, and practises the Pránáyáma.

The following are the principal processes of Pránáyáma, selected from different authorities.

PRELIMINARY PROCESS.

Inspire through the left nostril for the period of 3.4128 seconds, suspend the breath for the period of 13.6512 seconds, and then slowly expire for the period of 6.8256 seconds, through the right nostril. Then inspire through the right nostril for the period of 3.4128 seconds, suspend the breath for the period of 13.6512 seconds, and then expire through the left nostril for the period of 6.8256 seconds. Lastly, commence the process with the left nostril in a similar way. This process is to be practised four times in the course of the day, for the period of 48 minutes each time. Continue the process for three months, at the expiration of which attempt to increase gradually the duration of Pránáyáma until able to practise the following process. Inspire through the left nostril for the period of 13.6512 seconds, suspend the breath for the period of 54.6048 seconds, and then expire through the right nostril for the period of 27.3024 seconds. Next inspire through the right nostril for the period of 13.6512 seconds, suspend the breath for the period of 54.6048 seconds, and inspire slowly through the left nostril for the period of 27.3024 seconds and, lastly, inspire through the left nostril once more for the period of 13.6512 seconds. Suspend the breath for the period of 54.6048 seconds, and expire through the right nostril for the period of 27.3024 seconds.

According to some Yogís, Pránáyáma is of three kinds, the Adhama, Madhyama, and Uttama. The Adhama Pránáyáma excites the secretion of sweat. It is thus practised. Inspire through the left nostril for the period of 2.5596 seconds, suspend the breath for the period of 10.2384 seconds, and expire through the right nostril for the period of 5.1192 seconds. Next inspire through the right nostril for the period 2.5596 seconds, suspend the breath for the period of 10.2384 seconds, and expire through the right nostril for the period of 5.1192 seconds. Lastly, inspire through the left nostril for the period of 2.5596 seconds, suspend the breath for the period of 10.2384 seconds, and expire through the right nostril for the period of 5.1192 seconds. The second variety of Pránàyáma is called the Madhyama Pránàyàma. It is attended by convulsive movements of the features. It is thus practised. Inspire through the left nostril for the period of 5.1192 seconds, suspend the breath for the period of 20.4768 seconds, and expire through the right nostril for the period of 10.2384 seconds. Next inspire through the right nostril for the period of 5.1192 seconds, suspend the breath for the period of 20.4768 seconds, and expire through the left nostril for the period of 10.2384 seconds. Lastly, inspire through the left nostril for the period of 5.1192 seconds, suspend the breath for the period of 20.4768 seconds, and expire through the right nostril for the period of 20.2384 seconds. The third or Uttama variety of Pránàyàma *raises the Padmásana above the surface of the earth.* It is by the successful practice of this Pránàyàma that the aerial Brahman of Madras is supposed to have supported himself in a miraculous posture, which puzzled the ingenuity of the European spectators. It is thus practised. Inspire through the left nostril for the period of 7.6788 seconds, suspend the breath for the period of 30.7152 seconds, and expire through the right nostril for the period of 15.3576 seconds. Next inspire through the right nostril for the period of 30.7152 seconds, and expire through the right nostril for the period of 7.6788 seconds, suspend the breath for the period of 30.7152 seconds, and expire through the left nostril for the period of 15.3576 seconds. Lastly, inspire through the left nostril for the period of 7.6788 seconds, suspend the breath for the period of 30.7152 seconds, and expire through the right nostril for the period of 15.3576 seconds.

Comment.—All the above are, as we said before, the practices of *Hatha Yoga*, and conducive but of the production of physical phenomena—affording very rarely flashes of real clairvoyance, unless it be a kind of feverish state of artificial ecstacy. If we publish them, it is merely for the great value we set upon this information as liable to afford a glimpse of truth to skeptics, by showing them that even in the case of the *Hatha Yogins* the cause for the production of the phenomena as well as the results obtained can be all explained scientifically; and that, therefore, there is no need to either reject the phenomena *a priori* and without investigation or to attribute them to any but natural though occult powers, more or less latent in every man and woman.

(To be continued.)

A CORRESPONDENT'S QUESTIONS.

1. It appears from the revealed books of all religions prevalent at the present time in the world that their authors have nowhere specified the *nature* of God. His innumerable attributes are explained in a very exhaustive manner, but His real self is nowhere defined. It can thus be irrefutably concluded that the authors of those Revealed books were themselves ignorant of His *reality*. Such being the case, it is not understood what object the different religious teachers want to have worshipped by their respective believers. It is astonishing that they are believed to have known the Being, and yet have not been able to specify Him in their books. When the nature of that Being as well as His will and intention are unknown, who can confidently say whether He is pleased with prayers or not ?

2. It is universally admitted that nothing can come into existence without a maker. Upon this it is believed that God has created every thing. On such reasoning I am obliged to ask who is God's maker, and where does this series end ?

3. Can we find out in *what state* do souls live after death and *where* are the departed from this world since its commencement ?

4. God is perfect and free from all desires—for desires are caused by some necessity. Then with what object has God created the world and man ? If he has nothing to gain by this creation, His work would be useless, but if for the good of man, even this appears objectionable, for an action for its own sake is redundant.

5. Now as the laws of Nature are in their working order, what is God doing ? If employed on repairs, then his original work appears to be defective. If unemployed, idleness is a vice.

6. What is the perfect state of the soul ? If the series of its improvement be accepted as infinite, then reason becomes confounded.

(Continued from the October number.)

A THEOSOPHIST ON MATERIALISM.

BY P. RATHNAVELU, ESQ.

The Theosophical critic in the THEOSOPHIST thus attempts to account for the hostile attitude of the Scientists towards Spiritualists, and concludes by saying that their hostility is due to the fact " that scientists are unable to satisfactorily explain the cause of these (spiritual) 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." If the question were merely whether or not a certain spiritual phenomenon or manifestation of psychic power, alleged to have happened, is credible, the answer of the scientist would most naturally be, that the truth of the happening of such a phenomenon, depends solely on the amount and character of the evidence brought to bear upon it ; and it would be then quite unjustifiable on the part of the scientist to contend that one, who was an eyewitness of the phenomenon in question, can reasonably afford to disbelieve or ignore it, for the simple reason that he is not able to explain its cause. But the matter would be otherwise, should the scientist himself be asked to pin his faith to a fact, even though it be a fact, on the mere ground of hearsay, or on the testimony of one or more, whose sincerity he is not in a position to question : in which case he is not even bound to answer yes or no. Again in regard to the point whether a certain manifestation of the powers of mind can be satisfactorily explained, and is subject to the known laws of matter or mind, the scientist has but one answer to offer—it depends upon the merit of each case brought under his observation. If a certain phenomenon is inexplicable to him and cannot be explained on the known laws of nature, he cannot but say, that it is inexplicable, and it is no shame to " call a spade a spade." This rational and most acceptable view of any phenomenon, whose laws are unknown and whose cause is buried deep in the abyss of the unknowable, is decidedly no hostility towards believers in such phenomenon, who, as much as they, are ignorant of the laws governing it. And no scientific thinker would be so inconsiderate as to maintain that the truth of an event depends on our ability to interpret it in terms of the known laws of nature.

Now let us see what our theosophical friend has to say on the leading thinkers and scientists of the day. " Mill, Spencer, Bain, Huxley, Tyndall, Darwin, Buchner, 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." There is no doubt that the eminent men mentioned above are the gods not only of *our* educated youths but also of those of Europe and America, and can justly be thought to have dethroned the triune God of revenge of the Christians, the blood-thirsty God of the followers of Mahomed, and the silly but childish Gods and Goddesses of the orthodox of this land, who are as innumerable as the sands on the sea-shore. They have not only dethroned the idols set up by the various nations on the face of the globe, but also demolished them to pieces, to become absorbed with the elements of nature. Not a vestige of them now remains in some minds to tell their tale. So complete is their emancipation from intellectual slavery. While our friend is right to a certain extent in declaring that the pioneers of the European civilization are the "gods on earth" to some of the educated youths of this country, he is hardly to be deemed just in his observation, which, we beg pardon to say, savours of a religious sneer, that they are as infallible as " *the Book*" of Christians. The laws of nature which they have striven in part to discover and interpret are not fallible, though their interpretation may be, and it is, therefore, disingenuous to place them on a level with the author or authors of the Bible, whose infallibility has justly been ridiculed by a Voltaire and a Paine. We are told besides that a perusal of the writings of the scientists " 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." Is it because that their teachings are not in accord with the belief in the existence of a *personal* God, and the immortality of the soul, that it should be adjudged that a perusal of their writings leaves a vague " idea of certain heterogeneous opinions" ? Is it really the result of the individual experience of the writer himself ? We cannot but look with pity on the man that confesses that the result of his scientific studies has after all been a vague and confused idea of certain heterogeneous opinions, given by his scientific masters. Has he acquired nothing more than vague ideas of undigested and incoherent opinions (?) entertained by the scientists, to whom the civilized world at large is under great obligations ? The world, notwithstanding our critic's abnormal experience of our scientists, feels all the better for them, and has grown richer in knowledge and wisdom. It is asserted that " all arguments from analogy regarding the possibility of a life beyond the grave fail to satisfy the sceptical mind, which generally drifts towards materialism." This seems to be no argument at all in favour of the immortality of the soul. It has been generally acknowledged by thinkers, both scientific and speculative, that analogical argument is logically insufficient and unsound, because it seeks to prove too much. And if an argument, whose sufficiency for purposes of ratiocination is called in question, fails to produce a rational conviction in the minds of sceptics, it is no fault of scepticism, if, as is supposed, they drift towards materialism ! However, we are told that " Spiritualism " promises to offer us

"proofs palpable of immortality," and it remains to be seen whether it shall ever redeem its promise. The sceptical mind will then be drawn towards spiritualism, and until then let it not be disturbed in its march towards materialism. And we are not certain, if the mission of the "Theosophists" in general is to revive and strengthen the belief in the existence of a *personal* God and the immortality of the Soul, which materialism has to a certain extent succeeded in undermining in the minds generally of the educated men of the present generation. But the hope of our *Parsi* theosophist to see the grand promise to save sceptical minds from wrecking on the rock of materialism, redeemed at some future day, seems not very bright. For he himself says that "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." That Spiritualism which is as old as man, has not been raised to a science, since the appearance of man on earth, and is yet in its infancy, and that the theories of its professors are *necessarily* imperfect, are lamentable admissions which materialists would do well to take a note of.

8th October 1880,
36, *Iruluppen Street*,
Madras.

ANIMAL SACRIFICES.

BY BABU K. P. MOOKERJEE.

Sacrifice or what we call "Bali" means something more than the killing of animals. The Tantras inculcate the principles and practice of several sacrifices of which the principal are the he-goat and the male buffaloe. It is not the poor animal that we are to kill before the Goddess *Durga* or *Kâli*, but those evil propensities of the mind of which these animals are considered as representatives. The he-goat is considered by the Brahmins to be the animal having the foremost tendency or desire for "cupidity" and the buffaloe for "anger." The great Jogee Shiva composed the Tantras not for butchering the poor animals, but sacrificing anger, cupidity and the other passions—the six great enemies of the human soul. The only way of purifying the mind is to get rid of the baneful effects of the six passions to which almost every human being is a slave, until by a hard struggle he can subdue them and bring them under his control. The language of the Tantras is too rich of ornaments and allegories to be easily expounded; and it is a matter of great regret that the sublime principles of Tantric philosophy, its "*adhyantic*" or spiritual meaning has been turned out by the weak-minded priests to the basest brutal cruelty.

Baksar, 9th Sept. 1880.

"HE THAT HIDETH HATRED WITH LYING LIPS, AND HE that uttereth a slander, is a fool."—*Prov.* x. 18.

The above text teaches that folly alone can rejoice in dissembling and slanderous words. No matter how easily to be verified, the case to which the slanderer inclines may be, he is stamped "fool" as soon as the slander has passed his lips.—*Medium and Daybreak.*

NATURAL RELIGION.—*Bishop* (reproving delinquent page): "Wretched boy! *who* is it that sees and hears all we do, and before whom *even I* am but a crushed worm?" *Page*: "The missus, my lord!"—*Punch.*

CREMATION OR BURIAL.

Dr. Shirley Deakin says in the *Pioneer*:—"At the meeting of the British Medical Association, held at Cambridge last August, a paper on cremation was read in the Public Health Section. Many of the members present afterwards signed the following address to the Home Secretary:—'We, the undersigned members of the British Medical Association assembled at Cambridge, disapprove of the present custom of burying the dead, and desire to substitute some mode which shall rapidly dissolve the body into its component elements by a process which cannot offend the living, and may render the remains absolutely innocuous. Until some better mode is devised, we desire to promote that usually known as cremation. As the process can now be carried out without anything approaching to nuisance, and as it is not illegal, we trust the Government will not oppose this practice, when convinced that proper regulations are observed, and that ampler guarantees of death having occurred from natural causes are obtained than are now required for burial.' As there were many members of the medical profession who approve of the proposal to allow cremation, who were not present at the meeting, Mr. Spencer Wells, Upper Grosvenor-street, W., has consented to receive a note or post card from any medical gentleman who may desire to append his signature to the memorial. As there are many medical men, both European and native, in India, whether members of the British Medical Association or not, who might like to sign the memorial, I shall be glad, on receipt of a post card to that effect, to forward their names to London, or, if they prefer it, they can write direct. A large expression on such a subject by Indian medical men would naturally carry weight, since, residing in a country where cremation is resorted to by most Hindus, they are better able to judge of the advantages of this method of disposal of the dead, and to weigh the objections urged against it than medical men at home are. Some five years ago I urged the adoption of cremation by Anglo-Indians as being more consonant with the reverence cherished for our dead. India is for most of us a country in which we shall reside but a few years at most, and even while serving out here, we are, as a rule, frequently changing stations. Most Anglo-Indians in the course of a few years' service have to mourn the loss of some of those nearest and dearest to them whose remains lie in the cemetery of some distant station, where, in the lapse of time, the tombs tumble to pieces and the inscriptions become illegible unless they have some friend or agent who will look after the graves. How much better would it be to have the remains of our dead reduced to two or three pounds of ashes? In this form they could be carried about and be safe from desecration and from desertion in a far off foreign land. A small hollow bust of the deceased, modelled in bronze or more precious metal, would hold the ashes. The bust might be prepared from plaster casts taken after death or from photographs, and on the back of the bust would be engraved a short life history of the deceased. The modelling of such busts would afford great scope for artistic work. Post-cards inscribed 'Please send in my name as approving of cremation' should be forwarded to me by return of post."

EDISON'S NEW ELECTRIC MOTOR PROPELS A CAR ON A railroad forty miles an hour, and he anticipates increasing the speed to two hundred miles! If this form of evolution continues we shall soon be able to get to a place before we start for it.—*Banner of Light.*

BE THANKFUL THAT YOUR LOT HAS FALLEN ON TIMES when, though there may be many evil tongues and exasperated spirits, there are none who have fire and fagot at command.—*Southey.*

*OCCULT PHENOMENA.**

The *Pioneer* of October 7, says:—The following remarkable statement has been forwarded to us for publication:—

On Sunday, the 3rd of October, at Mr. Hume's house at Simla, there were present at dinner Mr. and Mrs. Hume, Mr. and Mrs. Sinnett, Mrs. Gordon, Mr. F. Hogg, Captain P. J. Maitland, Mr. Beatson, Mr. Davison, Colonel Olcott, and Madame Blavatsky. Most of the persons present having recently seen many remarkable occurrences in Madame Blavatsky's presence, conversation turned on occult phenomena, and in the course of this Madame Blavatsky asked Mrs. Hume if there was any thing she particularly wished for. Mrs. Hume at first hesitated, but in a short time said that there was something she would particularly like to have brought to her, namely, a small article of jewellery that she had formerly possessed, but had given away to a person who had allowed it to pass out of their possession. Madame Blavatsky then said if she would fix the image of the article in question very definitely in her mind she, Madame Blavatsky, would endeavour to procure it. Mrs. Hume then said that she vividly remembered the article, and described it as an old-fashioned breast brooch set round with pearls, with glass at the front and the back made to contain hair. She then, on being asked, drew a rough sketch of the brooch. Madame Blavatsky then wrapped up a coin attached to her watch-chain in two cigarette papers and put it in her dress, and said that she hoped the brooch might be obtained in the course of the evening. At the close of dinner she said to Mr. Hume that the paper in which the coin had been wrapped was gone. A little later in the drawing-room she said that the brooch would not be brought into the house, but that it must be looked for in the garden, and then, as the party went out accompanying her, she said she had clairvoyantly seen the brooch fall into a star-shaped bed of flowers. Mr. Hume led the way to such a bed in a distant part of the garden. A prolonged and careful search was made with lanterns, and eventually a small paper packet, consisting of two cigarette papers, was found amongst the leaves by Mrs. Sinnett. This being opened on the spot was found to contain a brooch exactly corresponding to the previous description, and which Mrs. Hume identified as that which she had originally lost. None of the party, except Mr. and Mrs. Hume, had ever seen or heard of the brooch. Mr. Hume had not thought of it for years. Mrs. Hume had never spoken of it to anyone since she parted with it, nor had she for long even thought of it. She herself stated, after it was found, that it was only when Madame asked her whether there was anything she would like to have, that the remembrance of this brooch, the gift of her mother, flashed across her mind.

Mrs. Hume is not a spiritualist, and up to the time of the occurrence described was no believer either in occult phenomena or in Madame Blavatsky's powers. The conviction of all present was that the occurrence was of an absolutely unimpeachable character as an evidence of the truth of the possibility of occult phenomena. The brooch is unquestionably the one which Mrs. Hume lost. Even supposing, which is practically impossible, that the article, lost months before Mrs. Hume ever heard of Madame Blavatsky, and bearing no letters or other indication of original ownership, could have passed in a natural way into Madame Blavatsky's possession, even then she could not possibly have foreseen that it would be asked for, as Mrs. Hume herself had not given it a thought for months.

This narrative, read over to the party, is signed by

A. O. Hume.	Alice Gordon.
M. A. Hume.	P. J. Maitland.
Fred. R. Hogg.	Wm. Davison.
A. P. Sinnett.	Stuart Beatson.
Patience Sinnett.	

* * * The above remarkable statement concerns an occurrence lying outside the range of those which can be accounted for in an ordinary way; but it is one authenticated by nine witnesses, all well-known in Simla society. It has not lain within the province of a journal like the *Pioneer* to collect or discuss the various tales of wonder connected with Madame Blavatsky's powers that have freely been circulating about India among persons interested in occult research, within the last twelve months. But a special case is now presented to public attention in a way which puts the facts in a light which, however startling they may seem, illuminates them clearly enough for the purposes of general consideration. It is rarely of much use to build theories, or even to attempt the vaguest speculation on strange anecdotes which are cloudy in their details, or possibly subject to inaccurate narration. But in the present case we have a very precise statement testified to by witnesses of unimpeachable character and intelligence. We leave it for the present as it stands, as the task of elucidating it by any explanation of the occult theories on which phenomena of the kind described would appear to rest, can hardly be undertaken at a moment's notice. It is enough to add that any one who has looked into Madame Blavatsky's great work, *Isis Unveiled*, will be aware of the general character of the position she takes up in reference to such phenomena as this now before us. They are not alleged to be the work of "spirits" in any way. On the contrary, the weight of all the argument in the book mentioned is turned against the conclusions of the spiritualists. But it is contended by Madame Blavatsky that many forces residing in nature are of a kind which ordinary science has altogether failed to comprehend, and that by means of these the wonderful phenomena she describes,—and in the present case, it appears, has exhibited—are accomplished.—*The Pioneer.*

* The phenomenon herein described by a number of the most reputable persons in Indian official circles, is only one of a series with which Madame Blavatsky has astounded the Simla public. Such scientific experiments—for of course, it is understood that all supernatural or spiritual cause for the phenomena of occult science is repudiated by Madame Blavatsky, on behalf of the Indian occultists who taught her—have been made by her during the past six years in America, Europe and Egypt. It is hoped by her friends that a compilation of the published accounts by eye-witnesses of these marvels may be made at some convenient time, so as to show that the theory of spiritual mediumship will not apply to them; but that they must be accounted for upon the hypothesis that there are, indeed, still living in India men of that class who were revered by our ancestors as Mahatmas.—P.

THE VEDIC SOURCE OF ZOROASTRIANISM.

BY THE LATE BRAHMACHARI BAWA.

The Parsees should know themselves to be of the very same religion as that of the Hindoos, the followers of the religion enjoined by the Vedas or Vedokta Dharma. The religion of the people of India in ancient times was never called the Hindoo Dharma, but the Vedokta or Vedic Dharma. However, I have here used the term Hindoo originally used by the Persians and Afghans on the frontier of India to designate the inhabitants of the country on the other side of the river Indus, called also the Sindhoo—because now-a-days it is generally used by almost all to denote the inhabitants of India. All the religious philosophy and ceremonies of the Parsees will be exactly found in some portions of the Vedas. As in the Vedokta or Vedic religion it is said that the Universe was created by the rising (sphoorti) of the consciousness of the "mithya" or false and perishable Brahm in the infinity of space, so also does the Desatir, a religious work (of the Parsees) of unquestionable antiquity, says that the universe was created in the same way by Bahman or Bhaman Amsaspand, or Bhenam, the second person; the first being Hormuzd, who should be truly understood to be the same as the Eternally True and Uncreated Self-Existing Principle. The learned in the sacred language of the Parsee religion should take the trouble to compare the Brahma-Aham-Asmi (I am Brahm), a shrooti of the Vedas,

with the Bhaman Amsaspand or Bhenam of the Desatir, and they should see whether they can reasonably reckon these words to be of the same meaning.

In the 24th Shloka of the 4th Adhyaya of the Bhagwat Gita, Agni or fire is called Brahma. There ब्रह्माग्नौ (Brahma is fire) truly means that the Brahma (Ishwar) exists in the material essence of fire as well as in that of every other thing existent in the universe. In the same way the ancient Parsees also knew and called the Brahma to be the essence of fire &c., as will be seen from the compound word Atash-Behram. Though, on account of the difference of languages the words Brahm and Behram and Bhenam do not sound exactly the same, and may not be so understood by all, yet it is quite certain that their real import is the same.

As in the Vedic religion its followers are obliged to put on the *janoi* or sacred thread, so also are the Parsees enjoined by their religion to keep (for ever) their waists thrice girded with a thin woolen string composed of seventy-two threads. And there is not a single Parsee who would for a moment do away with this *kasti* as they call it. In the Vedic religion this sacred thread carries with it an esoteric meaning. It denotes that every rational and irrational animal or soul has within its essence three distinct dispositions of its ignorant nature, which as long as they exist or are not destroyed, keep it for ever chained to the universe. Those three dispositions of the soul's nature are called the *Satva, Rajasa,* and *Tamasa gooms.* The *Satva gooma* is the conscious, thoughtful, creative and good disposition of the soul's nature of its ignorance of its real self, the Paramatma; the *Rajasa* is its active, worldly, and middling disposition; while the *Tamasa* is its sluggish, wicked, destructive, and bad disposition. To get emancipation or freedom from the universal delusion, one must break these bonds which keep him tied to it. And this is the very reason why a sanyási—one who having experienced the truth of his eternal self (Paramatma) has left within him no *ásha* or desire of acquiring worldly (false and illusionary) things,—need not keep this sacred thread upon his body.

Just according to the following 42nd Shloka of the 11th Adhyaya of the 11th skandha of the Shrimad Bhagwat सूर्योग्निर्ब्राह्मणोगावोवैष्णवःखंमरुज्जलं || भूरात्मासर्वभूतानिभद्रपूजापदानिमे|| the religion of the Parsees teaches them to know and worship the essence or existence of the Lord of the Universe (Khooda or Ishwar) in the sun, fire, water, earth, priest or teacher of the Truth of the Paramatma, and in the cow, &c.

The Parsees differ a little from the Hindus in regard to the nature of their food. It is true that they at present use animal food, but, however, they would not, for anything in the world, use beef. And this they have been doing since long before their coming over to India, for even in Persia the cow was and is reckoned by them a sacred animal. And as among all animals, domestic and wild, the cow on account of its mild nature is at all times reckoned an animal deserving of man's protection and love, the religious commandment which enjoins the Parsees to reckon it as sacred must simply mean that they should never slaughter any poor and inoffensive animal either for food or for any other purpose. Besides, as their religion strictly forbids them to throw animal hair and such other impure things in the sacred fire, how would it allow them to cook over it animal flesh for their food? Therefore, the Parsees are as much forbidden as the Hindus to use animal flesh for food.

In the religious books of the Parsees are also found the names and accounts of Vyasa, Rama, Parshurama, King Chandrahásya and others who are mentioned in the Purans, these five or six or even a hundred thousand years ago.

The religious works of the Parsees were written in *karita chhanda* or in a sweet and poetical language called *Zend.* They were for the most part destroyed or lost at the time of the political and religious revolution which took place in Persia twelve hundred and seventy-five years ago.

Though on account of their original warlike (kshatriya,) habits and on account of the difference of the climate of their original country from that of India, the Parsees somewhat differ from the Hindus in their customs and habits, and ways of living, yet the few and scanty of their religious works which remain at present, undoubtedly prove them to be the followers of the Vedic religion almost in every way.

Now as the Parsees,—originally the rulers and inhabitants of Parus or Persia,—were pitied and supported, when they first came over to India, by the kings and people of India on account of their being known to be of the same religion as theirs, they should in the same manner be always supported and loved by them even at the risk of their own lives. That is to say, they should protect them even like King Sibi who having given his word and promise to protect the bird *kapol* fulfilled it when the time came by preferring to give up instead a piece of his own flesh equal to it in weight. And, on the other hand, the Parsees, keeping all this in mind, should always cherish within their noble and grateful hearts a strong feeling of reverence and love for the Hindus, by whose kindness only they exist at present on the soil of India in such a flourishing state. And let them love the Hindu or Vedic religion not the less, for it is the very foundation and essence of their own religion.

SPIRITUALISM AND THEOSOPHY.

(A lecture delivered, upon invitation, at the rooms of the United Service Institution of India, at Simla, October 7, 1880).

BY COLONEL HENRY S. OLCOTT,

President of the Theosophical Society.

The European audience which gathered to hear Colonel Olcott discourse upon the mediumistic phenomena and their relationship to Theosophical Science, is said to have been the largest ever seen at Simla upon any such occasion. Even Sir Samuel Baker's was smaller, though he had His Excellency the Viceroy, as Chairman. Among many others of note, there were present Lieut-General Sir Donald Stewart, Major-General Napier Campbell, Lieutenant-General W. Olpherts, C. Lindsay Esq., C. S., A. O. Hume Esq., C. S., Major-General J. Hills, Lieut.-Colonel E. R. C. Bradford, C. S. I., Colonels A. H. Murray, R. Murray, Maisey and Bampfield, Major P. D. Henderson, of the Foreign Department, Captain P. J. Maitland, Depty. Asst. Q.M.-General. There was also a large number of ladies. The room and lobbies were over-crowded and many had to stand. The lecture occupied somewhat more than an hour in the delivery, including the explanation of the diagrams drawn on the black board, and the interest excited may be inferred from the fact that no one left before the conclusion. Col. Olcott was introduced by Captain A. D. Anderson, R. A., Honorary Secretary of the United Service Institution, and spoke as follows :—

Ladies and Gentlemen :—Thirteen years ago, one of the most eminent of modern American jurists, John W. Edmonds, Chief Justice of the Supreme Court of New York, declared in a London magazine that there were then at least ten millions of spiritualists in the United States of America. No man was so well qualified at that time as he to express an opinion upon this subject, for not only was he in correspondence with persons in all parts of the country, but the noble virtue of the man as well as his learning, his judicial impartiality and conservatism, made him a most competent and convincing witness. And another authority, a publicist of equally unblemished private and public reputation, the Hon. Robert Dale Owen, while endorsing Judge Edmonds' estimate adds* that there are at least an equal number in the rest of Christendom.

* *The Debatable Land between this world and the next,* p. 174, London Ed. 1874.

To "avoid chance of exaggeration" he, however, deducts one-fourth from both amounts and (in 1874) writes the sum-total of the so-called spiritualists at fifteen millions. But whatever the aggregate of believers in the alleged present open intercourse between our worlds of substance and shadow, it is a known fact that the number embraces some of the most acute intellects of our day. It is no question now of the self-deceptions of boors and hysterical chambermaids with which we have to deal. Those who would deny the reality of these contemporaneous phenomena, must confront a multitude of our most capable men of science, who have exhausted the resources of their profession to determine the nature of the force at work, and been baffled in seeking any other explanation than the one of trans-sepulchral agency of the same kind or other. Beginning with Robert Hare, the inventor of the oxy-hydrogen blow-pipe and Nestor of American Chemistry, and ending with Fr. Zollner, Professor of Physical Astronomy in Leipzig University, the list of these converted experimentalists includes a succession of adepts of Physical Science of the highest professional rank. Each of them—except, perhaps, Zollner who wished to verify his theory of a fourth dimension of space—began the task of investigation with the avowed purpose of exposing the alleged fraud, in the interests of public morals; and each was transformed into an avowed believer in the reality of mediumistic phenomena by the irresistible logic of facts.

The apparatuses devised by these men of science to test the mediumistic power have been in the highest degree ingenious. They have been of four different kinds—(*a*) machines to determine whether electrical or magnetic currents were operating; (*b*) whether the movement of heavy articles, such as tables touched by the medium, was caused by either conscious or unconscious muscular contraction; (*c*) whether intelligent communications may be received by a sitter under circumstances precluding any possible trickery by the medium; and (*d*) what are the conditions for the manifestation of this new form of energy and the extreme limitations of its action. Of course, in an hour's lecture I could not describe a tenth part of these machines, but I may take two as illustrating two of the above-enumerated branches of research. The first is to be found described in Professor Hare's work. The medium and enquirer sit facing each other, the medium's hands resting upon a bit of board so hung and adjusted that whether he presses on the board or not he merely moves that and nothing else. In front of the visitor is a dial, like a clock-face, around which are arranged the letters of the alphabet, the ten numerals, the words 'Yes', 'No', 'Doubtful', and perhaps others. A pointer, or hand, that is connected with a lever, the other end of which is so placed as to receive any current flowing through the medium's system, but not to be affected by any mechanical pressure he may exert upon the hand-rest, travels around the dial and indicates the letters or words the communicating intelligence wishes noted down. The back of the dial being towards the medium, he, of course, cannot see what the pointer is doing, and if the enquirer conceals from him the paper on which he is noting down the communication, he cannot have even a suspicion of what is being said.

The other contrivance is described and illustrated in the monograph entitled *Researches in the Phenomena of Spiritualism*, by Mr. William Crookes, F.R.S., Editor of the *Quarterly Journal of Science*, and one of the most successful experimental chemists of our day. A mahogany board, 36 inches long by 9½ inches wide, and 1 inch thick, rests at one end upon a table, upon a strip cut to a knife edge; at the other end it is suspended by a spring-balance, fitted with an automatic registering apparatus, and hung from a firm tripod. On the table end of the board, and directly over the fulcrum, is placed a large vessel filled with water. In this water dips, to the depth of 1½ inches from the surface, a copper vessel, with bottom perforated so as to let the water enter it; which copper vessel is supported by a fixed iron ring, attached to an iron stand that rests on the floor. The medium is to dip his hands in the water in the copper vessel, and as this is solidly supported by its own stand and ring, and nowhere touches the glass vessel holding the water, you see that should there occur any depression of the pointer on the spring-balance at the extreme end of the board, it unmistakably indicates that a current of force weighable in foot-pounds is passing through the medium's body. (The speaker here explained by diagrams upon the black board the apparatus of Mr. Crookes and Professor Hare.) Well, both Dr. Hare with his apparatus, and Mr. Crookes, with his, obtained the desired proof that certain phenomena of mediumship do occur without the interference, either honest or dishonest, of the medium. To the power thus manifested, Mr. Crookes, upon the suggestion of the late Mr. Serjeant Cox, gave the appropriate name of Psychic Force, and as such it will hereafter be designated by me in this lecture.

I mention these two mechanical contrivances merely to show those who perhaps have never enquired into the matter, but have nevertheless fallen into the common error of thinking the phenomena to be all deceptions, that the utmost pains have been taken by the cleverest scientists to guard against the possibility of fraud in the course of their experiments. If ever there was a fact of science proved, it is that a new and most mysterious force of *some* kind has been manifesting itself since March 1848, when this mighty modern epiphany was ushered in with a shower of raps, at an obscure hamlet in New York State. Beginning with these percussive sounds, it has since displayed its energy in an hundred different phenomena, each inexplicable upon any known hypothesis of science, and in almost, if not quite, every country of our globe. To advocate its study, expound its laws, and disseminate its intelligent manifestations, hundreds of journals and books have from time to time been published in different languages; the movement has its schools and churches, or meeting-halls, its preachers and teachers; and a body of men and women numbering thousands at the least, are devoting their whole time and vital strength to the profession of mediumship. These sensitives, or "psychics," are to be found in every walk of life, in the palaces of royalty as well as the labourer's cottage, and their psychical, or mediumistic, gifts are as various as their individualities.

What has caused this world-wide expansion of the new movement, and reconciled the public to such a vast sacrifice of comfort, time, money, and social consequence? What has spurred on so many of the most intelligent people in all lands, of all sects and races, to continue investigating? What has kept the faith alive in so many millions, despite a multitude of sickening exposures of rascality of mediums, of the demoralizing tendency of ill-regulated mediumship, and the average puerility and frequent mendaciousness of the communications received? This, that a hope has sprung up in the human breast that at last man may have experimental proof of his survival after bodily death, and a glimpse, if not a full revelation, of his future destiny. All these millions cling, like the drowning man to his plank, to the one hope that the old, old questions of the What? the Whence? the Whither? will now be solved, once and for all time. Glance through the literature of Spiritualism and you shall see what joy, what consolation, and what perfect rest and courage these weird, often-exasperating phenomena of the seance-room have imparted. Tears have ceased to flow from myriad eyes when the dead are laid away out of sight, and broken ties of love and friendship are no longer regarded by these believers as snapped for ever. The tempest no longer affrights as it did, and the terrors of battle and pestilence have lost their greatest power for the modern spiritualist. The supposed intercourse with the dead and their messages have sapped the infallible authority of dogmatic theology. The Spiritualist with the eye of his new faith now sees the dim outlines of a Summer Land where we live and are occupied much as upon Earth. The tomb, instead of seeming the mouth of a void of darkness, has come to look merely like a

sombre gateway to a country of sun-light brightness and never-ending progression towards the crowning state of perfectibility. Nay, so definite have become the fancy pictures of this Summer Land, one constantly reads of baby children growing in spirit life to be adults; of colleges and academies for mortal guidance, presided over by the world's departed sages; and even of nuptial unions between living men or women and the denizens of the spirit-world! A case in point is that of the Rev. Thomas Lake Harris, founder of the socialistic community on Lake Erie which Laurence Oliphant and his mother have joined—who gives out that he is duly married to a female spirit and that a child has blessed their union! Another case is that of the marriage of two spirits in presence of mortal witnesses, by a living clergyman, which was reported last year in the Spiritualistic papers. A Mr. Pierce, son of an ex-President of the United States and long since dead, is said to have 'materialized,' that is, made for himself a visible, tangible body, at the house of a certain American medium, and been married by a minister summoned for the occasion, to a lady spirit who died at the very tender age of seven months and who, now grown into a blooming lass, was also materialized for the ceremony! The vows exchanged and the blessing given, the happy couple sat at table with invited friends, and, after drinking a toast or two, vanished—dress-coat, white gloves, satin, lace and all—into thin air! This you will call the tomfoolery of Spiritualism, and you will be right; but, nevertheless, it serves to show how clear and definite, not to say brutally materialistic, are the views of the other-world order which have replaced the old, vague dread that weighed us down with gloomy doubts. Up to a certain point this state of mind is a decided gain, but I am sorry to say Spiritualists have passed that, and become dogmatists. Little by little a body of enthusiasts is forming, who would throw a halo of sanctity around the medium, and, by doing away with test-conditions, invite to the perpetration of gross frauds. Mediums actually caught red-handed in trickery, with their paraphernalia of traps, false panels, wigs, and puppets about them, have been able to make their dupes regard them as martyrs to the rage of sceptics, and the damning proofs of their guilt as having been secretly supplied by the unbelievers themselves to strike a blow at their holy cause! The voracious credulity of a large body of Spiritualists has begotten nine-tenths of the dishonest tricks of Mediums. As Mr. Crookes truly observed in his preliminary article in the *Quarterly Journal of Science*.—"In the countless number of recorded observations I have read, there appear to be few instances of meetings held for the express purpose of getting the phenomena under test conditions." Still, though this is true, it is also most certain that within the past thirty-two years, enquirers into the phenomena have been vouchsafed thousands upon thousands of proofs that they occur under conditions quite independent of the physical agency of the persons present, and that intelligence, sometimes of a striking character, is displayed in the control of the occult force or forces producing the phenomena. It is this great reserve of test facts upon which rests, like a rock upon its base, the invincible faith of the millions of Spiritualists. This body of individual experiences is the rampart behind which they entrench themselves whenever the outside world of skeptics looks to see the whole 'delusion' crumble under the assault of some new *bona* critic, or the shame of the latest exposure of false mediumship or tricking mediums. It ought by this time to have been discovered that it is worse than useless to try to ridicule away the actual evidence of one's senses; or to make a man who has seen a heavy weight self-lifted and suspended in air, or writing done without contact, or a human form melt before his eyes, believe any theory that all mediumistic phenomena are dire to 'muscular contraction,' 'expectant attention,' or 'unconscious cerebration.' It is because of their attempts to do this, that men of science, as a body, are regarded with such compassionate scorn by the experienced psychologist. Mr. Wallace tells us that after making careful inquiry he has never found one man who, after having acquired a good personal knowledge of the chief phases of the phenomena, has afterwards come to disbelieve in their reality. And this is my own experience also. Some have ceased to be "Spiritualists" and turned Catholics, but they have never doubted the phenomena being real. It will be a happy day, one to be hailed with joy by every lover of true science, when our modern professors shall rid themselves of the conceited idea that knowledge was born in our days, and question in an humble spirit the records of archaic science.

We have seen that the existence of a force-current has been proven by the experiments of Dr. Hare and Mr. Crookes, so we need trouble ourselves no more with the many crude conjectures about table-moving, chair-lifting, and the raps, being the result of muscular energy of the medium or the visitor, but pass on to notice some of the forms in which this force has displayed its dynamic energies. These may be separated into phenomena indicating intelligence and conveying information, and purely physical manifestations of energy. Of the first class the one demanding first place is the so-called 'spirit-rap.' By these simple signals the whole modern movement called Spiritualism was ushered in. These audible concussions vary in degree from the sound of a pin-head ticking to that of blows by a hammer or bludgeon powerful enough to shotter a mahogany table. The current of psychic-force producing them seems to depend upon the state of the medium's system, in combination with the electric and hygrometaic condition of the atmosphere. With either unpropitious, the raps, if heard at all, are faint; with both in harmony, they are loudest and most persistent. Of themselves these rapping phenomena are sufficiently wonderful, but they become an hundred-fold more so when we find that through them communications can be obtained from intelligences claiming to be our dead friends; communications which often disclose secrets known only to the enquirer and no other person present; and even, in rare cases, giving out facts which no one then in the room was aware of, and which had to be verified later by consulting old records or distant witnesses. A more beautiful form of the rap is the sound of music, as of a cut-glass vessel struck, or a silver bell, heard either under the medium's hand or in the air. Such a phenomenon has been often noticed by the Rev. Stainton-Moses, of University College, London, in his own house, and Mr. Alfred R. Wallace describes it as occurring in the presence of Miss Nichol, now Mrs. Volckmann, at Mr. Wallace's own house. An empty wine-glass was put upon a table and held by Miss Nichol and a Mr. Humphrey to prevent any vibration. Mr. Wallace tells us that, "after a short interval of silence an exquisitely delicate sound as of tapping a glass was heard, which increased to clear silvery notes like the tinkling of a glass bell. These continued in varying degrees for some minutes, &c." Again, Mr. Wallace says that when a German lady sang some of her national songs "most delicate music, like a fairy music-box, accompanied her throughout . . . This was in the dark, but hands were joined all the time." Several of the persons in this present audience have been permitted by Madame Blavatsky to hear these dulcet fairy-bells tinkle since she came to Simla. But they have heard them in full light, without any joining of hands, and in whatsoever place, she chose to order them. The phenomenon is the same as that of Miss Nichol, but the conditions very different; and of that I will have something to say further on.

Mr. Crookes found the force-current to be extremely variable in the same medium on different days and in the medium from minute to minute its flow was highly erratic. In his book he gives a number of cuts to illustrate these variations as well as of the ingenious apparatus he employed to detect them.

Among many thousands of communications from the alleged spirits that have been given to the public, and which for the most part contain only trivial messages

about family or other personal affairs the details of which were at least known to the enquirers to whom addressed, and which might be attributed to thought-reading, we occasionally come across some that require some other explanation. I refer to those the details mentioned in which are unknown to any one present at the sitting. Mr. Stainton-Moses records one such—a case in which a message was given in London, purporting to come from an old man who had been a soldier in America in the war of 1812 and to have died there. No one in London had ever heard of such a person, but upon causing a search to be made in the records of the American War Department, at Washington, the man's name was found and full corroborative proofs of the London message were obtained. Not having access to books here, I am obliged to quote from memory, but I think you will find my facts essentially correct. In another case, for which Mr. J. M. Peebles vouches, that gentleman received, either in America or somewhere else far away from England, a message from an alleged spirit who said he lived and died at York, and that if Mr. Peebles would search the records of that ancient city the spirit's statements would be found strictly true. In process of time he did visit York and search old birth and burial registers and there, sure enough, he found just the data he had been promised.

Besides communicating by the raps the alleged spirits have employed many other devices to impart intelligence to the living. Such, among others, are the independent writing of messages upon paper laid on the floor under a table or in a closed drawer, between the leaves of a closed book, or on the ceiling or walls, or one's linen ; in neither of these cases there being any human hand near by when the writing has been done. All these phenomena I have seen occurred in full light and under circumstances where trickery or deception was impossible. I have also had satisfactory experience of the rare mediumistic powers of Dr. Henry Slade, who, you recollect, was arrested on a trumped-up charge of dishonesty in London, but afterwards gave Zöllner and his brother *savants*, of Leipzig, Aksakof, Boutlerof and Wagner, of St. Petersburg, and the Grand Duke Constantine, a series of most complete tests. It was Madame Blavatsky and I who sent Slade from America to Europe in 1876. A very high personage having ordered a scientific investigation of spiritualism, the professors of the Imperial University of St. Petersburg organized an experimental committee and we two were specially requested by this Committee to select out of the best American mediums one whom we could recommend for the test. After much investigation we chose Dr. Slade, and the necessary funds for his expenses having been remitted to me, he was in due time sent abroad. Before I would recommend him I exacted the condition that he should place himself in the hands of a committee of the Theosophical Society for testing. I purposely selected as members of that Committee men who were either pronounced scepties or quite unacquainted with spiritualistic phenomena. Slade was tested thoroughly for several weeks, and when the Committee's report was finally made, the following facts were certified to as having occurred. Messages were written inside double slates, sometimes tied and sealed together, while they either lay upon the table in full view of all, or were laid upon the heads of members of the Committee, or held flat against the under surface of the table top, or held in a Committee-man's hand without the medium touching it. We also saw detached hands—that is, hands that floated or darted through the air and had no arm or body attached to them. These hands would clutch at our watch-chains, grasp our limbs, touch our hands, take the slates or other objects from us under the table, remove our handkerchiefs from our coat pockets, &c. And all this, mind you, in the light, where every movement of the medium could be as plainly seen as any that either of my present hearers might make now.

Another form of signalling is the compulsory writing of messages by a medium whose arm and hand are controlled against his volition by some invisible power. Not only thousands, but lakhs of pages have been written in this way ; some of the subject-matter being worth keeping, but the greater part trash. Another method is the impression by the unseen intelligence upon the sensitive brain of a medium of ideas and words outside his own knowledge, such as foreign languages, names of the deceased persons, the circumstances of their deaths, requests as to the disposal of property, directions for the recovery of lost documents or valuables, information about murders, or about distant tragedies of which they were the victims, diagnoses of hidden diseases and suggestions for remedies, &c. You will find many examples of each of these groups of phenomena on record and well attested.

A very interesting anecdote is related in Mr. Dale Owen's *Debatable Land*, about the identification of an old spinet that was purchased at a Paris bric-a-brac shop by the grandson of the famous composer, Bach. The details are very curious and you will do well to read them, lack of time preventing my entering more at length into the subject at this time.

But of all the forms of intelligent communication from the other world to ours, of course, none is to be compared for startling realism with that of the audible voice. I have heard these voices of every volume from the faintest whisper close to the ear, sounding like the sigh of a zephyr through the trees, to the stentorian roar that would almost shake the room and might almost have been heard rods away from the house. I have heard them speak to me through paper tubes, through metal trumpets, and through empty space. And in the case of the world-famous medium, William Eddy, the voices spoke in four languages of which the medium knew not a word. Of the Eddy phenomena, I will speak anon.

One of the prettiest—I would say the most charming of all—but for the recollection of the fairy-like music—of mediumistic phenomena is the bringing of fresh, dew-begemmed flowers, plants and vines, and of living creatures such as birds, gold-fish and butterflies, into closed rooms while the medium was in no state to bring them herself. I have myself, in friends' houses, held the hands of a medium, whom I had first put into a bag that was fastened about her neck with a sealed drawing-string, and with no confederate in the house, have had the whole table covered with flowers and plants, and birds come fluttering into my lap from, Goodness knows where. And this with every door and window fastened, and sealed with strips of paper so that no one could enter from the outside. These phenomena happened mostly in the dark, but once I saw a tree-branch brought in the day-light. I was present once at a seance in America when a gentleman asked that the 'spirits' might bring him a heather-plant from the Scottish moors, and suddenly one, pulled up by the roots and with the fresh soil clinging to them, was dropped on the table directly in front of him.

A highly interesting example of the non-intelligent class of phenomena came under my notice in the course of our search after a medium to send to Russia. A lady medium, named Mrs. Youngs, had a reputation for causing a pianoforte to rise from the floor and sway in time to her playing upon the instrument. Mme. Blavatsky and I went one evening to see her, and what happened was reported in the New York papers of the following day. As she sat at the piano playing, it certainly did tilt on the two outer legs—those farthest from her—and, with the other two, raised six or eight inches from the ground, move in time to the music. Mrs. Youngs then went to one end of the piano and, laying a single finger against the under side of the case, lifted the tremendous weight with the greatest ease. If any of you care to compute the volume of psychic force exerted, try to lift one end of a 7½ octave piano six inches from the floor. To test the reality of this phenomenon I had brought with me a raw egg which I held in the palm of my hand and pressed it lightly against the under side of the piano-case at one end. I then caused the medium to lay the palm of one of her hands against the back of mine that held the egg, and told her to command the piano to rise. A moment's pause only ensued

when, to my surprise, one end of the piano did rise without so much pressure upon the egg as to break the shell. I think that this, as a test of the actuality of a psychic force, was almost as conclusive an experiment as the water-basin and spring-balance of Mr. Crookes. At least it was to myself, for I can affirm that the medium did not press as much as an ounce weight against the back of my hand, and it is quite certain that but very few ounces of pressure would have broken the thin shell of the egg.

One of the most undeniable manifestations of independent force is the raising and moving of a heavy weight without human contact. This I, in common with many other investigators, have witnessed. Sitting at a table in the centre of my own lighted drawing-room, I have seen the piano raised and moved a foot away from the wall, and a heavy leather arm-chair run from a distant corner towards, and touch, us, when no one was within a dozen feet of either of them. On another occasion my late friend and chemical teacher, Professor Mapes, who was a very corpulent person, and two other men, equally stout, were requested to seat themselves on a mahogany dining-table and all were raised from the ground, the medium merely laying one hand on the top of the table. At Mrs. Youngs's house, on the evening before noticed, as many persons as could sit on the top of the piano were raised with the instrument while she was playing a waltz. The records are full of instances where rooms or even whole houses were caused by the occult force to shake and tremble as though a hurricane were blowing, though the air was quite still. And you have the testimony of Lords Lindsay, Adare, Dunraven, and other unimpeachable witnesses to the fact of a medium's body having floated around the room and sailed out of a window, seventy feet from the ground and into another window. This was in an obscure light, but I have seen in the twilight a person raised out of her chair until her head was as high as the globes of the chandelier, and then gently lowered down again.

You see I am telling you stories so wonderful that it is impossible for any one to fully credit them without the corroboration of their own personal experience. Believe me, I would not tell them at all—for no man desires to have his word doubted—unless I knew perfectly well that such phenomena have been seen hundreds of times in nearly every land under the sun, and can be seen by any one who will give time to the investigation. Despite my disclaimer, you may think that I am taking it for granted that you are quite as well satisfied as myself of the reality of the mediumistic phenomena, but I assure you I do not. I am always keeping in mind that, no matter what respect an auditor may have for my integrity and cleverness, no matter how plainly he may see that I can have no ulterior motive to deceive him—yet he *cannot* believe without himself having had the same demonstrative evidence as I have had. He will—because he must—reflect that such things as these are outside the usual experience of men, and that, as Hume puts it, it is more reasonable to believe any man a liar than that the even course of natural law should be disturbed. True, that assumes the absurd premiss that the average man knows what are the limitations of natural law, but we never consider our own opinions absurd, no matter how others may regard them. So, knowing, as I have just remarked, that what I describe has been seen by thousands, and may be seen by thousands more at any time, I proceed with my narrative as one who tells the truth and fears no impeachment. It is a great wonder that we are having shown us in our days, and apart from the solemn interest which attaches to the problem whether or not the dead are communing with us, the scientific importance of these facts cannot be undervalued. From the first—that is to say, throughout my twenty-eight years of observations—I have pursued my inquiry in this spirit, believing that it was of prime importance to mankind to ascertain all that could be learnt about man's powers and the forces of nature about him.

What I shall now relate about my adventures at the Eddy Homestead, in Vermont, America, will tax your indulgence more than all that has preceded. For some years previous to 1874 I had taken no active interest in the mediumistic phenomena. Nothing surpassingly novel had been reported as occurring, and the intelligence communicated through mediums was not usually instructive enough to induce one to leave his books and the company of their great authors. But in that year it was rumoured that at a remote village in the valley of the Green Mountains an illiterate farmer and his equally ignorant brother were being visited daily by the "materialized," souls of the departed, who could be seen, heard and in cases, touched by any visitor. This tempting novelty I determined to witness, for it certainly transcended in interest and importance everything that had ever been heard of in any age. Accordingly, in August of that year, I went to Chittender, the village in question, and, with a single brief intermission of ten days, remained there until the latter part of October. I hope you will believe that I adopted every possible precaution against being befooled by village trickery. The room of the ghosts was a large chamber occupying the whole upper floor of a two-storey wing of the house. It was perhaps twenty feet wide by forty long—I speak from memory. Below were two rooms—a kitchen and a pantry. The kitchen chimney was in the gable-end, of course, and passed through the seance-room to the roof. It projected into the room two feet, and at the right, between it and the side of the house, was a plastered closet with a door next to the chimney. A window, two feet square, had been cut in the outer wall of the closet to admit air. Running across this end of the large room was a narrow platform, raised about 18 inches from the floor, with a step to mount by at the extreme left, and a hand rail or baluster along the front edge of the platform. Every evening, after the last meal, William Eddy, a stout-built, square-shouldered, hard-handed farmer, would go upstairs, hang a thick woollen shawl across the doorway, enter the closet and seat himself on a low chair that stood at the extreme end. The visitors, who sometimes numbered forty of an evening, were accommodated on benches placed within a few feet of the platform. Horatio Eddy sat on a chair in front, and discoursed doleful music on a fiddle and led the singing—if such it might be called without causing Mozart to turn in his grave; a feeble light was given by a kerosine lamp placed on the floor at the end of the room farthest from the platform, in an old drum from which both heads had been removed. Though the light was certainly very dim yet it sufficed to enable us to see if any one left his seat, and to distinguish through the gloom the height and costumes of the visitors from the other world. At a first sitting this was difficult, but practice soon accustomed one's eyes to the conditions.

After an interval of singing and fiddle-scraping, sometimes of five, sometimes twenty or thirty minutes, we would see the shawl stirred, it would be pushed aside, and out upon the platform would step some figure. It might be a man, woman or child, a decrepit veteran or a babe carried in a woman's arms. The figure would have nothing at all of the supernatural or ghostly about it. A stranger entering at the other end of the room would simply fancy that a living mortal was standing there, ready to address an audience. Its dress would be the one it wore in life, its face, hands, feet, gestures, perfectly natural. Sometimes, it would call the name of the living friend it had come to meet. If it were strong the voice would be of the natural tone; if weak, the words came in faint whispers; if still more feeble, there was no voice at all, but the figure would stand leaning against the chimney or hand-rail while the audience asked in turn—"Is it for me?" and it either bowed its head or caused raps to sound in the wall when the right one asked the question. Then the anxious visitor would lean forward, and scan the figure's appearance in the dim light, and often we would hear the joyful cry, "Oh! Mother, Father, Sister, Brother, Son, Daughter," or what not, "I know you." Then the weird visitor would be seen to bow, or stretch out its hands, and then seeming to gather the last strength that remain-

ed to it in its evanescent frame, glide into the closet again, and drop the shawl before the hungry gaze of the eyes that watched it. But, sometimes, the form would last much longer. Several times I saw come out of the closet an aged lady clad in the Quaker costume, with lawn cap and kerchief pinned across her bosom, grey dress and long housewifely apron, and calling her son to the platform, seat herself in a chair beside him, and after kissing him fondly talk for some minutes with him in low tones about family matters. All the while she would be absently folding the hem of her apron into tucks, and smoothing them out again, and so continuing the thing over and over just as—her son told me—she was in the habit of doing while alive. More than once, just as she was ready to disappear, this gentleman would take her arm in his, come to the baluster, and say that he was requested by his old mother, whom we saw there, although she had been dead many years, to certify that it was, indeed, she herself and no deception, and bid them realize that man lives beyond the grave, and so live here as to ensure their happiness then.

(To be continued).

REMARKABLE ANSWER TO PRAYER!

We quote the following from the *Religio-Philosophical Journal*:—

The *Literary Churchman* gives an amusing anecdote of the Rev. R. S. Hawker, vicar of Morwenstow, who was walking one day on the cliffs near that place with the Rev. Mr. W—,when a gust of wind took off the latter's hat and carried it over the cliff. Within a week or two, a Methodist preacher at Truro was discoursing on Prayer, and in his sermon he said: "I would not have you, dear brethren, confine your supplications to spiritual blessings; but ask also for temporal favors. I will illustrate my meaning by relating an incident that happened to myself ten days ago. I was on the shore of a cove near a little insignificant place in North Cornwall called Morwenstow, and about to proceed to Bude. Shall I add, my Christian friends, that I had on my head at the time a shocking bad hat—that I somewhat blushed to think of entering that harbour-town and watering-place so ill adorned as to my head? Then I lifted up a prayer for a covering more suited to my head. At that solemn moment I raised my eyes and saw in the spacious firmament on high— the blue ethereal sky—a black spot. It approached—it largered— it widened—it fell at my feet. It was a brand-new hat by a celebrated London maker! I cast my battered beaver to the waves, my Christian friends, and walked into Bude as fast as I could with a new hat on my head." The incident got into the *Methodist Reporter*, or some such paper, under the heading of "Remarkable Answer to Prayer." "And," said the vicar, "the rascal made off with Mr. W.'s new hat. There was no reaching him, for we were on the cliff and could not descend the precipice. He was deaf enough, I promise you, to our shouts."

BEGGARS IN INDIA.

BY THE HON. RAO BAHADUR GOPALRAO HARI DESHMUKH,
Vice-President of the Theosophical Society.

There is no country in the world in which there are more beggars than in India. There is one class of beggars who from sickness or old age are obliged to beg as those whom we see on the streets, but this class of real beggars who have a claim on the sympathy of the community is small, compared to the religious mendicants who swarm the city and whom people feed with great zeal to the neglect of the real beggars. I will attempt to classify these religious mendicants who refuse to work and who vow to live by alms.

The Indian community may be first of all divided into two grand classes—साधु and संसारी—those who pretend to have given up the world, and those who are attached to the world and follow some occupation of life.

The first and oldest class of beggars is composed of Brahmans.—I mean भिक्षुक ब्राह्मण and not the गृहस्थ ब्राह्मण. The former may be brought under one of the following denominations—

सन्यासी, ब्रह्मचारी, प्रदाक्षणी, कावड्ये, माधुकरी, घारकरी, तीर्थवासी, वैदिक, पंडित, हरदास, पुराणीक, जोशि. &c.

To this original class of Beggars, the Bouddhas and Jains have added the following:—

साध्वी, यति, शिपूज,

To these Nathapanthies or Yogees have made a considerable addition, such as—

कानफाटे, अवघड, सरभंगी,

Shankaracharya Swamee has made an important addition of Gosawis of ten orders. They are numerous in the country. The orders are styled गिरी, पुरी, भारति, पर्वत, अरण, बन, इंद्र, सरस्वति, &c.

These Gosawis like Brahmans have divided themselves into त्यागी and घरबारी. Inability of the community to feed a large number of idle men has naturally led to this division.

The promoters of Tantra religion have added उपासक, मंत्रशास्त्री, आझे &c. After Shankaracharya's death an opposition rose to his doctrines. The doctrine of 'I am God'— अहंब्रह्मास्मि —became distasteful to the people and four Acharyas or teachers set up four Sampradayas of Vaisnavas in opposition to Shiva worship of Shankaracharya. These teachers were मध्व रामानुज निबार्क and विष्णुस्वामी. They taught भक्तिमार्ग or love of a personal God as a great beneficent being and creator of human soul and of the world. Their doctrines are different and are called द्वैत, विशिष्ण द्वैत, द्वैता द्वैत and शुध्धाद्वैत. All these doctrines are opposed to अद्वैत taught by Shankaracharya. They established the order of Byraghees whom we meet with in all Dharmsallas (rest-houses), Saddavarats or charitable distribution of food. There are about twenty places at which food is given gratis.

There have appeared minor teachers who have established their own orders, such as Kubri Narrack Vallub Swamee Narayan, &c.

Each teacher thought that unless he had a class of beggars to propagate his doctrines, he would not be successful. Each has, therefore, secured an eleemosynary class for the propagation of his tenets.

The Mahomedan invasion of India has given to India a numerous and well-supported class of beggars, called सयद, फकीर, पीर, हाफीज, वाले, मुजावर, मुतवलि &c.

It is said that Yogees were once very predominant in India and that they were aided by nine *nathas* and eighty-four *sidhas*. The followers of Yogees have large establishments in India. In Jodpoor they are Gooroos or spiritual preceptors of the royal family. In Ahmedabad there lived a Yogee called Maniknath after whom the street is called Manick Chouk and a bastion of the city wall is called Manik Boorooz. It is said that when the city was built by Ahmed Shah, this Yogee existed and that Ahmed Shah had to court his favor.

पंथ पाखंड

There are twelve Panths and thirty-six Pakhands. Some of these are called after the names of the teachers, such as:—

मलुकदासी	गुरुनानकपथी
रामदासी	गुरुकबीरसाहेब पथी
दादुपथी	सत्संगी
मानभाव	हरीजन
रामश्रेह	
बिजमार्गी	

Each of these has a number of beggars. Some worship idols of particular deities. The Vaishnawas have their Thakoordwars; others have Ram Shiv idols, &c. Kabirpanthies and Ramsnahis do not worship idols of any kind. In their monasteries their books and their Gooroos' foot-prints are worshipped. The disciples of Nanak

do not take any idols, but their Granth Saheb takes their place. The disciples are called Udasies and those who were armed were called Khalsas, who fought battles with the Emperor of Delhi.

Each sacred place (they are very numerous) has a set of beggars, such as—

Ganga pootras	at Benares.
Gayawals	at Gaya.
Prayagawals	at Allahabad.
Chobays	at Mathoora.
Badvays	at Pandharpoor.
Pandas	at Jagganath.
Waghays and Moorlies	at Jeyjooree.
Dasrees	at Giri Venkoba.
Bhootays	at Toolzapoor.
Poojarees	at Rameshwar.
Vrittiwants	at Nasick.
Bhopays	at Saptashringa.
Jangams	at Shambhoo Mahadew.
Oopadhays	at Oozan.
Googooli	at Dwarka.

Besides these there are other beggars called :—

प्रणामी	डोरी	सरवदे
गुरव	गोधळी	गधर्व
राउळ	मदारी	गोपाळ
चित्रकथी	भर्तरी	भाट
वासुदेव	भोजक	नट
डाकोते	तरगाले	भराडि
पांगुळ	दरवेशी	गरोडा
कुळगुरू		

The begging population in India is one-tenth of the whole and much property and trouble is wasted in supporting them. Every one feels himself burdened with this number and no account is made of the real beggars—orphans, widows, blind, lame and diseased. Agriculturists, merchants, nobles and travellers are almost assaulted and surrounded by various classes of beggars who eat up all their savings and leave nothing for industrial projects. These beggars are a great curse of India and they have kept the country in a state of ignorance and poverty.

It is a point of honor in India to support and maintain these beggars in the name of religion. Different sects have different doctrines, different deities, different rosaries, and different marks on their foreheads. Some practise great austerities called तप, fast, and hold up their hands till they become quite dry and mortified. Others go naked and call themselves दिगंबर. Some recite names of their gods, whole day and night, which they call जप. The chief of a monastery is called Mahant. This man is generally elected. His chief qualification is that he must not be a maimed man nor of the lowest caste. He must have visited principal places of pilgrimages. Gosawis take precedence of Byraghees. There are sometimes terrible disputes. In 1803 there was a bloody battle between these two sects. The Mahant of each sect claimed the right of bathing first in the Ganges at Hardwar. Scindia's Government was weak and they told Gosawis to settle the dispute by sword. The two sects fought. Ten thousand Byraghees lay dead on the field. The Gosawis enforced the right of bathing first, which they maintain to this day. Before the establishment of the British Government the Gosawis wandered in armed bands over the country and proved great pests to the people. They levied contributions from the villagers. The Gosawis eat meat, and drink, while Byraghees abstain from these. The Vaishnawa doctrines are allied to Jain doctrines in many respects.

REMARKABLE INSTANCE OF LONGEVITY.

BY T. M. BURNSIDE, ESQ.

In the June number of the THEOSOPHIST there are some interesting cases of unusual longevity recorded, extracted from the St. Louis Post, in which Mary Benton, the old woman of Elton, county Durham, England, is represented as being still alive, in her 148th year, and in full possession of her faculties. Anxious to be correct upon the matter, I wrote to the *New Castle Weekly Chronicle*, making enquiry, and the Editor gave me the following reply, from which it will be seen that Mary Benton died 27 years ago, having nearly completed her 122nd year:—

"T. BURNSIDE, South Shields.—The extract from the Bombay paper which you send us refers to Mary Benton, who was born at a little village near Staindrop, in the county of Durham, in the year 1731. She resided at Elton, near Stockton-on-Tees, and, had she lived a month longer, she would have completed her hundred and twenty-second year. When 120 years of age the old lady was in full possession of her mental and physical powers. She was the subject of a poem, entitled 'The Old, Old Woman of Elton,' by Eta Mawr, which originally appeared in *Bentley's Magazine*."

INDIAN ART IN LONDON.

The *Weekly Times* of June 27, contains an article upon the display of Indian Art at Kensington, so appreciative of the peculiar and inimitable merits of our National Native Genius, that it must interest all our readers. The writer, an old and capable observer, whose pseudonym is "Littlejohn" says :—

"Recommend everybody to go to the South Kensington Museum and spend as much time as can be spared for several visits to the magnificent collection of Indian Art objects now to be seen there. It comprises the articles belonging to the old Indian Museum, and an immense number more lent by the Queen, the Prince of Wales, and others, or obtained as the property of the new Museum. It is impossible to walk through the numerous galleries in the most cursory way without taking a strong interest in the remarkable races of that vast Oriental Empire whose lines of development have been so different from our own, and it is quite as astonishing to note the points in which they are superior to Europeans as to observe the indications of their defects. Take first the manifestations of their religion. The enormous labour and skill exhibited in their temple work, as illustrated by a multitude of full-sized casts and original objects, shows them to have been, and to be, a people saturated with supernaturalism and the sentiment of worship; but the European mind revolts from the monstrous forms under which they typified the various attributes of their innumerable gods. They are not, properly speaking, idolators, any more than Roman Catholics are. They can distinguish the deity from the symbol, and their thinkers have been what Max Müller calls Henotheists rather than Polytheists—that is to say, they troubled themselves with no subtle metaphysics, of divided or undivided personality, such as are found in the perplexities of the Athanasian Creed. They could think of the favourite deity they selected for worship as the supreme one, with no more confusion of substance than a Roman Catholic feels in paying his vows to the Lady of Loretto when he knows that another is worshipping the same personage as the Lady of Lourdes. Everybody knows that Hindoo idols are nearly all ugly, and that those of the Greeks were nearly all beautiful; but what is curious to note is, that in other directions than that of embodying mythological ideas, the Hindoos had, and have, as fine a taste as the Greeks. How could the people so refined in the perception of form and colour—as much of their textile work, their carving, inlaying, metal casting, enamelling, &c., show them—make their religion so hideous? The answer probably is, that their political condition has always been a sort of slavery to successive despotisms, and that until the English became their rulers they were never secured from military violence for any length of time, and they have thus been made servile worshippers of power. The Mahometans, who came as a strong conquering race, although to some extent influenced by the corruptions of

Hindooism, in the main adhered to their higher Monotheistic faith, detested idolatry, and preserved a manlier character than the Hindoo. But I am not writing an essay on mythology and politics, but simply commenting upon Indian Art, which has always been intimately connected with the religion of the people—benefited by it in some directions, and damaged in others. The condition of the people, and the influence under which their arts have grown, are well illustrated in the Museum. Next to their religious art comes that associated with war. Many of the most beautiful specimens of ornamentation will be found on the barrels of matchlocks, the blades and hilts of swords, and the discs of shields. Never were murderous appliances made more tempting to wear and wield. The same skill which carved the jade hilt, inlaid it with coloured gems, and damascened in gold a text from the Koran on the finely-tempered blade, might find abundant employment in the decoration of pacific objects, if the mental and moral condition of the people required them to the same extent. Arms are still greatly valued in the East as personal ornaments, and their artists have certainly made them splendid symbols of pride and power. Our conquests have tended to lessen the demand for costly weapons, but while that is an indication that more general security has been obtained, it is much to be regretted that we have not encouraged the application of the skill and taste they exercised to other purposes. A wealthy Englishman would have no ambition to go out partridge-shooting with a gun of which the barrels were inlaid with a running pattern of gold, and the stock glittering with rubies on an ivory ground; but this sort of work would make his wife an exquisite jewel casket, or adapt itself to many uses in common life.

"Amongst the most fascinating decorative objects, a globular bottle of pearl-coloured jade, inlaid in a graceful pattern with rubies and enamels, might, perhaps, carry off the palm. It belongs to the Mogul period, and is shown in Plate 56 of the second volume of Dr. Birdwood's cheap and excellent "Indian Arts." The Chinese, who are the great jade-workers, have not, I believe, done anything of this kind, and the Indian artists showed their fine taste in seeing what an admirable ground a stone of this peculiar tint and sheen affords for colour decoration.

"The Indian jewellery deserves careful attention, and might help to cure the love of clumsy vulgar things which English folks are so apt to fool away their money for. The common principle of English jewellery is weight of metal and obvious value of stones. It nearly always suggests the idea of how much that friend of the impecunious called "my uncle" would lend upon it, and rarely, except for the prismatic glitter of the diamonds, exhibits any trace of beauty. I am afraid the number of male persons with well-lined purses, who want more artistic work than is required to make a miniature gold horseshoe with little stones for the nails, is very limited amongst us, and their female counterparts are perfectly satisfied with a bracelet like a curtain ring, and an imitation of a ribbon twisted in a love-knot round a big stone for the clasp. People in this state of darkness have a good deal to learn before they can approach the silver filigrain work of Cuttack, or the pearl and diamond comb of Jaipur. Silver jewellery has been very fashionable of late, but it is rare to see anything more graceful than the Hottentots could make, and, as soon as the fashion changes, the things will have no value, except as old metal. Whenever art jewellery is appreciated, the value of good specimens will be permanent. No one would think of selling a bit of work like that of Cellini for 3s. 9d. an ounce, and the few persons who want something better than the abominable machine-made salt-cellars, tea-pots, and spoons, give very high prices for handwork of the early George's date, or Queen Anne's.

"In no department is Indian taste more remarkably shown than in the patterns of their best carpets and rugs, with their rich deep glow of well-harmonized colours. The vulgarizing influence, and the fraudulent one also, of competitive trade is spoiling this kind of work to a considerable extent. Not only are the natives induced to depart from the sound principles of colour which they have inherited through a long series of ancestors, but European traders have taught them their nefarious tricks of scampish work. Native work, unadulterated by the folks who send their missionaries to the Hindoo, are remarkable for good wearing qualities; but Dr. Birdwood tells us that, by means of a "School of Industry" and trade tricks, the Jubbulpur carpets have not only deteriorated in design, but that their foundation is so scamped that they often reach this country in such a state that they will not bear sweeping, or even unpacking. British trade can scarcely be called a civilizer when it takes this form. It is not by such means we shall raise the morals of the various heathens we pretend to teach.

"I have not spoken of the pottery, the brass-work, or many other things that are most interesting to study. Take the Indian arts altogether, they are well qualified to increase the respect felt towards their producers. The most beautiful things are done by village artificers, who, if they had been born in an English county, would only have been rough labourers, carpenters, or blacksmiths. They work for what we should call nothing—threepence a day will command the services of a goldsmith who can make far better articles than most London shops have to show. Food is very cheap, and the climate makes many things quite superfluous or inconvenient that are wanted here. Of course, the life of a Hindoo is much lower than that of the educated and well-situated classes in this country; but how many thousands have we whose occupations require less skill, who cultivate no taste, and whose sole notion of enjoyment is filthy tippling at the public house? It is not only wealth of property that is distributed amongst us with monstrous inequality, but wealth of mind is equally wanting in diffusion. Our cultivated classes and individuals are as widely separated from a huge mass of ignorance and degradation as if they lived in another land. In India there is less of this inequality. The village population is not so much behind the richer folks; indeed, the latter frequently deserve to be considered the lowest in the scale. Probably the peasants of India enjoy life as much, or more than ours do, with more wants and insufficient means of gratifying them; but their range of ideas must be far more limited, and their morality much worse. The upper ranks—with their seclusion of women, plurality of wives, and very limited occupations requiring intelligence—for the most part deserve less respect than the steady-working and skilful artizan; and the native rulers are too inflated with pride of caste and position to understand that the welfare of their people ought to be the constant object of their care.

"Great changes are really going on in India, though it is not uncommon to hear the people spoken of as a stationary population; and if more English families should settle amongst them as colonists, the advance would be more rapid. The most important mental movement is that of the Brahmo-samaj, which takes a simple theistic form strongly opposed to mere mythology and to the systems of caste. This should be encouraged, as it brings the people nearer to our own ideas."

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THE THEOSOPHIST

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THE ASIATIC POPULAR MAGAZINE.

CONDUCTED BY H. P. BLAVATSKY

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WHAT

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ABOUT

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".....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."—*Indu-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 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.

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THE THEOSOPHIST

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THE THEOSOPHIST.

BOMBAY, DECEMBER 1ST, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

THE OCTOBER AND NOVEMBER NUMBERS OF THE FIRST Volume having been reprinted, the subscription for the first year (*i. e.* from October 1879 to September 1880) will be Rs. 6-8 as advertised in the April and subsequent numbers of that Volume. Subscribers for the Second Volume pay Rs. 6 only.

SIR RICHARD HAS DONE OUR SOCIETY THE GREAT honour of misrepresenting its character and objects to an English audience. A pamphlet edition of "A Speech delivered in the Sheldonian Theatre, Oxford, on Monday, May 10, 1880, by Sir Richard Temple Bart., G.C.S.I., C. I. E., late Governor of Bombay, in furtherance of the Oxford Mission to Calcutta," just sent us from England, informs the Oxonians that "modern education is shaking the Hindu faith to its very foundation;" and "among the consequences of such a change in the minds of the people is the formation of several important sects." He, however, bethought him of only three—the Brahmo Samaj, the Prárthana Samaj, and——the sect of Theosophists! "There is another sect," says Sir Richard, "called the Prarthana Samaj, *which is now being established in Poona*; and in the city of Bombay itself, *there is another sect*, called the Theosophists." The religious opinions of two of these three important sects are kindly explained. The Brahmos "are almost, though not entirely, Christians. You may attend one of their lectures, and you will hear the speaker begin with a text from the New Testament, and he will proceed for many minutes before you will find out that he is not a Christian. In fact, these men are lingering upon the very threshold of Christianity, 'almost persuaded,' to be Christians." The Prarthana Samajists are passed over without notice, though their handsome white edifice is one of the conspicuous ornaments of the Girgaum quarter of Bombay. But he knows all about us at any rate: possibly from the reports of his secret police. "The Theosophists of Bombay are, I believe," remarks the eminent lecturer, "being instructed by persons, not natives, but of European descent, who have, after abandoning Christianity, proceeded to India to discover in the Vedas, the ancient writings of that country, the true source of wisdom." And he most kindly suggests that the one thing which "the upper educated classes of the people of India" need is "to send out to them men of greater culture than their own." Stopping only to remark that neither Oxford nor any other European university ever turned out a scholar, the equal of any one of fifty Indian philosophers who might be named, we will say that greater ignorance of the objects and principles of the Theosophical Society could not have been shown. It is not led by persons who abandoned Christianity, since they never accepted it; nor is it a religious sect, nor does it profess to be, but, on the contrary, it distinctly affirms that as a society it has no creed, and takes in members of all creeds upon equal terms. While so far from our helping or encouraging Hindus to "throw off the faith of their fathers," we have been doing our best for the past two years to make them respect that faith more than ever, and to realize that their ancestors taught a better religion, better philosophy and better science than any other nation of Europe ever heard of. If Sir Richard means to discourse again at Oxford upon Indian religious opinion and "sects" he would do well to study his subject a little deeper. He might then even ascertain that there is a Hindu sect-leader with some three lakhs of followers, named Pandit Dáyánand Saraswati Swami, whose Arya Samaj has fifty branches throughout India—one at

Bombay, with a member of the Governor's Council as President—and the avowed object of which is to promote the study of the Vedas.

GOOD NEWS FROM CEYLON.

Facts of a very gratifying nature, and which reflect honour upon all concerned, are reported by Mr. President Jayasekara from Point de Galle. Our Branch Society at that place opened, on the 15th September, according to previous announcement, a secular school, entitled the First Buddhist Theosophical School of Galle. On the opening day, 183 boys were in attendance, and by the 4th of October the number had increased to 305. Of these only 90 boys are from Buddhist temples, 62 are transferred from the Roman Catholic schools, 108 from the Wesleyan schools, and 27 from the S. P. G. Mission schools. Pupils are now being prepared for presentation in the sixth standard of Government Grant Examination. The books used are Laurie's standard publications. Schools have also been opened by our Branches at Panadure, Colombo and Kandy.

A VIENNA JOURNAL OF RECENT DATE CONTAINS A report by Dr. Rudolf Falb, the philologist, upon his examination into the languages of the Indians of the South American Continent, which ought to excite the wonder and interest of all Aryans. The learned author says he has discovered the most astounding affinities in the languages spoken by the Indians in Peru and Bolivia, especially in Quichua and Aymara, with the Semitic languages, Arabic especially. As Dr. Falb has been familiar with this latter tongue from his boyhood his testimony cannot be called in question. Following up this clue he has found, first, a connecting link with the Aryan roots, and, secondly, has arrived face to face with the surprising revelation that the "Semitic roots are universally Aryan." The "common stems of all the variants are found in their purest condition in Quichua and Aymara," from which fact Dr. Falb derives the conclusion that "the high plains of Peru and Bolivia must be regarded as the point of exit of the present race." This means that the race outflowed from Peru and Bolivia towards the East and West to people the earth, instead of pouring out of the high table-lands of Asia. We thus see one more example of the kind of learned guesswork which passes current as "Science" and humbugs the youth of India into despising the real wisdom of their ancestors which contains the truth.

MR. W. B. K., OF POONA, WRITES TO ENQUIRE IF ANY one can explain the cause of the following natural phenomenon. In the dusk of a cloudy evening of July 1861, while travelling by the old road from Byculla to Khandalla, through an avenue of trees, he noticed the simultaneous outflash of the lights of myriads of glow-worms at intervals of six or seven seconds. The effect was very striking, and reminded the observer of the alternate flash and darkness of the revolving light in a light-house at the mouth of Bombay harbour. He saw the same phenomenon, though not on so grand a scale, when going from Bassein to Wadhwan in the month of August last. Our correspondent pertinently asks how it is that so many millions of glow-worms should cover and uncover the luminous parts of their bodies so simultaneously; and queries whether the fact may be attributed to the recurrence of six-second waves, or impulses, of the all-pervading electric or other fluid, which run throughout the universe. This could hardly be, or else a six-second periodicity would be observed in the automatic movements of all other living things, which is not the case, or, if a fact, one that, to the best of our knowledge, has not yet been recorded.

SWAMI DAYANAND'S VIEWS ABOUT YOGA.

The recent visit of Col. Olcott and Madame Blavatsky to Meerut afforded an opportunity, which was embraced, to elicit the views of the Chief of the Arya Samaj upon various subjects. Among these was the Yoga Philosophy and the *Siddhis*, or psychic powers, possible for man to attain by the course of training described by Patanjali and other Asiatic philosophers. There has been so much uncertainty as to what Swami Dayánand does believe, and his concurrence with the Theosophists upon these points has been so flatly denied, that the results of the Meerut discussions will be read with general interest. At the several interviews there were always present some witnesses, and on occasions, as many as thirty or forty. There are, therefore, ample means to corroborate what is here reported, and what is compiled from notes taken by Col. Olcott at the time, and the written memoranda furnished at his request by three of the witnesses.

The first question propounded to the Swami was whether Yoga was a true science or but a metaphysical speculation; whether Patanjali described psychical powers attainable by man, and whether they had been attained, or not. The Swami's answer was that Yoga was true and based upon a knowledge of the laws of Nature. It was then asked whether these powers could still be acquired, or the time had passed by. The answer was that Nature's laws are unchangeable and illimitable; what had been done once could be done now. Not only can the man of to-day learn to do all the things described by the ancient writers, but he himself, the Swami, could teach the methods to any one who might sincerely wish to take up that course of life. Many had come to him professing their desire and asserting their ability to command success; he had tried three but all failed. One was a resident of Agra. They began well, but soon grew impatient of having to confine themselves to what they regarded as trivial efforts, and, to their surprise, broke down suddenly. Yoga is the most difficult science of all to learn, and few men are capable now. He was asked if there are now living any real Yogis who can at will produce the wonderful phenomena described in Aryan books. His reply was that there are such living men. Their number is small. They live in retired places, and in their proper persons they seldom or ever appear in public. Their secrets are never communicated by them to profanes, nor do they teach their secret science (*vidya*) except to such as upon trial they find deserving.

Col. Olcott asked whether these great masters (*Máhátmás*) are invariably dressed in the saffron clothes of the ordinary *sannyashi* or *fakir* we see every day, or in ordinary costume. The Swami answered in either the one or the other, as they may prefer, or circumstances require. In reply to the request that without suggestion he would state what specific powers the proficient in Yoga enjoys, he said that the true Yogi can do that which the vulgar call miracles. It is needless to make a list of his powers, for practically his power is limited only by his desire and the strength of his will. Among other things he can exchange thoughts with his brother Yogis at any distance even though they be as far apart as one pole from the other, and have no visible, external means of communication such as the telegraph or post. He can read the thoughts of others. He can pass (in his inner self) from one place to another and so be independent of the ordinary means of conveyance and that at a speed incalculably greater than that of the railway engine. He can walk upon the water or in the air above the surface of the ground. He can pass his own soul (*átmá*) from his own body into that of another person, either for a short time or for years as he chooses. He can prolong the natural term of the life of his own body by withdrawing his *átmá* from it during the hours of sleep, and so, by reducing the activity of the vital processes to a minimum, avoid the greater part of the natural wear and tear. The time so occupied is so much time to be added to the natural sum of the physical existence of the bodily machine.

Question. Up to what day, hour, or minute, of his own bodily life can the Yogi exercise this power of transferring his *átmá*, or inner self, to the body of another ?

Answer. Until the last minute or even second of his natural term of life. He knows beforehand to a second when his body must die, and, until that second strikes, he may project his soul into another person's body if one is ready for his occupancy. But, should he allow that instant to pass, then he can do no more. The cord is snapped for ever, and the Yogi, if not sufficiently purified and perfected to be enabled to attain *Moksha*,* must follow the common law of re-birth. The only difference between his case and that of other men is that he, having become a far more intellectual, good and wise being than they, is reborn under better conditions.

Q. Can a Yogi prolong his life to the following extent; say the natural life of his own body is seventy years, can he, just before the death of that body, enter the body of a child of six years, live in that another term of seventy years, remove from that to another, and live in it a third seventy ?

A. He can, and can thus prolong his stay on earth to about the term of four hundred years.

Q. Can a Yogi thus pass from his own body into that of a woman ?

A. With as much ease as a man can, if he chooses, put on himself the dress of a woman, so he can put over his own *átmá* her physical form. Externally, he would then be in every physical aspect and relation a woman; internally, himself.

Q. I have met two such; that is to say, two persons who appeared women, but who were entirely masculine in everything but the body. One of them, you remember, we visited together at Benares, in a temple on the bank of the Ganges.

A. Yes, "Majji."

Q. How many kinds of Yoga practice are there ?

A. Two—*Hatha Yoga* and *Raja Yoga*. Under the former the student undergoes physical trials and hardships for the purpose of subjecting the body to the will. For example, the swinging of one's body from a tree, head downwards, at a little distance from five burning fires, &c. In *Raja Yoga* nothing of the kind is required. It is a system of mental training by which the mind is made the servant of the will. The one—*Hatha Yoga*—gives physical results; the other—*Raja Yoga*—spiritual powers. He who would become perfect in *Raja* must have passed through the training in *Hatha*.

Q. But are there not persons who possess the *Siddhis*, or powers, of the *Raja Yoga* without ever having passed through the terrible ordeal of the *Hatha* ? I certainly have met three such in India, and they themselves told me they had never submitted their bodies to torture.

A. Then they practised *Hatha* in their previous birth.

Q. Explain, if you please, how we may distinguish between real and false phenomena when produced by one supposed to be a Yogi.

A. Phenomena and phenomenal appearances are of three kinds: the lowest are produced by sleight of hand or dexterity; the second by chemical and mechanical aids or appliances; the third, and highest, by the occult powers of man. Whenever anything of a startling nature is exhibited by either of the first two means, and it is falsely represented to have been of an un-natural or super-natural, or miraculous character, that is properly called a *Tamasha*, or dishonest deception. But if the true and correct explanation of such surprising effect is given then it should be classed as a simple exhibition of scientific, or technical skill, and is to be called *Vyavahar-Vidya*. Effects, produced by the sole exercise of the trained human will, without apparatus or mechanical aids, are true Yoga.

Q. Define the nature of the human *átmá* ?

A. In the *átmá* there are twenty-four powers; shall I name them all to you, and separately explain each ?

Q. No, it is not necessary to go so much into detail. We merely want at this time a general idea of the subject.

A. Among these qualities are will, passivity, action, determined perception or knowledge, strong memory, &c. When all these powers are brought to bear upon the external world, the practitioner produces effects which are properly classed under the head of Physical Science. When he applies them to the internal world, that is Spiritual Philosophy—*Yoga*—*Antaryoga*, or inner Yog. When two men talk to each other from far distant places by means of the telegraph, that is *Vyavahar-Vidya*; when without any apparatus and by employing their knowledge of natural forces and currents, it is *Yoga Vidya*. It is also *Yoga-Vidya* when an adept in the science causes articles of any kind to be brought to himself from a distance, or sends them from himself to any distant place, in either case without visible means of transportation, such as railways, messengers, or what not. The former is called *Akarshan* (attraction), the latter *Preshan*. The ancients thoroughly understood the laws of the attraction and repulsion of all things in Nature between each other, and the Yoga phenomena are based upon that knowledge. The Yogi changes or intensifies these attractions and repulsions at will.

Q. What are the pre-requisites for one who wishes to acquire these powers ?

A. These are: (1) A desire to learn. Such a desire as the starving man has for food, or a thirsty one for water: an intense and eager yearning. (2) Perfect control over the passions and desires. (3) Chastity; pure companionship; pure food—that which brings into the body none but pure influences; the frequenting of a pure locality, one free from vicious taint of any kind; pure air; and seclusion. He must be endowed with intelligence—that he may comprehend the principles of nature, concentrativeness—that his thoughts may be prevented from wandering and self-control—that he may always be master over his passions and weaknesses. Five things he must relinquish—Ignorance, Egotism (conceit), Passion (sensual), Selfishness, Fear of Death.

Q. You do not believe, then, that the Yogi acts contrary to Natural Laws ?

A. Never; nothing happens contrary to the laws of Nature. By *Hatha Yoga* one can accomplish a certain range of minor phenomena, as, for instance, to draw all his vitality into a single finger, or when in *Dhyan* (a state of mental quiescence) to know another's thoughts. By *Raja Yoga* he becomes a *Siddha*; he can do whatever he wills and know whatever he desires to know, even languages which he has never studied. But all these are in strict harmony with Natural Laws.

Q. I have occasionally seen inanimate articles duplicated before my eyes, such as letters, coins, pencils, articles of jewellery; how is this to be accounted for ?

A. In the atmosphere are the particles of every visible thing in a highly diffused state. The Yogi knowing how to concentrate these, does so by the exercise of his will and forms them into any shape of which he can picture to himself the model.

Col. Olcott asked the Swami what he would call certain phenomena heretofore produced by Madame Blavatsky in the presence of witnesses, such as the causing of a shower of roses to fall in a room at Benares last year, the ringing of bells in the air, the causing of the flame of a lamp to gradually diminish until it almost went out and then, at command, to blaze up again to the top of the chimney, without touching the regulator in either instance, etc. The answer was that these were phenomena of Yoga. Some of them might be imitated by tricksters and then would be mere *tamasha*; but these were not of that class.

* The abstract condition of pure spirit, almost identical with the *nirvana* of the Buddhists.—ED. THEOS.

The above memorandum is not claimed to be a *verbatim* report of the interesting conversation at Meerut, but only a careful abstract giving the spirit of what was said. The Swami's Hindi was interpreted by Babu Baldeo Prasad, Head-Master of the Normal School, Babu Jwala Prasad, Second Clerk of the Magistrate's Court, and Babu Chedee Lal, Gumashta or Purchasing Agent of the Government Commissariat Department.

The facts will be interesting to all Western biologists, and especially suggestive to those who are familiar with the phenomena of mediumship.

O.

IS MAN ONLY A MACHINE ?

BY JOSEPH POLLOCK, ESQ.

Dr. Dionysius Lardner, in the instructive article on "Man" published in his "Museum of Science and Art," so far departs from that more familiar theme which he designates the "rigorous logic of physics and mathematics" as to furnish the reader with his views upon the more theological question of the respective claims of Materialism and Spiritualisim. With that forcible simplicity of diction so eminently at the command of the author, and which seems to add strength to his arguments, the two theories are brought with great clearness into juxtaposition. It is not, however, difficult to discern on which side the author's own sentiments range themselves. Whether the claims of materialism to our acceptance be well or ill founded, they are at least, sufficiently cogent to be worthy of the most careful investigation.

The case, when briefly summed up, would appear to stand thus :—Spiritualism maintains that the inner, or intellectual being, stands altogether apart from the physical organization, though inseparably connected with it during life. That a soul, or vital principle, or spiritual essence of some inconceivable nature is mysteriously implanted or breathed into the infant at its birth, and at death, again, a similar performance must be gone through, for this spiritual essence, or whatever it may be, has now to be got rid of. In both cases, it may be observed, the presence of the priest is deemed necessary ; although it must be obvious to every one, that his presence could in no way change the course of events, whatever might arise. No one probably is more fully aware of this than the priest himself.

Materialism, on the other hand, discards the doctrine of supernatural interference and to this rejection Dr. Lardner opposes the theory now so generally accepted, of the constant casting off from our systems, of worn-out and exhausted matter, and its replacement by particles newly acquired from the process of nutrition, by which means, we are told, the entire organisation undergoes a change within a period not yet fully ascertained, but supposed by many not to exceed twelve months. A man of ordinary stature, it is said, is composed of 14 lbs. of bone, 24 lbs. of flesh and blood, and 116 lbs. of water ; or, reduced to their ultimate elements, of 10 lbs of lime, 2 lbs. of charcoal combined with 2 lbs. weight of the gases that constitute common air. Upon these facts, it is argued with unquestionable potency that reason forbids belief in such a combination accounting for the intellectual principle residing in the human body ; and, that, if that principle be not the result of the organization of those materials and of the matter itself, it follows necessarily that it must have resulted from something else, and if that something was not material it can only have been spiritual. The question—so often quoted—is asked ;—"What was it that was identical in the Duke of Wellington dying at Walmer in 1852, with the Duke of Wellington commanding at Waterloo in 1815 ?" It can scarcely be supposed that any one particle of matter was common to his body on both occasions. He must have changed many times in the course of the thirty-seven years that intervened ; yet there was clearly something within him that had not changed ; and that something, not being material, must, it is concluded, have been spiritual. The position it must be admitted has every appearance of being unassailable ; yet a writer has recently placed the subject in another light, and argues, upon data equally well founded, the opposite side of the question. It is in this wise that he discourses. The vital principle, or, in other words, life, is neither more nor less than the effect of organization, commencing with the first throb of the circulation of the blood, and terminating when that circulation ceases. Unlike the organization of the musical instrument from the name of which this word is taken, and which is put together in solid parts, the animal organization is built up from a small and invisible point ; a vital or electric spark, in fact, passed from one excited body to another, and there germinating and increasing, increment by increment, until that stage of maturity is reached when the circulation of the blood within it commences, and a new life springs into existence. That circulation may continue only for a few hours, or it may continue for three score and ten years or more, and so long, we are told, as this circulation lasts, life lasts, and no longer. The power by which this organized body is to be sustained for three score and ten years, or for whatever time it may last, is asserted to be *galvanic action*, for the generation of which the body itself forms a self-acting and self-sustaining battery, and continues to perform this function healthily so long as its component parts work together harmoniously. The three great functions of this organised body are, the sensorial, the nervous, and the muscular ; and these three powers, taken connectedly, constitute man a living, thinking being. The brain and the spinal marrow are the chief storehouses of these powers. They do not, however, follow each other as cause and effect, but mutually act and re-act upon each other. It is this action and re-action, working like the pendulum of a clock between the two extremes of pain on the one hand, and pleasure on the other, that gives rise to all action both moral and physical. The imaginary pendulum like the real one seeks the rest and ease that lies between the two extremes : but extremes beget each other, and the desired rest is never permanently arrived at.

Life may be said to commence with the addition of the last increment to the complete structure of the new being and the consequent commencement of that oscillatory action which gives rise to its movements while even yet unborn. It is this same action which prompts the newly born infant to relieve a feeling of suffocation by the inflation of its lungs, and thus are called into use the respiratory organs. This is followed by a feeling of hunger, which calls forth the act of taking food, and the organs of digestion are thus called into requisition. A sense of repletion follows, attended with other consequences, and these processes are continued so long as life continues.

Like the waking from deep sleep, consciousness gradually dawns upon the infant mind—the consciousness that it lives and the desire to continue to do so ; and from these instincts, with which it came into the world, reason by slow degrees asserts itself and, in course of time, as from a germ or root develops itself into full maturity. Happily for us, these instincts remain with us through life, and not unfrequently prove themselves to be a safer guide than even the coolest reason. The springs of moral action are to be found in the functions of the animal body. It is there that the incentives to that action have their roots, and it must be clearly manifest to all who take the trouble to study the subject for themselves that fever or any other derangement of the physical organization influences, often to the extent of total deprivation, those powers of the mind which spiritualism maintains are emanations of the independent "vital principle" so mysteriously bestowed upon us at birth and so strangely left to take its flight at death. For the mind to be in healthy condition the body must be so, and that the converse is the case we are equally well assured. If organic action be excited by

stimulants, the consciousness becomes more vivid; if soothed or allayed by sedatives, the mental perception becomes more dull. The "vital principle" can have no share in this; and if the stimulant or the sedative be taken in sufficient quantity, organic action ceases, uncontrolled by any influences foreign to the organization itself. There are those, to whom it would be simply a waste of time to prove that every function of the mind is ruled by, and dependent upon, a corresponding function of the body. This is not sufficient for them. Mystery has a fascination for the majority of persons, which was not lost sight of by those who framed the doctrine of that inconceivable something which we call the soul or inner life, although its *raison d'etre* has never been established, nor its nature ever explained.

When the newly born infant is separated from its mother and commences its own individual existence, the first manifestation is given of that indissoluble union between the sentient and corporeal conditions of existence, which applies in all cases and through all subsequent changes. The feeling of suffocation and the feeling of hunger are mental perceptions that have to be appeased through the organs of respiration and of digestion; and in like manner, to their respective organic functions must be referred the various impulses of the sensorium. It is in them alone that are to be found the primal forces that move every feeling of the mind, every passion, and every sympathy and antipathy. As the instincts and the senses make up the sum of the moral being, so do the brain, the nervous and the muscular systems, make up the sum of the animal organization. Together, these forces serve to connect the physical and the moral worlds; physical action proceeding from the external world, through the senses to the internal mind: and moral action from the internal mind, through the voluntary muscles to the external world; and these forces and functions taken in their relation to each other, constitute man the living, thinking machine we see in him. We are all ready to admit that nature creates nothing in vain; to what purpose then, may we ascribe the creation within us of that second life or soul, of which we hear so much, and know so little?

If we observe closely the process of dying, it will be seen that as the corporeal organization must necessarily have been complete before the sensorial powers could have been evolved from it, so, in like manner, is it the last to yield to death. The sensorial powers are the first to take their flight, as is evidenced by the cessation of all acts of volition. The nervous powers, which hitherto had linked the former to the corporeal fabric, are the next to take their departure; and the last to die are the muscular forces, which is evidenced by the continuance of respiration, even after the most powerful stimulants have failed to awaken consciousness.

Whatever weight may be claimed for the arguments adduced on either side of this question, it will be admitted that, they have been drawn from accepted data, and but little is allowed to rest upon mere assumption.*

KNOWLEDGE IS THE TREASURE OF THE MIND; DISCRETION the key to it; and it illustrates all other learning, as the lapidary does unpolished diamonds.

THE WHOLE UNIVERSE IS YOUR LIBRARY; CONVERSATION, living studies, and remarks upon them, are your best tutors.

* Mr. Pollock has as ably presented both sides of the case as any one could without the help to be drawn from experimental Psychology. The materialistic argument is perfect so far as concerns the mechanical aspect of the human being; but here steps in the practitioner of Asiatic Yoga, and, displaying a group of phenomena of the possibility of which the materialist never so much as dreamed, shows us that man can only be comprehended by those who have studied him in both sides of his nature. The old maxim *experientia docet*, should be ever borne in mind by our modern philosophers.—ED. THEOS.

[Concluded from the November Number.]

SPIRITUALISM AND THEOSOPHY.

(A lecture delivered, upon invitation, at the rooms of the United Service Institution of India, at Simla, October 7, 1880)

BY COLONEL HENRY S. OLCOTT,

President of the Theosophical Society.

I will not attempt to give you in these few minutes of our lecture, even the bare outline of my observations during those eventful weeks. Suffice it to say that I saw as many as seventeen of these *revenants* in a single evening, and that, from first to last, I saw about five hundred. There were a certain few figures that seemed especially attached to the medium's sphere or influence, but the rest were the appearances of friends of the strangers who daily flocked to the place from the most distant localities—some as far away as 2,000 miles. There were Americans and Europeans, Africans, and Asiatics, red Indians of our prairies and white people; each wearing his familiar dress and some even carrying their familiar weapons. One evening, the figure of a Khurd, a man whom Madame Blavatsky had known in Kurdistan, stepped from the closet, clad in his tall cap, high boots and picturesque clothes. In the shawl twisted about his waist were thrust a curved sword and other small arms. His hands were empty, but after salaaming my friend in his native fashion, lo! his right hand held a twelve-foot spear which bore below the steel head a tuft of feathers. Now, supposing this farmer-medium to have been ever so much a cheat, whence, in that secluded hamlet, did he procure this Kurdish dress, the belt arms and the spear at a moment's notice—for Mme. Blavatsky had but just arrived at Chittenden, and neither I nor any one else knew who she was, nor whence she had come. All my experiences there were described by me, first in a series of letters to a New York journal, and afterwards in book-form* and I must refer the curious to that record for details, both as to what was seen and what precautions I took against deception. Two suspicions have doubtless occurred to your minds while I have been speaking—(*a*) that some confederate or confederates got access to the medium through the closet-window, or dresses and dolls were passed up to him from below through a trap or sliding-panel. Of course, they would occur to any one with the least ingenuity of thought. They occurred to me and this is what I did. I procured a ladder and on the outside of the house tacked a piece of mosquito-net over the entire window, sash frame and all, sealing the tack-heads with wax, and stamping each with my signet ring. This effectually prevented any nonsense from that quarter. And then calling to my help an architect and a clever Yankee inventor and mechanician, with those gentlemen I made a minute practical examination of the chimney, the floor, the platform, the rooms below, and the lumber-loft over-head. We were all perfectly satisfied that if there was any trickery in the case it was done by William Eddy himself without confederacy, and that if he used theatrical dresses or properties, he must carry them in with him. In the little narrow hole of a closet there was neither a candle, mirror, brush, wig, clothes, water-basin, towel, cosmetic, nor any other of the actor's paraphernalia, nor, to speak the truth, had the poor farmer the money to buy them with. He took no fee for his seances, and visitors were charged only a very small sum for their board and lodging. I have sat smoking with him in his kitchen until it was time for the seance to begin, gone with him to the upper chamber, examined the closet before he entered it, searched his person, and then seen the self same wonderful figures come out as usual in their various dresses. I think I may claim to have proceeded cautiously, for Mr. A. R. Wallace, F. R. S., quoted and eulogized my book in his recent controversy with Professor W. B. Carpenter. Carpenter himself went to America to enquire into my character for veracity and publicly admitted it to be unimpeached. Professor Wagner of St. Petersburg reviewed the work in a special pamphlet, in

* *People from the other World*, Hartford, Conn, 1875, American Publishing Co.

which he affirms that I fulfilled every requirement of scientific research, and three European psychological societies elected me Honourary Member. It should also be noted that four years of very responsible and intricate examinations on behalf of the War Department—during our late American War, the proofs of which service have been shown by me to the Indian authorities—qualified me to conduct this inquiry with at least a tolerable certainty that I would not be imposed upon. Having then seen all that has now been outlined to you, will you wonder that I should have been thoroughly convinced of the reality of a large group of psychic phenomena, that science helplessly tries to offer some explanation for? And can you be surprised that whatever man of science has, since 1848, seriously and patiently investigated modern spiritualism, he has become a convert, no matter what may have been his religious belief or professional bias?

The mention of religion leads me to a certain fact. While the Protestant Church has in our time ever resolutely denied the reality of such manifestations of occult agencies, the Church of Rome has always admitted them to be true. In her rubrics there are special forms of exorcism, and when Miss Laura Edmonds, the gifted daughter of the honoured American jurist above mentioned, and one of the most remarkable mediums of this modern movement, united herself with the Catholic Church, her confessor, a Paulist Brother of New York, drove out her obsessing "devils" in due form after—as he told me—a terrific struggle. Mediumship was anathematized by the late Pope himself, as a dangerous device of the Evil One, and the faithful warned against the familiars of the circle as his agents for the ruin of souls. There appeared in France, within the past few years a series of books by the Chevalier des Mousseaux, highly applauded by the Catholic prelates, especially designed to collate the most striking proof of the demoniac agency in the phenomena. They are all valuable repositories of psychic facts, one especially, *Les Moeurs et Pratiques des Demons*, which every student of Occultism should read. The industrious author, of course, convinces no one but Catholics as to his premiss, but his facts are most welcome and suggestive. Though there is never a grain of religious orthodoxy in me, and I do not in the least sympathize with the demoniacal theory, yet I find, after learning what I have of Asiatic psychological science, that the Catholics are much nearer right in recognizing and warning against the dangers of mediumship, than the Protestants in blindly denying the reality of the phenomena. Mediumship is a peril indeed, and the last thing I could wish would be to see one whom I was interested in become one. The Hindus—who have known these phenomena from time immemorial—give the most appropriate name of *bhuta-dák*, or demons' post, to these unfortunates. I do sincerely hope that sooner or later the experience of India in this matter will be studied, and if mediumship is to be encouraged at all, it shall be under such protective restrictions as the ancient Sybils enjoyed in the temples, under the watchful care of initiated priests. This is not the language of a Spiritualist, nor am I one. In the reality of the phenomena and the existence of the psychic force I do most unreservedly believe, but here my concurrence with the spiritualists ends. For more than twenty years I was of their opinion, and shared with Mr. Owen and Mr. Wallace the conviction that the phenomena could not be attributed to any other agency than that of the departed ones. I could not understand how the intelligence behind the manifestations could be otherwise accounted for, especially that shown in such cases as I have mentioned where the facts related were unknown to any one at the seance and only verified long afterwards in distant countries. But until meeting Mme. Blavatsky at the Eddys' I had not even heard of Asiatic Occultism as a science. The tales of travellers and the stories of the Arabian Nights I set down to fanciful exaggeration, and all that was printed about Indian jugglers and the powers of ascetics seemed but accounts of successful prestidigitation. I can now look back to that meeting as the most fortunate event of my life, for it made light shine in all the dark places and sent me out on a mission to help to revive Aryan occult science which grows more absorbingly interesting with every day. It is my happiness to not only help to enlarge the boundaries of Western science by showing where the secrets of nature and of man may be experimentally studied, and to give Ango-Indians a greater respect for the subject-nation they rule over, but also to aid in kindling in the bosoms of Indian youth a proper reverence for their glorious ancestry and a desire to imitate them in their nobler achievements in science and philosophy. This, ladies and gentlemen, is the sole cause of our coming to India; this explains our affectionate relations with the people, our respect for their real Yogis. Each of you looks forward to the day when you will return to your English homes; our home is here, and here we mean to end our days.

The handbills announce me as the President of the Theosophical Society, and you have gathered here to learn what Theosophy is and what are its relations with Spiritualism.

Let me say then, that in the sense given to it by those who first used it, the word means divine wisdom, or the knowledge of divine things. The lexicographers handicap the idea with the suggestion that it meant the knowledge of God, the Deity before their minds being a personal one; but such was not the intention of the early theosophists. Essentially, a theosophical society is one which favours man's original acquisition of knowledge about the hidden things of the universe by the education and perfecting of his own latent powers. Theosophy differs as widely from philosophy as it does from theology. It has been truly said that in investigating the divine nature and attributes philosophy proceeds entirely by the dialectic method, employing as the basis of its investigation the ideas derived from natural reason; theology, still employing the same method, superadds to the principles of natural reason those derived from authority and revelation. Theosophy, on the contrary, professes to exclude all dialectical process, and to derive all its knowledge of God from direct and immediate intuition and contemplation. This theosophy dates from the highest antiquity of which we have preserved any records, and every original founder of a religion was a seeker after divine wisdom by the theosophic process of self-illumination. Where do we find in our day the facilities for pursuing this glorious study? Where are the training schools that are worthy to be called the successors of those of the Neo-Platonists of Alexandria, the Hierophants of Egypt, the Theodidaktoi of Greece, or—and especially—the Rishis of Aryavarta, noblest of all initiates, if we except the stainless, the illuminated Gautama Buddha?

Think for a moment of what this theosophical study exacts of a man who would really penetrate the mysteries and become a true *Illuminatus*. The lusts of the flesh, the pride of life, the prejudices of birth, race, creed (so far as it creates dogmatism)—must all be put aside. The body must be made the convenience instead of the despot of the higher self. The prison bars of sense that incarcerate the man of matter must be unlocked, and while living in, and being a factor in, the outer world, the theosophist must be able to look into, enter, act in, and return from, the inner world, fraught with divine truths. Are there,—were there ever—such men, such demigods, rather let us say? There were; there *are*. The legends of the past may seem to us tinged with error, wild and fantastic, even; but, nevertheless, such men as these existed and displayed their powers, in many countries, at various epochs. And nowhere more than in India, this blessed land of the sun—now so poor, so spiritless, so famished and degraded. This was the home of ancient Theosophy; here—upon these very Himalayan mountains that tower so high yonder—lived and taught the men who won the prize of divine knowledge, whose wisdom—a fertilizing stream—flowed through Grecian and Egyptian channels towards the West. Believe me or not, as you will, I am fully persuaded that there still linger among these fastnesses, out of the poisoned moral atmosphere of the

nineteenth century, social life, safe from the blight and persecution of bigotry and intolerant modern superstition, safe from the cruel malice of scepticism—those who are true theosophists. Neither pessimist nor optimist, I am not satisfied that our race is doomed to destruction, present or future, nor that the moral sense of society can be kept undiminished without constant refreshment from the parent fount. That fount I conceive to be theosophical study and personal illumination, and I regard him as a benefactor to his kind who points to the sceptical, the despairing, the world-weary, the heart-hungry, that the vanities of the world do not satisfy the soul's aspirations, and true happiness can only be acquired by interior self-development, purification and enlightenment. It is not in accord with the abstract principles of Justice that the world should be left entirely without such exemplars of spiritual wisdom. I do not believe it ever was, or ever will be.

To him who takes up this course of effort the phenomena of mediumship are transcendingly important, for they usher him into the realm of the Unseen, and show him some of the weirdest secrets of our human nature. Along with mediumship he studies vital magnetism, its laws and phenomena, and the Odyle of Von Reichenbach, which together show us the real nature and polarities of this Force, and the fact that it seems to be akin to the one great force that pervades all nature. Further proof he draws from Buchanan's psychometry, and experiments with those whom he finds to be endowed with the psychometrical faculty. If there are any here to whom this is a new word, I will say that this is a name given by the modern discoverer to a certain power possessed by about one person in four to receive intuitive impressions of the character of the writer of a letter or the painter of a picture by direct contact with the manuscript or the painting. Every one of us is constantly leaving the impress of his character upon everything we touch, as the loadstone imparts some of its properties to every needle it is rubbed against. A subtle something—magnetism, or vital fluid, or psychic force—constantly exudes from us. We leave it on the ground and our dog finds us; on our clothing, and the slaver's bloodhound sniffs the scent and tracks the poor runaway to his hiding-place. We saturate with it the walls of our houses, and a sensitive psychometer upon entering our drawing-room can unerringly tell before seeing the family, whether that is a happy home or one of strife. We are surrounded by it as a sensitive vapour, and when we meet each other we silently take in our impressions of our mutual congeniality or antipathy. Women have this sense more than men, and many are the instances where a wife's prophetic intuition, unheeded and ridiculed by the husband in the case of some new acquaintance, has afterwards been recalled with regret that it should have been disregarded. Good psychometers can even take from any fragment of inanimate matter, such as a bit of an old building, or a shred of an old garment, a vivid impression of all the scenes of its history. In its highest manifestation psychometry becomes true clairvoyance, and, when that soul-sight is indeed opened, the eye within us that never grows lustreless shows us the arcana of the Unseen Universe.

Theosophy shows the student that evolution is a fact, but that it has not been partial and incomplete as Darwin's theory makes it. As there has been an evolution in physical nature the crown and flower of which is physical man, so there has been a parallel evolution in the realm of spirit. The outcome of this is the psychic, or inner, man; and, just as in this visible nature about us we see myriads of forms lower than ourselves, so the Theosophist finds in the *terra incognita* of the physicist—the realm of the "Unknownable"—countless minor psychical types, with man at the top of the ascending series. Physicists know of the elements only in their chemical or dynamic relations and properties; but he who has mastered the Occult Sciences finds dwelling in fire, air, earth, and water, sub-human order of being, some inimical, some favourable to man. He not only comes to a knowledge of them, but also to the power of controlling them. The folk-lore of the world has embalmed many truths about this power, which is none the less a fact because the modern biologist turns up his nose at it. You who come from Ireland or the Scottish Highlands know that these beings exist. I do not surmise this, I *know* it. I speak thus calmly and boldly about the subject, because I have met these proficients of Asiatic Occultism and seen them exercise their power. This is why I ceased to call myself a Spiritualist in 1874, and why, in 1875, I united with others to found a Theosophical Society to promote the study of these natural phenomena. The most wonderful facts of mediumship I have seen produced at will and in full daylight by one who had learnt the secret sciences in India and Egypt. Under such circumstances I have seen showers of roses made to fall in a room; letters from people in far countries to drop from space into my lap; heard sweet music coming from afar upon the air, grow louder and louder until it was in the room, and then die away again out in the still atmosphere until it was no more. I have seen writing made to appear upon paper and slates laid upon the floor, drawings upon the ceiling beyond any one's reach, pictures upon paper without the employment of pencil or colour, articles duplicated before my very eyes, a living person instantly disappear before my sight, jet-black hair cut from a fair-haired person's head, had absent friends and distant scenes shown me in a crystal, and, in America more than an hundred times, upon opening letters upon various subjects coming to me by the common post from my correspondents in all parts of the world, have found inside, written in their own familiar hand, messages to me from men in India who possess the theosophical knowledge of natural law. Nay, upon one occasion I even saw summoned before me as perfectly 'materialized' a figure as any that ever stalked out of William Eddy's cabinet of marvels. If it is not strange that the spiritualist who sees mediumistic phenomena, but knows nothing of occult science, should believe in the intervention of spirits of the dead, is it any stranger that I, after receiving so many proofs of what the trained human will can accomplish, should be a theosophist and no longer a spiritualist? I have not even half exhausted the catalogue of the proofs that have been vouchsafed to me during the last five years as to the reality of Asiatic psychological science. But I hope I have enumerated enough to show you that there are mysteries in India worth seeking, and men here who are far more acquainted with nature's occult forces than either of those much-initiated gentlemen who set themselves up for professors and biologists.

It will be asked what evidence I offer that the intelligent phenomena of the mediums are not to be ascribed to our departed friends. In reply, I ask what unimpeachable evidence there is that they are. If it can be shown that the soul of the living medium can, unconsciously to his physical self, ooze out, and by its elastic and protean nature take on the appearance of any deceassd person whose image it sees in a visitor's memory; if all the phenomena can be produced at will by an educated psychologist; if, in the ether of science—the *Akâsa* of the Hindus, the Anima Mundi of the theosophists, the Astral Light of the cabalists—the images of all persons and events, and the vibration of every sound, are eternally preserved—as these occultists affirm and experimentally prove—if all this is true, then why is it necessary to call in the spirits of the dead to explain what may be done by the living? So long as no alternative theory was accessible, the spiritualists held impregnable ground against materialistic science; theirs was the only possible way to account for what they saw. But, given the alternative, and shown the resources of psychology and the nature of the Unseen Universe, you see the spiritualists are at once thrown upon the defensive without the ability to silence their critics. The casual observer would say it is impossible, for instance, for that aged Quaker lady's figure to be anything but her own returning soul—that her son could not have been mistaken, and that if there were any

doubt otherwise her familiar knowledge of their family matters, and even her old habit of alternately plaiting and smoothing-out her lawn apron identify her amply. But the figure did nothing and said nothing that was not fixed in the son's memory—indelibly stamped there, however, the long dormant pictures might have been obscured by fresher images. And the medium's body being entranced and his active vitality transferred to his inner self, or 'double', that double could make itself appear under the guise of the dead lady, and catch and comment upon the familiar incidents it found in the son's magnetic atmosphere. This will be hard for you to comprehend, for our Western scientific discoveries have not as yet crossed the threshold of this hidden world of Force. But progress is the law of human thought, and we are now so near the verge of the chasm that divides physical from spiritual science, that it will not be long before we will bridge it. Let this stand as a prophecy; if you bide patiently you will see it fulfilled. This then is the present attitude of parties. The promulgation of our views and of many reports by eye-witnesses of things done by members of the Theosophical Society has been causing great talk all over the world. A large body of the most intelligent spiritualists have joined us and are giving their countenance to our work. Groups of sympathizers have organized themselves into branches in many different countries. Even here in Simla there has sprung up the nucleus of what will be an Anglo-Indian branch. No country in the world affords so wide a field as India for psychological study. What we Europeans call Animal Magnetism has been known here and practised in its highest perfection for countless centuries. The Hindus know equally well the life-principle in man, animal and plants. All over India, if search were but made, you would find in the possession of the natives many facts that it is most important for Europe and America to know. And you, gentlemen, of the civil and military branches of the public service, are the proper ones to undertake the work with Hindu help. Be just and kind to them and they will tell you a thousand things they now keep profound secrets among themselves. Our policy is one of general conciliation and co-operation for the discovery of truth. Some tale-bearer has started the report that our Society is preaching a new religion. This is false: the Society has no more a religion of its own than the Royal Asiatic, the Geographical, the Royal, or the Astronomical. As those societies have their separate sections, each devoted to some specialty of research, so have we. We take in persons of all religions and every race, and treat all with equal respect and impartiality. We have royal, noble, and plebean blood among us. Edison is our member, and Wallace, and Camille Flammarion, and Lord Lindsay, and Baron du Potet and the octogenarian Cahagnet, and scores of men of that intellectual quality. We have but one passionate and consuming ambition—that of learning what man is, what nature. Are there any here who sympathize with these aspirations? Any who feel within their hearts the glow of true manhood—one that puts a higher value upon divine wisdom than upon the honours and rewards of the lower life? Come, then, brother dreamers, and let us combine our efforts and our good will. Let us see if we cannot win happiness for ourselves in striving to benefit others. Let us do what we can to rescue from the oblivion of centuries that priceless knowledge of divine things which we call THEOSOPHY. [Loud applause.]

Upon the conclusion of the lecture, and when the applause had subsided, Lieutenant-General W. Olpherts, C. B., V. C., R. A., rose and said that, however much those present might differ in religious opinion with the eloquent lecturer, or even in the matter of the phenomena he had described, yet he felt sure that the thanks of the meeting would be unanimously voted to him for the impartial and able address to which they had just listened. The motion was carried with marked signs of approbation, and the meeting then adjourned.

THE KILLING OF COWS AND OTHER USEFUL BEASTS.

BY DAYANAND SARASWATI SWAMI.

A destroyer in the universe is always a *papi* or sinner, and its promoter, a *dharmi* or virtuous. Now what we ought to consider is whether the action of killing cows and other useful beasts for the purpose of getting food is one which tends to the promotion or destruction of the natural order of the universe. It seems to be the latter from the following facts.

A cow, when slaughtered, cannot afford food to more than thirty or forty persons at the most, while, if preserved alive, she produces on an average ten seers of milk per diem or 7½ maunds per month. Supposing she has, first and last, ten calves, and yields milk for ten months after each issue, then the total quantity of milk produced from one cow in her life-time will be 750 maunds. Now taking two seers of milk as sufficient food for one man, one cow at this rate can supply food to 15,000 men for one day.

Besides, a greater advantage is derived from the calves. As stated above, suppose she has ten calves, five male and five female. Each of the calves is just as useful as the cow herself and, therefore, the preservation of one cow and the five she-calves can supply food for one day to 15,000 × 5 or 75,000 men. Let us now suppose that one bullock, when used for agricultural purposes, can help to produce, on an average 8000 maunds of grain. The five he-calves will thus produce 40,000 maunds of grain. Taking the same daily food for a man, five he-calves will give food to 8,00,000 men for one day.

Without considering the immense advantage accruing from the progeny of these calves and so forth, which will increase just like a series in progression, one and only one cow with her one generation is productive of 8,75,000 men's food when preserved and of 40 men's at the most when killed.

Moreover, milk and butter are rather nutritious both to mind and body than flesh; and as good food always keeps good health, it also gives true courage and other mental and bodily qualifications without which a man cannot be said to be existing. On account of scarcity of the milk and butter much grain is used, which has two evident disadvantages.

1. It being used in unusually large quantities becomes dear.

2. Considerably greater will be the quantity of rubbish and filth on the surface of the earth when grain alone is used as food for man, which will corrupt the air and water and thus be the cause of great many evils. Being unable to get so nutritious a food as milk and butter and to live in a better atmosphere (as stated above) men will always be idle and thus unable to do any thing either useful to them or to others.

Owing to their mental weakness, pleasures or sorrows of this life will also tell much upon them.

A little learning is a dangerous thing,
Drink deep, or taste not the PLATONIC spring;
There shallow draughts intoxicate the brain,
And drinking largely, sobers us again.

THOMAS TAYLOR.

HE WHO IS PASSIONATE AND HASTY IS GENERALLY honest. It is your cold, dissembling hypocrite of whom you should beware. There is no deception in a bull-dog. It is only the cur that sneaks up and bites you when your back is turned.—*Banner of Light.*

THE OCCULT SCIENCES.

BY BABU BARADA KANTA MAJUMDAR.

To use a Sanskrit aphorism, truth is certainly a jewel that does not go about in quest of an owner, but, to possess it, one must find it out. The same sectarian narrowness and blind prejudice that deafened the ears of Pilate against truth, is markedly noticeable in this boastful nineteenth century of intellectual scientists and philosophers. When I say that the ocean of Indian philosophy bears full many a gem of invaluable truth, I do not mean to impose upon any one's credulity. I mean only to urge upon such of my countrymen as have received fair education in Western science and philosophy, the necessity and desirability of making a bold and patient investigation. The occult sciences of India are the monuments of her ancient greatness. Mere idle fancy or morbid imagination did not lead our sages to write about transmundane forces and their actions; the hidden properties of herbs and minerals; the sun, moon and stars, and their population; the elements of fire, air and ether, and their inhabitants; the hidden powers of man and his destiny &c. &c. Our sages were matter-of-fact people, dauntless investigators of truth and matchless martyrs at its altar. Who ever in other countries, foregoing physical enjoyments, pleasures and comforts, tore off every connection with the world and, subjecting himself to every privation, facing every danger, burying himself in woods and mountain caves, who ever, I repeat, investigated truth for its own sake? Yet such was and is the Indian Yogi.

Those who do not admit the occult sciences, smoothly and very gravely say whenever the subject is brought to their notice that such things have been exploded long ago. But, when the position of these "exploders" is closely viewed, it would appear that they are neither acquainted with the recorded evidence nor have they investigated the matter themselves. The sum and substance of their objections is a *petitio principii*,—they only assert that such a thing is impossible. I humbly ask of my countrymen to read the evidence of many hundreds of Yogis, in all parts of India, professing almost diametrically opposite forms of religion. The witnesses being numerous, their character unimpeachable and the facts not physically or mathematically impossible, no one is entitled to dispose of the matter in a summary way. To impress on the minds of my readers an idea, a very faint one though, of what the occult sciences are, I beg in the first place to premise that they contain nothing in them that may be considered supernatural. On the other hand, all the occult sciences are based upon natural laws and forces, and are the result of investigation and experiment. The end and aim of these sciences is to discover and develop certain powers in man, which, for want of proper culture, lie dormant and useless, but which, if properly brought to action, can truly give him the name of "the Lord of Creation."

The investigations of the Indian ascetics and those of Mesmer, Baron von Reichenbach and Baron du Potet would show that throughout the universe certain very subtle forces are at work which harmoniously bind in one eternal chain the vegetable, mineral and animal kingdoms of this earth with each other and with all the worlds and systems besides; and that man, realizing these forces in him, can put himself *en rapport* with objects and beings other than himself.

Every man, as every other animal or object, possesses a certain amount of this influence which can be increased or decreased by certain objective means, just as muscular force, vitality &c. are capable of augmentation or diminution by mechanical or medicinal means, or otherwise. Vegetables, minerals and animals are the auxiliaries which must be judiciously utilized for the purpose of augmenting or decreasing these influences in man. The action of crystals and precious stones is well-known; but the Yogis mention various herbs and animals which in various ways confer various powers on man for working wonderful things. There are certain herbs which are said to possess the power of attracting persons or animals towards those who use them, just as magnetic attraction serves to draw the subject involuntarily towards the operator. Then there are others which by their antipathies repel objects from one another. The subjective influence of the most powerful mystic may help him to live unmolested in jungles and caves, but there are certain herbs and roots which can help the less powerful against ferocious lions and tigers—nay, they may live on friendly terms with these animals. Fascination of man or any other animal, cataleptic rigidity of the body, temporary deprivation of any mental faculty &c. &c. are said to be feasible by the judicious use of certain herbs, or bones, hair &c. of some animals. There are certain chemical preparations by which the spirit of every plant may be produced, which will represent the herb from which it is extracted. As this is very extraordinary I give its process *in extenso* from Mr. Sibily's work. "Take any whole herb or flower with its roots, make it very clean, and bruise it in a stone mortar quite small; then put it into a glass vessel hermetically sealed; but be sure the vessel be two parts in three empty. Then place it for putrefaction in a gentle heat in balneo, not more than blood warm, for six months, by which it will be all resolved into water. Take this water and pour it into a glass retort, and place a receiver thereunto, the joints of which must be well closed; distil it in a sand heat until there come forth water and oil; and in the upper part of the vessel will hang a volatile salt. Separate the oil from the water, and keep it by itself, but with the water purify the volatile salt by dissolving, filtering, and coagulating. When the salt is thus purified, imbibe with it the said oil, until it is well combined. Then digest them well together for a month in a vessel hermetically sealed, and by this means will be obtained a most subtile essence, which being held over a gentle heat of a candle, the spirit will fly up into the glass where it is confined, and represent the perfect idea or similitude of that vegetable whereof it is the essence; and in this manner will that thin substance, which is like impalpable ashes or salt, send forth from the bottom of the glass the manifest form of whatever herb it is the *menstruum*, in perfect vegetation, growing by little and little, and putting on so fully the form of stalks, leaves and flowers in full and perfect appearance that any one would believe the same to be natural and corporeal; though at the same time it is nothing more than the *spiritual idea endued with spiritual essence*. This shadowed figure, as soon as the vessel is taken from the heat or candle, returns to its *caput mortuum*, or ashes again, and vanishes away like an apparition, becoming a chaos or confused matter."

The transferring of diseases from one subject to another by means of herbs and roots is another very striking instance of how the same imponderable agent, variously styled as odyle, mesmerism, Akásha &c., works potentially in every man as well as in every object in the world, binding all of them as if in one chain.

But space will not permit me to recount the almost innumerable means of rendering herbs and lower animals subservient to our purpose. The curious reader is referred to the Tantrik works in Sanskrit and to the English works of Mr. Sibily, Dr. Dee. &c.

Then the higher branches of the occult sciences treat of the forces, influences or powers that make up the subject "man"; the means of their development and the uses that may be made of them. The science of mesmerism in all its branches has thrown a flood of light on Indian occultism, which may now be read and intelligently understood by any average reader who has but a slight knowledge of mesmerism. But Western mesmerism is yet in its infancy; and it is hoped that with the help of Indian occultism it will fast gain the position which other sciences now occupy. There is, however, one great distinction between Indian occultism and European mesmerism: viz., that while the latter depends upon secondary sources

(subjects mesmerised) for the discovery of its truths, the former only treats of self-mesmerisation. In the one case the operator has to rely upon the evidence of his patient, but in the other the self-mesmerised philosopher observes phenomena by the aid of himself alone, in an ordinary conscious state.

PRANKS OF "SPIRITS" AMONG LAYMEN.

By "laymen," in this case, we mean that class of society and humanity in general, who are not "orthodox spiritualists;" neither are they prepared to declare themselves as believers in the "New Dispensation" theory. We include among this number all ordinary mortals—Christians, sceptics and "half and halfs"—if we may be pardoned this unusual expression. Whenever, therefore, we hear of well-authenticated phenomena, alleged to be produced by some invisible agency—the "souls of the departed" as the spiritualists have it, and outside their temples of orthodoxy—the "circle rooms" where mediums as high priests and priestesses lead the service—we give them far more consideration than we would otherwise. Such weird phenomena cannot be easily doubted, nor, if the personal experience and the testimony of millions of people from the remotest ages is worth anything, can they be as little disproved as accounted for. No; not even by the most rapid freethinkers of Bradlaugh's school, unless they are determined to be illogical and go against the very spirit of their own teaching—"Believe but in that which your own eyes see, your own ears hear, and your own hands touch" and whatever the agency sceptics may attribute such phenomena to. In regard to spiritualists, we would only remind them, that in all such strange events showing a malicious, wicked intelligence underlying them, our theory of the elementaries, or earth-bound incarnated thoughts of evil men who have passed away, holds as good as ever. Such phenomena pin all believers in the "angel world" more firmly than ever between the horns of a very disagreeable dilemma. They have either to admit with the Christians the existence of the devil, or with the Kabalists that of the "elementaries." To speak frankly, and in all sincerity, we fail to perceive any substantial difference between a Christian devil—originally a "fallen angel"—and a bad, wicked "spirit"—or a departed soul—each of which the spiritualists hold as being of angelic divine origin. This is the story. We quote from the *Cincinnati Enquirer*, a well-known American paper:—

A MISCHIEVOUS GHOST.

A DEFUNCT RAILROAD ENGINEER'S PRANKS.

The Wild and Mysterious Run of an Engine—Unpleasant Experience of Wipers in a Pit, &c.

SPECIAL DISPATCH TO THE "CINCINNATI ENQUIRER."

"VINCENNES, IND., April 18.—Your correspondent fell into the hands of an employe of the Cairo and Vincennes Railroad a day or two ago, and was regaled with one of the most thrilling tales that ever fell on mortal ears. The railroad boys are pretty badly worked up over a reputed ghost at their Round-house in Cairo, and some of their stories are really startling.

"Eighteen or twenty months ago an engineer, named Johnson, was run over by a Cairo and Vincennes engine, No. 4, near the Round-house, and the habitues of that vicinity claim that they have frequently seen Johnson's spook, and have had other evidence of his presence on earth. Employes who have met it have interrogated the shadow, thinking it a human being, only to see it vanish through a solid brick wall.

"The spirit of the defunct engineer does not confine himself to harmless tricks. Two wipers went down into the fire-pit for the purpose of drawing the fire out of engine No. 4, the same machine which caused Johnson's death. "While they were scraping out the fire the engine suddenly started forward, cutting off their retreat from the hot pit. They yelled piteously for help, but their only answer was mocking laughter. The engine then slowly crawled back to its proper position, and the men, glad of their freedom, rushed out swearing vengeance on the trickster, but not a soul was in sight.

"A coloured man undertook to stay by himself in the Round-house all night, but no sooner had he become comfortably ensconced than missiles of every possible nature began to play around his head. Pieces of coal, crow-bars, spikes, hammers, &c., filled the air, and Mr. Negro vacated, concluding that he was not proof against iron in the form it was being pushed at him.

"The latest exploit of the deceased engineer—at least to his ghost is the act accredited—might have put the Cairo and Vincennes Railroad to considerable expense, and sent more than one life into eternity. Last Monday, as the engineer and fireman of a Cairo and Vincennes engine in the Cairo yards were sitting in a building eating their dinner, steam in their engine being shut off, the machine suddenly darted up the line and was out of sight in a jiffy. It went howling over streets and road-crossings, and did not slack speed till it reached Mound City, five miles distant from the starting-point, where it came to a dead stand. Those who witnessed the stop, testify that no one jumped off the engine, nor did any one see the occupant of the cab during the flight. Fortunately, however, the engine did not meet with any obstructions on the run, or the consequences would, indeed, have been terrible.

"These are only among the hundreds of incidents related by the railroad boys. There is evidently something amiss, and if the Company does not do something to appease the obstreperous defunct, it is not an easy matter to conjecture what the consequences will be. The sceptical "pooh-pooh" the ghost story, but the railroad boys think something is wrong."

Another startling news runs thus:—

A CREMATED GHOST.

"NORTH VERNON, IND., April 17.—Late last night a residence belonging to John Wrape, situated at a short distance, west of this city, was destroyed. The house is reported to have been haunted, and it is charged to-day that the building was set on fire to burn up the ghosts. Wonderful stories have been told of the strange sounds that have emanated from this building, and the last family occupying it claimed that they could see no peace on account of the depredations of the now supposed cremated ghosts. Loss to the owner of the building, $800; no insurance."

TO HEAR THE DISCOURSE OF WISE MEN DELIGHTS US, and their company inspires us with noble and generous contemplations.

AN EMINENT WRITER THUS ADVISES A STUDENT:—"Live like a hermit, work like a slave, learn everything, and shun popular pleasure."

NEVER EMPLOY YOURSELF TO DISCERN THE FAULTS OF others, but be careful to mend and prevent your own:—*Wisdom in Miniature.*

BEAUTY WITHOUT VIRTUE IS LIKE A PAINTED SEPULchre, fair without, but within full of corruption.

THEY THAT LAUGH AT EVERYTHING, AND THEY THAT fret at everything, are fools alike.

[Continued from the August number.]

THE VEDANTA PHILOSOPHY.

EXPOUNDED BY THE SOCIETY OF BENARES PUNDITS, AND TRANSLATED FOR THE THEOSOPHIST, BY PUNDIT SURYA NARAYAN, SECY.

We are now entering into a discussion wonderful as it is to dwell upon, when we hear the *Vedantis* (those who are not well grounded in the subject) heedlessly running amuck before the body politic that they are as pure and holy as *Brahma* who is in no way possessing the attributes of a doer or an enjoyer. Such followers of the Vedanta doctrine as above referred to, being ill-furnished in their attic stories in such matters, commit various sins under the false colour of having recognised the true nature of *Jiva*. But, to prove the invalidity of their wrong notions, we bring in the following argument:—Is it possible for a man to be known as a king as long as he does not attain the pomp and splendour requisite for him to take hold of? Mere saying would not be sufficient. As an advice to the *Vedantis*, we would say that unless they bring the "*mana*," the eleventh organ into subjection, the seat of all acts—virtuous or sinful—there is no royal road to obtain salvation, and so to put an end to the troubles of this world. Uttering the phrase "ब्रह्माहं" (I am Brahma) would never suffice to chalk out the path for *mukti* or everlasting freedom. Draw not your bow till your arrow is fixed, for though Brag is a good dog yet Hold-fast is better. For this reason man should practise the *Yoga* as the safest way of reaching the point of destination (freedom from transmigration of soul) because it succeeds in annihilating the different inclinations that take their rise in the heart of man. This practising of the *Yoga* may be well carried out and with better results, by means of its essential parts,* which are eight in number, being strictly administered.

1. (i) Harmlessness (अहिंसा) *i. e.* not afflicting any living being by the different agencies concomitant with human nature; (ii) speaking the truth; (iii) not to be addicted to thieving; (iv) control over the passions (ब्रह्मचर्य्य) *i. e.* avoiding the company of beautiful women; and (v) keeping aloof from the horn of plenty: these are the five religious observances which constitute *yama* (यम). 2. The second necessary step in the *Yoga Philosophy* is also sub-divided into five main points, viz., (i) cleanliness (शौच) *i. e.* keeping the body clean and the mind pure; (ii) resting contented with as much as one can gain; (iii) refraining "the *mana*" (the eleventh organ) and the rest of the ten organs from innate passions which each of them is subject to; (iv) repeating mentally the mantra given by one's own *guru*, (spiritual adviser); and, (v) venerating *Brahma*. The third constituent which is *Asana* (आसन) signifies sitting in a certain posture at the time of religious meditation. Under the fourth group comes *prannayama* (प्राणायाम) which signifies breathing in a peculiar way through the nostrils during the mental recitation of the names or attributes of the Deity. It is itself subdivided into three classes; viz., (i) Puraka (पूरक) by which is meant closing of the right nostril and drawing up of air through the left; (ii) *kumbhaka* (कुम्भक) which is performed by stopping the breath by shutting the mouth and closing both nostrils with the fingers of the right hand; and (iii) *Rechaka* (रेचक) which operation assists in slowly giving off the air drawn up through the right nostril. *Prannayama* can be turned to one's advantage by the aid of the peculiar postures alluded to in the above lines, (as a necessary constituent of the Yoga) and regularity in diet. One who has availed himself of these two advantages is sure to perform the rites of *prannayama* without any difficulty. *Prannayama* which consists in stopping the course of *prannavayu*, (प्राणावायु) one of the vital airs, puts a stop to the different tendencies of the "*mana*," because these tendencies are due chiefly to the successive respirations and inspirations of the vital air (प्राणवायु) only. Next to this in rank but equally important comes "*Pratyahara*" (प्रत्याहार) or the restraining of the organs so as to be indifferent to disagreeable or agreeable excitement of a thing according to their respective spheres. "*Dharanna*" (धारणा) is the sixth in order. According to the *Yoga* philosophy the heart which is represented as a lotus has six divisions (चक्र). Each of these is designed for the different duties to be mentally brought into recollection at the time of devotion. Then follows *Dhyana* (ध्यान) which is the mental representation of the personal attributes of the Divinity to whom worship is addressed; and, lastly, comes "*Samadhi*" (समाधि) which can be explained as deep and devout meditation, restraining the senses and confining the mind to the contemplation of the true nature of the spirit. Any body who practises *Yoga* according to the eight essential parts herein related, is sure to become perfectly initiated in sounding the backward as well as the forward abyss of time and at the same time in attaining the true knowledge of all mysterious things in the universe. But the heel of Achilles of the *Yogis* is, that they are so much overpowered by the dazzling influence of the results of *Yoga* that they pay very little regard towards everlasting freedom without securing which we are successively brought into existence and destroyed.

Here we conclude our discussion with this remark only that in order to get the right sow by the ear every one should take time by the forelock in worshipping the "Most High" and in seeking the truth.

* (१) यम (२) नियम (३) आसन (४) प्राणायाम (५) प्रत्याहार (६) धारणा (७) ध्यान (८) समाधि.

SACRED PLACES OF INDIA.

BY THE HON'BLE RAO BAHADUR GOPALRAO HARI DESHMUKH,

Vice-President of the Theosophical Society.

There is no country in the world in which there are more sacred places than in India. Here every mountain, river, town, trees, hours, days, men and women are deified. The people are ignorant, credulous, and highly religious.

The places of pilgrimage may be divided into three classes—universal, provincial, and sectarian.

१ काशि Benares on the Ganges.
२ प्रयाग Allahabad at the confluence of the Ganges and Jamuna.
३ गया Gaya on the Falgoo river.

These three places go by the name of तिरस्थळी.

Then there are seven towns called सप्तपुरी.

1 Ayodhya	near Faizabad.
2 Mathura	on the Jamuna.
3 Maya or Haridwar	on the Ganges.
4 Kashee	or Benares.
5 Kunchi	on the Toong Bhadra river.
6 Awantika or Ujan	in Malwa.
7 Dwarka	at the western end of Kathiawar.

The first is celebrated as the birth-place and capital of Ramchandra. The second is celebrated as the scene of the infancy of Krishna. The fourth is known as the abode of Shiva, and the seventh is venerated as the capital of Krishna.

There are twelve places called Joterlingas. They contain Shiva temples built in times in which Shiva religion must have an ascendancy in India. These places are as follows:—

1 Somnath	in Kathiawar near Verawal.
2 Shree Shylya Mallikarjoon	in the Nizam's country.
3 Mahakal	in Ujan in Malwa.
4 Omkar	on the river Narmada,

5 Kedar	on the Himalaya Mountain.
6 Bhimashankar	near Poona at the source of the river Bhima.
7 Vishweshwar	in Benares.
8 Trimbackeshwar	near Nasick.
9 Vyzanath	in the Nizam's country.
10 Nagnath	Do.
11 Rameshwar	near Madras.
12 Ghrisneswar	near Aurangabad.

Most of these idols were destroyed by the Mahomedan armies which invaded the country. The story of Somnath is well known in the history of India. Mahakal was restored by Mahadajee Scindia. The temple of Vishweshwar was rebuilt. The old one has been turned into a mosque. Ghrisneswar was restored by Ahilya Bai Holkar. Somnath temple has been changed into a mosque, but the Gaikwar has built a new one with the assistance of Ahilya Bai.

Then there are four Dhams (चारधाम) under which come

1 Rameshwar	two Jotirlingas.
2 Kedar	
3 Dwarka	one of the seven towns.
4 Jagganath	in Orissa.

Every river that joins the Ganges is called its branch and the confluence is called a sacred place or प्रयाग. Other sacred rivers have also प्रयाग—*Prayags.*

१ नंद प्रयाग	the confluence of the Aluknanda and Mandakini.
२ कर्ण प्रयाग	Do. of Aluknanda and Gindar.
३ रुद्र प्रयाग	Do. of Mandakini and the Ganges.
४ देव प्रयाग	Do. of Aluknanda and the Ganges.
५ भूत प्रयाग	Do. of the Jamuna and the Ganges.
६ दक्षण प्रयाग	Do. of the Krishna and Vennya near Sattara.

There are five sacred lakes.

१ नारायण सरोवर	in Cutch.
२ मान सरोवर	in Thibet.
३ पुष्कर	in Marwad.
४ बिंदु सरोवर	near Ahmedabad.
५ पंपा सरोवर	near Madras.

There are three and a half पीठ of goddesses. They are :—

1 Matapoor	in Berar.
2 Amba	in the Nizam's dominions.
3 Kolhapoor	in the Deccan.
4 Toolzapoor	near Sholapoor. This is considered as half पीठ.

There are many other places of pilgrimage as follows :—

1. Dakore near Baroda. It is said that during the Mahomedan invasion of Goozrat the idol from Dwarka was brought here for concealment.

2. Shreenath. The idol from Gokul was brought here for fear of the Mahomedans. The Bombay merchants pay a tax of three lakhs to this temple near Oodeypoor. This god is worshipped by the Gosawi Maharaj and all Bhattias, Luwanas and Wanias of Goozrat, Kathiawar and Kutch, and is called Shriji.

3. Venkoba. This shrine is near the Tripote Station on the way to Madras. This god has a large treasury. It used to pay a tax of three lakhs annually to Tippoo Sultan, but the British Government has remitted the tax as revenue from idolatry.

4. Kartic Swamee. This is the shrine on the Sheshachal mountain. It is said to be the abode of Kartic Swamee. Some Pooraus say that he is a bachelor, while others say that he was married. He is considered to be a son of Shiva and also General of Shiva's army. He is called सेनानी or Commander-in-Chief. He appears to have established Shiva Dharma in India.

5. Vaijánath. This shrine is different from Gurli Vajanath which is counted among twelve Jotirlingas. It is situated near Calcutta in a forest which is called Jadkhundi.

6 Pashoopateshwar.	This shrine is in Nepaul.
7 Amarnath	in Cashmir.
8 Brahmakupat.	This place is near Badrikedar.
9 Badrinarayan	Do.
10 Mooktanath Damodar Koond.	This is the place from which Shalligram stones are picked up. They are used as an image of Vishnu.
11 Nodhur Madhav	in Kathiawar.
12 Mahableshwar	near Sattara.
13 Chitrakoot.	This hill is considered sacred from the circumstance of Ram having lived there. It is near Allahabad.

14 Vindhya Wasini.—The shrine of this goddess is near Mirzapoor. Bloody sacrifices are offered to her daily.

15. Elama.—This goddess is in the south of India.

16. Toolsisham.—This place is in Kathiawar in the mountain chain called Gir. There are hot springs there and they contain sweet water.

17. Soodampooree.—This is the same as Gorebunda in Kathiawar. It was given by Krishna to his friend Soodama.

18. Madhavpoor.—This place is in Kathiawar and celebrated for the marriage of Krishna with Rookminni.

19. Gopi Talav. This place is near Bet Dwarka and the land in which the tank is situated, contains white earth which is called Gopichandan. It is used by all Vaishnawas who besmear their body with it.

20. Kuroo Kshetra.—This place is near Delhi and is celebrated as the battle-field of Bharat.

21. Humpi Virupaksha.—It is near Bangalore.

22. Udpi Soobrahmanya.—This place is near Mangalore.

23. Dharnidhar.—Is near Deesa in Goozrat.

24. Shreerunga.—This place is in Trichinopoly. The temple is one of the largest in India.

25. Unant Shayan is in Travancore. Shree Unantpooram is corrupted into Travendram.

26. Kanyá Koomaree is the southern extremity of India near Tinnevelly.

27. Janardhan is in Malabar.

28. Darbhashayan is near Rameshwar.

29. Padmanath is in Malabar.

30. Gokarn Mahableswar is near Karwar. It is said that Rawan placed this idol there.

31. Eklinga is near Udeypoor and has a large revenue for its support.

32. Hingalaz is in Beeloochistan. It is a favourite deity of Gosawis. Animals are killed here for sacrifices. Byraghees as a rule do not visit those places where bloody sacrifices are offered.

33. Pandharinath or Vittoba. This place is in the Poona District. This is a favourite place of Warkarees or followers of Tookaram.

34. Shakambury.—This goddess is in the south of India.

35. Kamakshi is in Bengal.

36. Nunakshir is in Madura. The temple is one of the largest in India.

37. Amirkanlark. It is the source of the Narmada.

38. Ashta Venayack.—These eight temples are in the Poona District.

39. Panch Kedar in Ahmedabad.—There are five temples in the district. They are of the Provincial celebrity.

40. Ashta Siddha.—These eight shrines are in the Sattara District.

41. Bechurajee is in the Gaikwar's district of Kadi.

42. Khandoba near Poona is the favourite god of Koonbis and Dhangars or shepherds. The Holkar being of the shepherd caste, is a worshipper of this shrine.

43. Jotiba is near Kolhapoor. This is the family god of Scindia in whose seal his name appears.

44. Allandi is celebrated for the tomb of Dnyaneshwar. It is near Poona.

45. Jwala Mookhee is near Jalandar in the Punjab. It is a volcano, perpetually burning but doing no injury to visitors.

46. Dehoo is known as the residence of Tookaram.

47. Parli is a fort on which there is the tomb of Ramdass Swamee.

48. Sidhapoor is near Ahmedabad. It is known as the residence of Kapil Maha Mooni.

49. Nirmal near Bassein contains the tomb of Shankaracharya.

50. Chiplone is near Ratnagiri. This place is celebrated for the retirement of Parshooram, founder of the colony of Kokanastha Brahmans.

51. Chinchwad is near Poona. It is well known as the residence of a saint, called Morayadev.

52. Tapta Manikarnika is a hot spring in the Punjab.

53. Ganga of Rajapoor is in the Ratnagiri District. It is an annual spring which flows for about two months and then stops. So the people call it Ganga.

54. Rewaleshwar or the swimming mountain is in the Punjab.

55. Wazrabai, near Bhiwandi in the Tanna District is celebrated for the temple of a goddess. There are numerous hot springs. The water is sweet and is known for its effect on sick men, but no medical man has yet paid any attention to this subject in India. In Europe such a place would have been very valuable, whereas it is a neglected jungle in India.

56. Dewaki Koond.—These hot springs are in the Surat District. These springs have a medicinal quality, but they have hitherto attracted worshippers and not enquirers.

57. Lussondra Koond is near Dakore. The water is saltish.

58. Gulteshwar Koond is in Panch Mahals near Thasra.

59. Narsobachi Wadi is near Kolhapoor. Many sick people repair to this place for health.

60. Kali.—This temple is situated in Calcutta.

61. Kiskindha is in the south of India. This place is mentioned in the Ramayan as being the capital of the king Sugriva who became Rama's ally in the expedition against Lanka.

All the great rivers,—such as the Ganges, the Jamuna, the Sangoo, the Gomati, the Saraswati, the Narmada, the Tapti, the Sindhu, the Godawari, the Krishna, the Kaweri, the Sabarmati, the Toong Bhadra, the Vennya, the Bhima, the Kshipra &c.—are sacred. Along the banks of these rivers, at the sources and at the mouths, there are towns which are also sacred, such as Nasick, Paithan, Sooclatirth &c.

There are sectarian places, which are held sacred by particular sects. Gudhada is sacred to the followers of Swami Narayan. Chutisgud near Nagpoor is sacred to the followers of Kabir. Alumaprabhoo is the chief place of Lingayats. Amritsur is the chief place of the Sikhs &c. The Jains have their sacred places all over India. Numbers of pilgrims annually go to these places. These bands of pilgrims are called Sanghas. Rich men pay the expenses of a Sangha. These places are :—

संमतशिखर	पालिठाणा	गिरनार
अंत्रिकपारसनाथ	आब्बु	आंबाजी &c.

There are particular days appointed for fairs at different places. The principal of these fairs are at Haridwar, Allahabad, Ojan and Trimback. Each of these takes place once in twelve years.

Each place has its greatness written in a book called Mahatmya. These Mahatmyas appear to have been written by idle Brahmans who wished to increase their trade and profit. These Mahatmyas not only celebrate sacred places, but months, days, hours, trees &c. For instance,

Prayaga Mahatmya celebrates the merit of visiting Allahabad.

Kartic Mahatmya celebrates the merit of doing certain ceremonies in the month of Kartic.

Vyatipata Mahatmya, Shivratri Mahatmya, Toolshi Mahatmya — These are mahatmyas of days.

Ekadashee Mahatmya celebrates the merit of a particular day.

There are innumerable books of this description put in circulation and read by Brahmans in every temple, house, street, village and town. Those who make this a profession are called Pooraniks and they are so numerous that missionaries are not one-twentieth of them. They make people, particularly women, very religious, but also ignorant and credulous. Millions of people are always seen travelling to distant places as pilgrims, leaving their homes and families in the hope of getting salvation by means of these Tirthas and Kshetras. Some have rivers and tanks in which ablution is performed, and others have temples and images to be seen. The Mahatmyas promise that not only visitors are saved, but their fathers and mothers are saved by pilgrimages made by that descendants. These are the motives which induce people to wander about in quest of holy places and rivers and lakes at the sacrifice of money and time.

"THE SUPERNATURAL."

I am pleased to find the definition I offered of the term "miraculous," as that which is incapable of any rational explanation whatever, appreciated by such deep-thinking people as the conductors of the THEOSOPHIST. At the same time, it seems to me that there is an ambiguity in your rejection of "supernatural agency," (THEOSOPHIST, Vol. 1, p. 310), requiring further elucidation. You have not defined the sphere of "Nature." If you make this coincident with the realm of Law, including the whole spiritual universe within the term, insisting merely that every process or operation, whether immediately directed by conscious intelligence or not, must be conformable to laws of cause and effect,—then, while you satisfy those who demand a boundless scope of phenomenal possibility, you evidently far transcend current conceptions of nature. I admit that it is disgraceful to the intelligence of any physicist, pretending to be a natural philosopher, so to limit his conception of the forces *possibly* concerned in the production of visible phenomena, as to shut his eyes to the latter whenever his conception of forces *actually* concerned would have to be enlarged by reason of them. But a natural philosopher, though he cannot rationally reject any force as "abnormal," (*i.e.* without, or having *no* law) merely because he is ignorant of its law, may, in one sense, fairly describe it as "supernatural," and as such beyond his province. If, for example, facts, otherwise inexplicable, compel him to recognise, as a cause, disembodied will and intelligence, acting by instrumentalities which he cannot trace, and thereby *dominating* the nature with which he is familiar, and her operations, he does not on that account admit the "miraculous," (which is the *irrational*), but may he not speak with propriety of the "supernatural ?" How can he include the "cloud-compeller" within any definition of nature which he could practically and for scientific purposes adopt ? It is, however, necessary to distinguish between those unusual phenomena which he can, and those which he cannot investigate. The levitation of human beings, for instance, is *apparently* a suspension of the law of gravitation. But, before relegating this phenomenon to the sphere of the supernatural, it would be necessary for the physicist to examine the hypothesis of magnetic forces in the human body, and of a reversal of its polarity under certain conditions. But the intervention of "spirits," though they may act according to laws as intelligible to them as our "laws of nature" are to us, may be called "supernatural" if it produces effects in excess of what the causes habitually operant among us can bring about. Such are many of the phenomena recorded by Professor Zöllner, (Transcendental

Physics). The rejection by the Council of the Royal Society of Mr. Crookes' paper "On the experimental Investigation of a new Force" was a disgrace to the scientific intelligence of the age. But it was so as a refusal to receive evidence of facts on the assumption of their impossibility. It would have been less objectionable had it rested on some definition, even though too restricted, of the field of scientific research.

C. C. M.

SCORPION-BITE.

BY PANDIT PRAN NATH.

I hope you will be good enough to explain the mystery of the efficacy which the following figure undoubtedly has in curing scorpion-bite.

At Jodhpore I used to visit Molvi Zahur-ul-Hasan to read Persian with him. He is a great scholar in that language and in Arabic, and holds an honourable post in the Ráj. I have always disbelieved in the so-called supernatural things as magic, spells &c., but the Molvi believed, for he is a staunch Musalman. One day he asked me what effect I thought the making of this figure could have upon a part which had been bitten by a scorpion. I could see none whatever and so stated. Thereupon, by a successful experimental demonstration upon the body of a patient, he forced me to recognize that the simple writing of this ancient sign or charm upon a venomous bite would almost instantly give relief. I desired him to teach me the figure, which he willingly did, and I only waited for the opportunity to experiment for myself. At last, a person suffering from scorpion-bite came while the Molvi was taking his supper; so I desired him to allow me to try and cure the man. Obtaining his permission I accordingly did so in his presence and, to my surprise, met with great success. Subsequently I saw the Molvi cure as many as thirty or forty persons without fail and he assured me that he had had equal success in all his personal experience. As his veracity cannot for a moment be questioned, and my own observations fully bear him out, I thoroughly believe his statement.

Once at Eranpure (near Serohi) I cured a man in the presence of Babu Kheturchander, the head-clerk in Serohi Agency, if I am not mistaken. The man was his servant. He had been bitten by a scorpion in the great toe. The pain gradually increasing and rising up in his body he had bandaged tightly his whole leg to try to check the growing pain. When brought before me he could not stand upon his leg. I bade him open the bandages, but, as he hesitated, I myself with my own hand removed the binding from his thigh, and drew the figure described upon it six or seven times. After waiting a moment I asked him where the pain was now. He said it had descended to the knee; then I further unbound the bandage as far as the calf, drew the same figure as before, and again asked him where the pain was. His reply was that now it extended no higher than the ankle. I then drew the figure on the foot, whereupon the pain was brought to the very point of the toe where he had been bitten and finding that it had become a mere trifle which he could easily bear, he declared himself cured and walked away after expressing his gratitude. The head-clerk was very much astonished to see the effect of the mantra or spell, as he called it, and desired to learn. I was obliged to decline as I was not then allowed by the man, who taught me, to communicate the secret. Native sculptors* when teaching their trade to their children, always cause them to use their chisel first in cutting this figure though they have no knowledge of the mystery enwrapped in it. They traditionally regard it as a good omen to begin teaching their children with it, just as the Hindoos first teach the word "Om" at the beginning of a course of instruction in Sanskrit.

SATGOOR SWAMI.

(An Indian's views of Theosophy and Spiritualism.)

BY LALLA MAIKOOLAL.

The following is the result of my meditations and I give it out for publication in the THEOSOPHIST.

1. There is but one Infinite, Self-Existent Spirit, Absolute in its nature, described in the Vedant as "Sat (Everlasting), Chit (Intelligence), Anand (Joy)." Its existence is proved by the persistent manifestation of consciousness in all animals, which cannot be the result of the combination of inanimate matter.

2. The existence of a personal God, that is, an Omniscient, All-directing Being who is Creator and Master of the world, is merely suppositional. The idea of such a God suggests creative and destructive power and knowledge of the present, past and future, all at once and everywhere, which is an absolute impossibility.

3. The world is the creation of "Maya." This is nothing else than the negation of the spirit as evidenced in the Ahankara or individualism of animals. In its incipient state it is the undeveloped idea of the transcendentalists a sort of involuntary will, something akin to dream but without its consciousness. It gradually develops itself into the forces of nature which in their turn produce the elements and the world.

4. Being evolved out of the spirit, this Maya is liable to destruction or repose. It has, therefore, no substantial existence, but has nevertheless the power to manifest infinite powers and qualities and to compensate and adjust itself in a variety of ways.

5. The consciousness of individualism is manifested, when, from the simple elementary, are developed organized bodies, and as the physiological process progresses, the consciousness which is simple in vegetables increases in complexity until it is highly developed in man on this earth.

6. Consciousness is either positive-universal or negative-individual. Positive consciousness is impersonal and negative personal. The former is simple consciousness of existence; the latter, that of existence as an individual. Simple consciousness is the spirit. Consciousness of individuality is the phenomenal or mind existence.

7. Individual consciousness being the result of action of the inner universal, consciousness on the animal organism is lost when death occurs, and may be also destroyed by true knowledge, *i. e.*, absolute knowledge of self in contradistinction to relative knowledge of the world and its phenomena.

8. There is no proof that the animal soul or the mind consciousness with its senses and powers of understanding existed as an entity prior to birth or that it will not cease to exist after death. On the contrary, it is a palpable fact that the consciousness of individuality only manifests itself at birth, is temporarily lost during profound sleep and under the influence of mesmerism, and is destroyed when the animal organism entirely ceases to act.

9. The assumption that the evolution of species is not physical but the result of metempsychosis, is as unreasonable as that distinct species were created from the beginning. On the other hand, the gradual physiological development of species by variation, climate, and

* The Pandit probably means Mussulmans.—ED. THEOS.

other causes, is a conclusion borne out by the progressive tendency of the phenomena of nature.

10. The phenomena of spirit manifestations do not prove the existence of disembodied souls, as nowhere have such been revealed without "mediums," whereas men have been found at different times who have worked wonders by the force of their will. It may be, that Western philosophy and science are still unable to account for the phenomena, but as the Yoga Philosophy and the Tantras are read and understood, it will be found that they are nothing more than manifestations produced by an intense concentration of the mind upon certain objects. This innate power of the mind may be called "animal magnetism" or by any other name, and all occult or mystical science is founded on the principles of its development. The Yogi develops it by his Yoga, and the Tantrika by recitations of "Beej Mantras" and diverse other processes. The principle in either case is the same, viz., the increasing of the magnetic power of the mind. By thinking of various things and giving vent to the passions, the mind loses much of its power, hence its inability to fix itself forcibly upon one particular idea. By the discipline of Yoga and by means of true knowledge which enjoins the duty of discarding every thought except of the immutable self, the mind retains much of the magnetic power which otherwise would have been lost; and by the Tantrika exercises the mind recoups from extraneous objects the force which it loses in the daily transactions of life. When by any or all of these means, a certain amount of power is retained or acquired, the mind by sheer force of its will can create all the wonders the eight Yoga Siddhis are credited with. In another way, but in a lesser degree, the like result is temporarily obtained by recitations of Beej Mantras, and the mesmerizing processes in vogue in the Eastern and Western world.

11. In the eight Siddhis is comprised, besides other powers, the ability to create "Káma rupa" * whether of self or of any other object, to comprehend things at a distance, and to a certain extent to subdue and control the forces of nature; and this is not physically impossible, for in this state of the mind, the Yogi being one with the infinite spirit, ideas operating at a distance come spontaneously to his mind as if through an electric telegraph, and his will-power being much more intense than the original involuntary idea which created the world, he acquires the power of creating things in rapid succession, but lacking continuity of energy, the objects thus created only last for a short time and vanish as soon as the will-force is withdrawn.

12. In the case of the Yogi or the Siddha (the possessor of Siddhis) the motive power is his own will, while in that of the medium, it is his will guided by that of the mesmerizer. The Yogi or Siddha rarely exercises this power, for the more he uses it for worldly purposes, the less is he capable of realizing his true self which is his ultimate aim. But in the Tantras, there are several systems which treat of the practical application of magnetic power in curing sickness, charming animals and men, obtaining the knowledge of hidden things, and influencing in a certain way the course of human action and destiny.

13. However useful, practically, this hidden power may be, and however commendable the efforts of the THEOSOPHISTS to build on it a scientific system based on Western principles, the point should not be lost sight of, that the Siddhis of Yoga and the Tantras are only of secondary importance.† The primary object of Yoga is to obtain by mechanical and that of the Tantras by chemical means, that concentration of the mind which is essential to the knowledge of self, and which more gifted men can obtain by the simple but sustained exercise of their reasoning power. Both the Yoga and Tantrika systems are considered inferior to "Bichar" or reasoning, for they are but indirect means to the acquisition of that knowledge of self which is the direct outcome of the latter process.

14. This knowledge of self is the "Moksha" or true salvation. Its fundamental principles are that the soul is only the manifestation of spirit in Ahankara, that it does not exist as an entity, that this Ahankara is the negative idea or error and is at the root of all worldliness and misery, that this so-called soul is the spirit itself, that nothing but the spirit exists in reality and that everything is in it, and it in everything, and so on.

15. To be useful, this knowledge should be practical and permanent, otherwise the uniform and lasting happiness which is its result will not be obtained. Unlike the Yoga, it does not require abstentation from worldly enjoyment; it only directs it in the right path, and gives its possessor the ability to enjoy thoroughly.

16. If any one asks, why all this trouble, if there is no future individual existence, the answer is that there is no trouble in acquiring this knowledge; on the contrary, the more it is gained, the brighter appears the world and happier becomes the worldly existence. As for the future individual existence, why should it be an object of desire if it is forsaken for good even in this life? And is it not enough to live well and happy in this life and then pass on to the simple consciousness of one indivisible eternal existence?

* An illusionary form, one whose apparent solidity is a deception of the senses. Observers of "form manifestations" should ponder.—ED. THEOS.

† For phenomenalistic purposes, yes—most assuredly. But our Indian brother must remember that the West knows nothing of the existence of such a power in man; and until it does know it there can be on truly scientific researches, especially in the department of Psychology.—ED. THEOS.

A PHYSIOLOGICAL TEST FOR THIEF-CATCHING.

BY DR. BATUKRAM S. MEHTA,

Military Medical Officer in Warasha, Baroda.

Many of your readers are aware, I believe, that when one has lost some valuable article from his house, it is an old custom amongst us—now confined only to the men of the old school—to send for a man who professes to detect such thefts. Such professionals are still to be found in several parts of India. They have different ways of finding out the thief, but they all boast that they do so by the agency of some Mantrás. For my own part, I do not as yet believe in the efficacy of Mantrás, but it has appeared to me that some physiological truth may be found in these tests.

A few days ago an ornament of gold worth about Rs. 150, worn by the young child of one of my relatives, was found to be missing. A careful search was made, but to no avail. There was no longer any doubt that it had been taken away by some body, as the boy did not go out that day nor the day previous. Instead of informing the police, I thought it better first to try one test about which I had often heard.

All the sepoys who had come to my house that day and the day previous together with all my servants were called together and made to sit before me. I then brought a small quantity of rice and distributed a little from it to each one present. They were then told to chew it for a while and then take it out before me.

I must here explain the *rationale* of the test. The person who has committed a theft naturally has great fears and when he is brought in the presence of several others for such an investigation his mind is necessarily greatly confused.

Physiology has proved that the various conditions of mind influence the secretions of the body through the nervous cords.

In this test through the influence of mind the secretion of saliva is diminished or is almost stopped, and therefore, the person who has committed the theft—although he tries his utmost to chew the rice grains given to him—does not succeed, and, when he takes them out of his mouth, they

either come out all entire and dry, or, if the person exerts his utmost, the rice grains are coarsely powdered, but still are dry from want of a proper quantity of saliva.

When I observed the rice grains from the mouth of each person to whom I had given, I found that all brought out a large quantity of saliva (as is usual) with the rice grains, except one who had no saliva in his mouth. I, therefore, suspected this man. But as I had great confidence in him and as I thought he was entirely incapable of such a crime, I was doubtful about the accuracy of the test. I, therefore, told all of them to take some rice grains once again. The person who was suspected asked for some water, first to gargle his mouth, probably because he was feeling dryness of the mouth. The rice grains were again chewed and again taken out by all. The person who was suspected asked me to give him more time as he said he could not grind them soon, though he was the strongest man in the lot. And although he was the last to take out the grains and partly succeeded in grinding them, the rice grains were not even moist. I had now strong grounds for suspecting the man, but hesitated to give out the name of the person as I had still some doubts about the test.

I told all of them that I had been enabled by means of the test to detect the thief, but, in order to save him from disgrace, I would give him twelve hours to restore the lost article. If he did not do so within that time the matter would be reported to the police and his name given out. This occurred in the evening. Next morning I was delighted to find the lost article in one of the windows of my house.

From the subsequent information that I received, and the demeanour of the person suspected, I was convinced that I had detected the right man by this wonderful little physiological test.

NOTE.—Dr. Batukram is quite correct in his diagnosis, and it would be well if all pretended "miracles" were examined with like common sense. But there is another method of thief-catching practised in India in which the thief's physiology plays no part. We refer to the "rolling-pot." In this case the thief-finder causes without human contact a brass-pot to oscillate and finally roll over and over on its side, like a waggon-wheel, until it comes to the place where the thief or his plunder is, and there stops. Will some friend who has witnessed this experiment kindly describe the details and results of it very carefully for the benefit of our readers ?—ED. THEOS.

THE THEOSOPHICAL SOCIETY.

It is expected that the President and Corresponding Secretary of our Society will reach Bombay from their long tour to the North-West Provinces and Punjab soon after the issue of the present number of this magazine. The January number may, therefore, be expected to contain a report of their observations during this important journey; which, added to the itinerary of their previous travels on behalf of the Theosophical Society since their departure from New York—in December 1878—makes a grand total of about 18,000 miles that they have voyaged at their own expense in aid of its cause.

THERE IS AN ODIOUS SPIRIT IN MANY PERSONS, WHO are better pleased to detect a fault than commend a virtue.—*Wisdom in Miniature.*

IT IS NOBLE TO SEEK TRUTH AND IT IS BEAUTIFUL to find it. It is the ancient feeling of the human heart that knowledge is better than riches.

IF YOU CAN SAY NO GOOD, SAY NO ILL OF YOUR neighbour.

(Continued from the October Number.)

PURE GOLD ARTIFICIALLY MADE.

An account of some Experiments on Mercury, Silver, and Gold, made at Guildford in May 1782, in the Laboratory of James Price, M.D., F.R.S., to which is prefixed an abridgment of Boyle's Account of a Degradation of Gold.

TRANSCRIBED FOR "THE THEOSOPHIST" BY PETER DAVIDSON, ESQ., F.T.S.

Boerhaave's work is in almost every one's hand; quotation, therefore, from it would be superfluous; the works of Boyle are now less frequently read; and his historical account, which, to use his own words, is really, "a strange chymical narrative," was so much in point, that an abridgment appears in this place without impropriety.

An *abridgment* rather than a transcription was attempted, since from the quaintness of Boyle's style, his own narrative would perhaps make no favourable impression on the ears of modern readers.

It much resembles the massive furniture of "*other days,*" made cumbrous by its own ornaments. Yet perhaps many would more willingly peruse the relation in its original form, as we view with pleasure the softened day, through—

> "Storied windows richly dight,
> Casting a dim religious light."

For the gratification of such, are reserved some fragments of this work of the Venerable Father of English Philosophic Chemistry; these, to use the words, at least the thoughts of an elegant writer, appear like the mouldering stones of an ancient abbey, interspersed among the walls of some more modern, but less *durable* structure.

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Boyle commenced his preface by apologising for letting his narration make its appearance alone, as it is evidently a continuation of a larger discourse, but adds, that it is an independent narrative "*which* (says he) *if I may so speak stands upon its own legs, without any need of depending upon any thing that was delivered before, and, therefore, I think it no great venture, or incongruity, to let it come abroad by itself.*"

He seems to imagine the gold to have suffered a still greater *deterioration* than is represented in the narrative, where it is spoken of as appearing like an imperfect metal, *only; yet to tell the truth* (says he) *I think it was more imbased than so.*

He then proceeds to the relation itself:—*Pyrophilus,* by which name he usually meant himself, rises in a circle of *virtuosi,* and informs them that he is about to relate an experiment which may lead to persuade them of the possibility of transmutation; especially when added to the preceding discourse, (which with Bayes, we are to suppose, was passed in the Green-room), but adds that its result was not improving, but degrading gold.

A certain Simplicius, who appears as a Thersites among these *chymical* heroes, starts up with an objection that appears to be introduced, only that it may be answered by Aristander.

Pyrophilus then "*perceiving by several signs that he needed not to add anything apologetical to what Aristander had already said to him,*" resumes his discourse, in which he labours to remove the objections that are "*wont to be framed against the possibility of metaline transmutation, from the authority and prejudices of Aristotle,*" which, he however adds, need not be "*solemnly discussed.*"

The regularity of narration may be here interrupted to remark that however unnecessary such solemn discussion may appear in the present era of Philosophy, it was frequently requisite in the time of Boyle. He had many a noxious weed, grown rank with age, to remove from the field of Science, before he could proceed in its cultivation. And those who now are employed in raising the pile, should look back with reverential gratitude to him, who removed the rubbish from its base.

The author, it may here be thought, like *Pyrophilus in this part of his speech*, must have had occasion for "*a short pause to take breath*;" and the reader is probably inclined like Boyle's in *Cratippus*, to wish *that he would hasten towards the historical part of his discourse.*

Pyrophilus proceeds to relate, that meeting at the lodgings of one of his friends, with a stranger who had visited very remote Oriental countries, he learned from him in the course of their conversation, that the chemists of the East, though more reserved, were not less skilful than those of Europe; in confirmation of which he presents Pyrophilus with a small piece of paper folded up, and takes his leave. Pyrophilus, who *by no means regards this paper as containing a trifle*, is scarcely "*consoled*" by it, for the loss of this *virtuoso's* company, which he much "*resents*."

He, however, prepares to use the substance contained in this paper, according to some obscure directions which the *travelled savant* had hastily given; and takes a witness or two, and as an assistant "*an experienced Doctor of Physic*" very well versed in the separating and expelling of metals. For this caution he is much commended by Heliodorus, who, it appears afterwards, "*did worthily sustain the dignity he had in presiding in that choice company.*" Pyrophilus continues his narration after professing it to be his opinion, "*that cautiousness is a very necessary qualification for him that would satisfactorily make curious experiments; and particularly in this, whose event, he thought, would prove odd enough,*" and lest his assistant's perception should be misled by previous information, so as to make him fancy he really saw, what he had been told he might expect, he resolves to obviate this prejudice as much "*as he innocently could,*" and only informs him that he expects a small proportion of powder, presented him by a foreigner, would render gold extremely brittle. He then opens the paper and finds in it a very small quantity of dark red powder, which they estimate (without weighing, to avoid waste) at the tenth, or at most the eighth part of a grain. They next weigh out in "differing" balances two drams of cupelled and quated gold, which they fuse in a new and well-annealed crucible; on this gold, when fused, the powder is projected and the fusion continued for a quarter of an hour; after which the gold is poured out into another annealed crucible, and suffered to cool.

In the fire it had appeared like other fused gold, except that for two or three moments the assistant observed that it looked like an opal*; but when cold, though exactly the same weight as before the fusion, instead of gold, was found a lump of metal of a dirty colour, as it were overcast with a thin coat, like half-vitrified litharge, with a little globule of metal, not yellowish, but like coarse silver; and the bottom of the crucible was overlaid with a vitrified substance, whereof one part was of a transparent yellow, and the other of a deep brown, inclining to red; and in this vitrified substance were plainly to be perceived several globules, more resembling silver than gold in their appearance. The larger piece of metal rubbed on the touchstone and its mark compared with those from a piece of gold and a piece of silver coin, it was found to be "*notoriously*" more like the touch of silver than that of gold.

The lump being struck with a hammer was found brittle and flew into several pieces: and the internal surface of these was of a dirty colour like that of brass of bell-metal.

One dram of this degraded gold, being expelled with about six times its weight of lead, required nearly double the usual time to complete the operation; which being ended, the cupel was found smooth and entire, tinged with a fine purplish red† and beside the refined gold there lay on the cavity of the cupel some dark-coloured recrements, which were supposed to have proceeded, not from the lead, but from the deteriorated metal. On weighing the refined gold it was found deficient by seven grains. This deficiency was supplied by the above-mentioned recrement; whose weight and fixity, notwithstanding their appearance of impurity, indicated their being gold; it was unfortunate that the smallness of them, and Pyrophilus' and his assistant's want of leisure, prevented their being duly ascertained.

That no doubt might remain respecting the gold employed, a dram and a half, intentionally reserved out of the parcel of which the debased gold had been a portion, was melted by itself, and found to be, as was expected "fine and well-coloured gold."

Pyrophilus confesses he did not try what effect *aqua fortis* would have on the debased gold, he not being provided with any whose purity he could rely on; this, however, he was "*the less troubled at*," because he knew that gold, alloyed with silver or some other metals, in certain proportions, would protect them from the action of the nitrous acid.*

The metal having been hydrostatically weighed, its specific gravity was found to be that of water, only as $15\frac{2}{3}$ to 1. This "*examen*" (by which he means not a *swarm*, but an examination) added to the other experiments, has justly great stress laid on it by Pyrophilus (Boyle), who observes that to hydrostatical trials *he* is "*not perhaps altogether a stranger*" specific gravity is above all other properties the least equivocal mark of identity or diversity in metallic bodies; and by what means soever we may conceive the powder to have acted on the gold in making it brittle, less splendid, or calcinable, we must allow this alteration in specific gravity, to be by far the most wonderful effect of the projected powder.

The objections to Dr. Lewis† cannot be properly applied to this effect of the experiment; and scarcely to the others; for, though gold may be rendered brittle by tin or even by its vapour, (as is said) and its colour altered by a small proportion of other matter (as is also *said*), yet what known substance will alter so considerably its specific gravity? It was on account of this circumstance, principally, that the present narrative was prefixed to a relation of experiments in which the specific gravity of a metallic substance was changed by a minute proportion of a powder; and in a very small space of time;—a change in this particular, in fixity, and in the capability of being calcined or vitrified, are the most certain marks of the conversion of a perfect into an imperfect metal, and the reverse of them of the contrary.

The auditors of Pyrophilus appear to have paid great attention, and to have received much pleasure from the "recital" of this *notable circumstance* superadded "to the rest," for "*the generality of them and the President too*" express themselves to be "*delighted as well as surprised by looking and smiling;*"—after their "*murmuring*" is a little over, the *worthy and eloquent* President returns the thanks of the Company to Pyrophilus, in a speech of which the reader will easily pardon the omission; this is followed by another from Crattippus, in which he demands why "it should not be *lawful* for philosophers to prize such a lump of depraved gold, before the finest gold the chymists are wont to afford us," and compares, or rather prefers, this *lump* to the medals whose value is derived from perpetuating some conquest; as this deteriorated gold does the victory of art over nature.

Pyrophilus on being requested by the company to favour them with his reflections on the theory of his process, replies that he has only had "some *raring* thoughts about this *puzzling* subject" and declines the task. Heliodorus then urges him to "draw some inferences and so to conclude." He then observes, that in his experiment a change altogether as wonderful as that said to be occasioned by the PROJECTION of the alchemists, has really been produced:—That gold, the most homogeneous

* Any gold in a certain heat, if there be a slight draught of air over its surface, will have this appearance, even silver and copper sometimes present a similar one.

† The colour usually communicated by vitrified gold.

* Brandt's experiments correlative to this are well-known. The phenomena observed by Boyle and Brandt are similar to those presented by any alloy of metals requiring different solvents.

† In his notes on Neumann and elsewhere.

and immutable of metals, may in a very short time be exceedingly changed to malleability, colour, homogeneity, and in that which, as he justly observes, is beyond all in specific gravity, and all this by only *one-thousandth* part of its weight of another substance.

If any credit be given, and surely the highest is due to Boyle, the author of the experiments on mercury, which are next to be related, may hope to derive some sanction from his authority: compared with Boyle's experiments, the *marvellous* of his sinks into the probable. Nay more,—if Boyle's experiment be credited, and who will refuse his assent? Let it be remembered that it was made but once, before three or four persons at most; what then shall be said of processes, often repeated, before numerous spectators?

To conclude this abstract already too long, let us deduce from it the following inference, which shall be given in the words of BOYLE, for whom the author, notwithstanding his having amused himself with the quaintness of his language, entertains the greatest veneration.

The quotation has already been placed on the back of the inscription, as a more diffuse *motto*, but may be repeated here as it cannot be too strongly impressed.

"We may" says Boyle "among other things, learn from our experiment this lesson; that we ought not to be so forward as many men otherwise of great parts are wont to be, in prescribing narrow limits to the power of Nature and Art, and in condemning and deriding all those that pretend to, or believe, uncommon things in Chymistry, as either cheats or credulous."

(To be Continued.)

THOUGHTS SUGGESTED BY THE DURGA-PUJA.

BY AN ARYA WORSHIPPER.

No one can deny that inward worship is better than external rites. But it is a common mistake to suppose that the latter are incompatible with the former.

While outward forms and ceremonies, without faith and devotion, are a mere sham, it is no less true that internal worship is greatly helped by external observances and expressions, such, for instance, as the act of prostrating ourselves or uttering praises and prayers.

We must remember that we have a double nature—physical and spiritual. So long as we feel ourselves inseparably connected with our bodily organs, we can never offer a *purely* spiritual adoration to the Most High.

The Hebrews of the *old* Testament, then the Christians, then the Mahomedans, and then alas! our own countrymen blindly led by their Christian conquerors and tutors, would dispense with external images and symbols altogether. They know not that they commit the more sinful idolatry of believing that God is such as they can imagine to themselves. They would use vocal symbols which are no less external than material images. Nay the attributes they ascribe to God—justice, wisdom and mercy,—cannot be conceived by man as other than human. The very glorification of Him founded upon the beauty and harmony of the Universe, necessarily partakes of materiality. Whatever conceptions we have, are all borrowed from matter or framed from our own minds, and these can never represent the Divinity who is beyond thought and expression.

The Brahmás of the "New Dispensation" fancy they "perceive God face to face." Of course, this God is as much an image, or a symbol, as the external images worshipped by the orthodox Hindu. The Upanishads have declared that He is known to him who knows Him not, and unknown to him who knows Him, *i. e.*, He cannot be known but as the Unknowable. Indeed, true spiritual worship begins when the word "worship" loses its proper signification and means entire absorption in Him. We cannot worship Him *with a separate individuality*. We must cease to be ourselves, but be He, to know Him.

So, until we can attain to that state, we must adore Him in symbols whether external or internal. Mind and matter are both extraneous to Brahma, who is Spirit equally beyond mind and matter. Brahma, in his absolute nature, has neither mind nor life. Brahma, associated with that mysterious power from which the universe is called forth and into which it (the universe) is collapsed, is termed Ishwara or Parameshwara or Sagunna Brahma, and, as such, He can, by His Omnipotent and Merciful Will assume any form He likes. This answers the purpose of worship, which, as I have pointed out, indispensably needs symbolization.

These symbolical forms that the Supreme Being is believed by the orthodox to manifest, are also typical of His Power and Mercy.

The Universal Mother (Durgá) is thus represented with ten hands which probably represent the ten quarters of space (dik) and her three eyes typify knowledge of the present, past and future. The *Mahishásura* whom she destroys is the demon of darkness and evil, her own nature being Blessed Wisdom (chidánandamayi).

The Semitic worshippers (under which term I include those who would act up to the commandments of the Bible and the Koran) would do well to remember that their worship is no less representative and symbolical than that of material symbols. Language, which they cannot dispense with, is after all only a property of matter—a collection of sounds. The folly, too, is to be pointed out of regarding matter as something necessarily impure and unholy, as if it were not the production of that Holy Power Himself. There is another folly—that of supposing that the symbolical worshipper identifies the Divinity with matter with all its properties. Absurd! Even a human being can hardly be identified by a thinking man with his material body. The external image only serves as a visible symbol of the Divinity, who, indeed, is believed by the devout to fill it specially with his presence. So much the better for the fervour of devotion if the matter is entirely forgotten and the image is beheld as the visible manifestation of the all-pervading Divine Presence—which, in reality, does sustain all the forms and images of this infinite universe. The theory of the world being an emanation of the Deity was not only held by the greatest philosophers of the ancient times, but is taught by that great British scientist and philosopher, Herbert Spencer, who laughs at the Christian system of the so-called monotheism as the Carpenter theory of creation.

ONE PHILOSOPHER IS WORTH A THOUSAND GRAMMARIANS. Good sense and reason ought to be the umpire of all rules, both ancient and modern.

RICHES BEGET PRIDE, PRIDE IMPATIENCE, IMPATIENCE revenge, revenge war, war poverty, poverty humility, humility patience, patience peace, and peace riches:—*Wisdom in Miniature.*

A WISE MAN ENDEAVOURS TO SHINE IN HIMSELF, A fool to outshine others.

CAST NO DIRT INTO THE WELL, THAT HATH GIVEN YOU water.

GRATITUDE PRESERVES OLD FRIENDSHIP, AND PROCURES new.

THE POUND OF FLESH.

BY MONCURE D. CONWAY.

We give room to the following able essay from the pen of the well-known American writer who has been interesting the thinking part of the London public for the last dozen or more years with his Sunday religious discourses. Though our preference is to give only original matter, the true theosophical spirit of kindly mutual tolerance in religious opinion has been too ably rendered in Mr. Conway's Essay to warrant our withholding it from the public.

"The scholars who, in a recent Westminster Play, evoked four ghosts from ancient Greece to decide on the reliques exhumed by Dr. Schliemann, might well try their mediumship upon the equally mysterious past of their own country. They would confer a large benefit if they could evoke the ghost of William Shakespeare, and bring him before the footlights just now, in order that we might pelt him with questions which have long been accumulating. For one, I should like to put to him the question, —What do you think of Mr. Irving's Shylock ?

"We know that no such figure appeared on Shakespeare's own stage at the Globe. Shylock, as acted by Shakespeare's friend Burbage, was a comic figure. His make-up consisted of exceedingly red hair and beard, a false nose preternaturally long and hooked, and a tawny petticoat. Such a figure must have been largely meant to make fun for the pit and gallery, of which Shakespeare was rarely oblivious, and Burbage never.

"But a conventional stage figure is generally an evolution, and this farcical Shylock was no exception. The famous Isaac of Norwich was a typical Jew in his time. A thirteenth century caricature, preserved in the Pell Office, shows us the popular notion of him. He is pictured as a three-faced idol surrounded by devils. The three faces are not specially ugly or comical, but repulsive enough ; and we may detect in the figure the reflection of a period when the diabolical theory of the Jew was serious, and no laughing matter. Similarly, in the old Miracle Plays, Satan was a serious figure, though he gradually became a mere laughing-stock like Pantaloon in the pantomimes. The stage-Jew shared the same decline as the stage-devil —his supposed inspirer. In his malignant and formidable aspect he was, indeed, in Shakespeare's day, the main figure of a popular play—Marlowe's 'Jew of Malta' ; but even he had the long nose and sundry grotesque features ; and it can hardly be doubted that in the still more ludicrous make-up of Shylock, who succeeded Marlowe's Barabas in public interest, the Globe Theatre followed the popular feeling.

"Mr. Swinburne, in his graphic and subtle 'Study of Shakespeare,' seems to regard Marlowe's Jew as the real man, and Shakespeare's a mouthpiece for the finest poetry. To this I can only half subscribe. Marlowe's Barabas, the Jew of Malta, is closely related to the figure of Isaac of Norwich surrounded by devils. He is no man at all, but an impossible fiend. He kills and poisons Christians without any motive. As Charles Lamb wrote : 'He is just such an exhibition as, a century or two earlier, might have been played before the Londoners, by the royal command, when a general pillage and massacre of the Hebrews had been previously resolved on in the cabinet.' The average Christian murdered the Jew because he did not look upon him as a man, actuated by human feelings and motives, but as a miscreant—the word means 'misbeliever'—which then meant an agent of Antichrist, instigated by his paternal devil.

"In the charactar of Shylock, Shakespeare retained the grotesqueric which might please the rabble, at the same time turning their scowl to laughter. Even now, while Mr. Irving is giving his powerful and pathetic impersonation, the occasional laugh reminds us how easily some parts of the text would lend themselves to a farcical interpretation, if the painted nose and comic gestures were present. But it is much more remarkable to observe how rare and superficial are these ludicrous incidents. The farcical Shylock has passed away from the English stage through force of the more real character which Shakespeare drew, and as I believe, meant to draw ; and if that grotesque figure of the old Globe should be acted now, he would be hissed in any theatre ; and the ghost of Shakespeare, were he present, would probably join in the sibilant chorus. Shakespeare may not have intended all the far-reaching moral belonging to the ancient legend of the pound of flesh, but surely no one can carefully compare his Shylock with the Barabas of his contemporary without recognising a purpose to modify and soften the popular feeling towards the Jew, to picture a man where Marlowe had painted a monster, if not, indeed, to mirror for Christians their own injustice and cruelty.

"Let us take our stand beside Portia when she summons the Merchant and Shylock to stand forth. The two men have long legendary antecedents, and have met many times before. Five years ago Miss Toulmin Smith made the discovery that the story of the Bond was contained in the thirteenth-century English poem, *Cursor Mundi*, there interwoven with the legend of the Finding of the Holy Cross.

"In a valuable paper read to the New Shakespeare Society, April 9, 1875, that lady quotes the story. A Christian goldsmith in the service of Queen Eline (mother of Constantine), owes a sum of money to a Jew ; if he cannot pay it at a certain time he is to render the weight of the wanting money in his own flesh. The bond is forfeit ; the Jew prepares to cut the flesh ; but the judges decide that no drop of blood must be shed. The Jew being thus defeated, Queen Eline declares he must give up all his goods to the State and lose his tongue. But he is forgiven on agreeing to tell her where the Holy Cross is hidden.

"There are eleven versions of the Bond story in the early literature of Europe. In four of these versions no Jew appears. Karl Simrock believes that it is an ancient law-anecdote—an illustration of the law of retaliation pressed to an extreme. The evidences he gives of its use for this purpose are interesting ; and it appears to me probable that it might have been in this way that the Jew was first introduced into the story. Where a Jew and a Christian confronted each other in any issue it might be assumed that all mitigations of the *summum jus* were removed from the question ; only the naked technical terms of the law could then be conceived as restraining either from doing the utmost injury he could to the other. There is an old Persian version of the tale in which, perhaps for a similar reason, a Moslem and an Armenian confront each other ; and in this case the failure of the bond is not, because of the blood, but because of the extreme exactness of weight demanded by the court. An Egyptian form of the story has a similar end.

"It is not proposed here to discuss and compare these versions or their dates, important as they are, but to pass beyond them to the principles involved and the ideas in which they are rooted.

"Side by side, in all ages and races, have struggled with each other the principle of retaliation and that of forgiveness. In religion the vindictive principle has euphemistic names : it is called law and justice. The other principle, that of remission, has had to exist by sufferance, and in nearly all religions has been recognised only in subordinate alliance with its antagonist. An eye for an eye, a tooth for a tooth, blood for blood, is primitive law. Projected into heaven, magnified in the divine majesty, it becomes the principle that a deity cannot be just and yet a justifier of offenders. 'Without the shedding of blood there is no remission of sins.' Since finite man is naturally assumed to be incapable of directly satisfying an infinite law, all religions, based on the idea of a divine lawgiver, are employed in devising schemes by which commutations may be secured, and vicarious satisfactions of divine law obtained. No deity inferred from the always relentless forces of nature has ever been supposed able to forgive the smallest sin until it was exactly atoned for,

For this reason the divine mercifulness has generally become a separate personification. The story of the 'pound of flesh' is one of the earliest fables concerning those conflicting principles.

"The following legend was related to me by a Hindu, as one he had been told in his childhood. The chief of the Indian triad Indra, pursued the god Agni. Agni changed himself to a dove in order to escape; but Indra changed himself to a hawk, to continue the pursuit. The dove took refuge with Vishnu, the second person of the triad, the Hindu Saviour. Indra flying up demanded the dove; Vishnu concealing it in his bosom, refused to give up the dove. Indra then took an oath that if the dove were not surrendered he would tear from Vishnu's breast an amount of flesh equal to the body of the dove. Vishnu still refused to surrender the bird, but bared his breast. The divine hawk tore from it the exact quantity, and the drops of blood—the blood of a Saviour—as they fell to the ground wrote the scriptures of the Vedas.

"Among the various versions of this story in India, I have not been able to find any in accepted sacred books which preserves with the simplicity of this folk-tale the ancient moral antagonism between the deities now found in alliance as a triad. Hindu orthodoxy has outgrown the phase of faith which could sanction that probably provincial legend. Its spirit survives in one of Vishnu's titles, Yadjna Varâha, 'the boar of sacrifice,' derived from Vishnu's third incarnation by which he saved the world from demons by becoming himself a victim. We may see in the fable reflections of a sacrificial age; an age in which the will and word of a god became inexorable fate, but also the dawning conception of a divineness in the mitigation of the law, which ultimately adds saving deities to those which cannot be appeased.

"The earliest version, probably B.C. 300, is the story in the Mahábhárata (*Vana parva*), of the trial of the best of mankind, King Usinára. Indra and Agni, wishing to test his fidelity to the laws of righteousness, assume the forms of falcon and pigeon. The latter (Agni) pursued by the former (Indra) seeks and receives the king's protection. The falcon demands the pigeon, and is refused on the ground that it is written that to kill a twice-born man, to kill a cow, and to abandon a being that has taken refuge with one, are equal sins. This is a quotation from the Laws of Manu. The falcon argues that it is the of law of nature that it shall feed on pigeons, and a law against nature is no law. He (the falcon) will be starved, consequently his mate and little ones must perish, and thus in preserving one the king will slay many. The falcon is offered by Usinára other food—a boar, bull, gazelle,—but the falcon declares that it is not the law of its nature to eat such things. The king then declares that he will not give up the pigeon, but he will give anything else in his power which the falcon may demand. The falcon replies that he can only accept a quantity of the king's own flesh equal in weight to the pigeon's body. Usinára gladly accedes to this substitution. Balances are produced, and the pigeon is placed in one scale. The king cuts off a piece of his flesh that appears large enough, but is insufficient; he cuts again and again, but still the pigeon outweighs his piled-up flesh. Finally, all his flesh gone, the king gets into the scale himself. The two gods then resume their divine shape, announce to Usinára that for the sacrifice he has made he will be glorified in all worlds throughout eternity, and the king ascends transfigured into heaven.

"This legend is repeated under the title *Syena-Kapotiyam* (Dove and Hawk) in the *Purana Sarvasvan* in the Bodleian Library, where it is in Bengali characters. There is another version in the *Markandeya Purana* (ch. iii.) in which Indra appears to the sage Vipulasvan in the form of a large famished bird. Finding that this bird can only be nourished by human flesh, the sage appeals to his sons to give it some of their flesh; and on their refusal he curses them, and tells the bird that after he has performed certain funeral ceremonies his body shall be for its nourishment. Whereupon Indra bids the sage abandon his body only by the power of contemplation, reveals his divine nature, and offers Vipulasvan whatever he may ask.

"Indra here says, 'I eat no living creature,' which shows a moral advance. Perhaps his conversion may have been in some measure due to the teaching of Buddha. It is instructive to compare the Mahábhárata legend with an early Buddhist version cited by M. Foucaux from the *Dsang-loung*, * a version all the more significant because the hero of it, Sivi, was traditionally the son of Usinára and had already appeared in the fourth book of Mahábhárata as tried in the same way with his father, and with the same results. Sivi had become a popular type of self-sacrifice. According to the Buddhist legend, Indra, perceiving that his divine existence was drawing to a close, confided to Visvakarman † his grief at not seeing in the world any man who would become a Buddha. Visvakarman declared King Sivi such a man. The falcon and pigeon test is then applied. But the Buddhist Sivi does not, like his Brahman prototype, offer to compensate the falcon with the flesh of other animals. He agrees to give his own flesh. The gods descend and weep, tears of emotion at seeing the king as a skeleton outweighing the dove which his flesh could not equal. Nor is the Buddhist saint caught up to heaven. He is offered the empire and throne of Indra himself but refuses it; he desires only to be a Buddha. Sivi's body is restored to greater beauty than before, and he becomes Buddha amid the joy of gods and men.

"Other versions show the legend further detached from Brahmanic ideas, and resting more completely upon Buddha's compassionateness to all creatures. Of this description is one in the 'Sermons' by Asphagosha, for the translation of which I am indebted to Professor Beal. Sakra (a name of Indra), tempted by a heretic to believe that the teaching of Buddha was false, and that men followed it from motives of self-interest, sought for a perfect man who was practising austerities solely for the sake of becoming a Buddha. Finding one, Sivaka Raja, he agreed with Visvakarman to tempt him. All happens as in the old legend, except that Sivaka rests his refusal not upon the law of Manu, nor upon the sanctity of asylum, but upon his love of all living things. To this his mercifulness the falcon appeals, reminding him of its own young and Sivaka calls for a knife and cuts off a piece of his flesh, not caring whether it is more or less than the body of the dove. He then faints. All living creatures raise lamentations, and the deities, much affected, heal the wound.

"The influence of Buddhism is traceable in the modifications of the original legend, which show the sacrifice not accepted as it was in the case of Vishnu and to some extent in that of Usinára, whose earthly life terminates. With Buddha the principle of remission supersedes that of sacrifice. His argument against the Brahmanic sacrifice of life was strong. When they pointed to these predatory laws of nature in proof of their faith that the gods approved the infliction of pain and death, he asked them why they did not sacrifice their own children; why they did not offer to the gods the most valuable lives. The fact was that they were out-growing direct human sacrifices—preserving self-mortifications—and animals were slain in commutation of costlier offerings. This moral revolution is traceable in the gradual constitution of Vishnu as a Saviour. There is a later legend that Vishnu approached Sivi in the form of a Brahman in want of food, but would accept none except the flesh of Sivi's son Vrihad-Garbha. The king killed and cooked his son and placed the food before the Brahman, who then bade him eat it himself. Sivi prepared to do so, when Vishnu stayed his hand, revealed himself, restored the son to life, and vanished. This legend belongs to a transitional period. Its outcome is found in several Hindu folk-tales, one of which has been told by the charming story-teller, Mr. W. R. S.

* *Le Mahabharata*, p. 241.

† The 'omnificent,' who offered up all worlds in a general sacrifice, and ended by sacrificing himself.

Ralston. The king of a country is dying, and a poor man is informed of the fact by a disguised 'fate.' He asks if there is no way to save the king's life, and is told there is but one way; if a child should be sacrificed, with its own consent, that would save the king. The man returns home and proposes to his wife to slay their beautiful little boy. She consents; the boy having also consented, the knife is about to descend on the child, when the fates appear, announcing that they only wished to try his loyalty to his king, who had already recovered.

"We may feel pretty certain that originally that king was a deity, though not so certain that the knife was arrested without killing anything at all. In several popular fables we find the story preserved essentially in the old sacrificial form to teach the rewards of self-sacrifice, though, in order to escape the scandal of a human sacrifice, the self-devotion is ascribed to animals. Thus in the *Panchatantra*, a pigeon roasts itself to save a famished bird-catcher, who had just captured his mate; and the bird-catcher presently seeing its radiant form rising to heaven, spends his life consuming his flesh in the fire of devotion, in order that he also may ascend there.

"In the Semitic story corresponding to that of Vishnu and Sivi, the Hindu Abraham, we may see that where a god is concerned the actual sacrifice cannot be omitted. That may do in the case of a dying king or hungry hawk, but not for a deity. In the case of Abraham and Isaac the demand is not remitted but commuted. The ram is accepted instead of Isaac. But even so much concession could hardly be recognised by the Hebrew priesthood as an allowable variation from a direct demand of Jahve, and so the command is said to have been given by Elohim, its modification by Jahve. The cautious transformation is somewhat in the spirit of the disguises of the Aryan deities, who may partially revoke as gods the orders they gave as hawks. It would indicate a more advanced idea if we found Jahve remitting a claim of his own instead of one made by the Elohim.

"It is worthy of a remark that in some regions where this change of names in the story of Abraham's sacrifice is overlooked or unknown by Semitic religionists, there has sprung up a tradition that the sacrifice was completed and the patriarch's son miraculously restored to life. Thus, in another branch of the Jewish religion we find Mohammed flinching at the biblical story. He does not like to admit that Allah altered his word and purpose except for a serious consideration, so he says, 'We ransomed him with a noble victim.' The Moslems believe that Isaac was not then born, and that it was Ismael across whose throat Abraham actually drew the knife, which was miraculously kept from killing the lad, according to some, but others say resulted in a death and resurrection.

"Last year the highly educated State of Massachusetts was thrilled with horror by the tidings that a man, named Freeman, had offered up his beautiful and only child, Edith Freeman, as a sacrifice to God. It occurred in the historical town of Pocasset. A thousand years ago the Northmen who first discovered America wintered there, and possibly they there offered human sacrifices to their god Odin,—that is, if they got hold of one or two red men; for there has been a notable tendency among men in such cases to prefer other victims than themselves for their gods. Since that first landing of white men in America the religion of Odin had yielded to that of Christ; Pocasset and all New England had been converted to Christianity; the Bible had found its way into every home. Yet this well-to-do citizen, Mr. Freeman, and his wife, had learned in Sunday School about Abraham's touching proof of his faith. They had pondered over the lesson until they heard the voice of Israel's God summoning them to a similar sacrifice, and they committed a deed which probably would have shocked even those rude Vikings who wintered at Pocasset a thousand years before. So much might the worship of a pitiless primitive deity arrest the civilisation of a household in the land of Channing and Parker. They prayed over the little girl, then the knife was plunged into her heart. Little Edith is now in her grave. The God of Abraham and Isaac got his pound of flesh this time. The devout priest of that horrible altar has just passed from his prison to an asylum. To the many who have visited him he puts questions hard to be answered. 'Do you believe the Bible or not?' he says. 'If you do, and have read the account of Abraham, why should you deny that God could require a man to sacrifice his child? He so required of me. I *did* hope and believe that he would stay my hand before the blow fell.. When he did not I still believed he would raise my child to life. But that is his own affair. I have given that, which I loved most, to God, because he commanded me.' The American people waited to see whether a Christian community which trains up children to admire the faith of Abraham would hang them when they grew up to imitate that faith so impressed upon them. The embarrassing dilemma was escaped after eight months, by getting Freeman into an asylum for the insane, without trial.

"I observed last year, soon after the occurrence of this tragedy, a rude picture of it in the *Police Gazette*, or some such paper, exposed in the shop windows of London. The designer had placed a crucifix near the little victim's head. It is probable that Freeman and his wife never saw a crucifix in their lives; they belong to the hardest, baldest dogmatic Protestantism. The rude artist perhaps placed the crucifix in his picture because the Abrahamic sacrifice was supposed to be typical of a holier one,—a sacrifice in which a son was offered up to satisfy the fatal law of a father. In the human sacrifice symbolised by that crucifix culminated all these sacrifices of which mention has been made; and there was embodied that principle which has maintained through the ages that though to forgive may be human, to avenge is divine.

"Let us return now to Shylock and the Merchant whose life is forfeit. Shylock represents the law, the letter and rigour of it. He is Indra tearing Vishnu's breast; Elohim demanding Isaac's death; the First Person exacting the Second Person's atoning blood. His bond, his oath registered in heaven, its sanction by Venetian law, are by him identified with eternal justice. It is the irrevocable 'thing spoken,' *fatum*, weird,or word. Portia is exact in telling him that he represents that 'justice' in whose course, 'none of us should see salvation.' The Jew personates his god precisely. Nor is there wanting a certain majesty in his position. There is nothing mean about Shylock now, whatever there may have been at first. He has been called avaricious. It must be remembered, however, that, during those ages, the wealth of the Jews was the main factor in their survival. There is, indeed, an illustration of this in the only version of the Bond legend which has any pretension to be considered historical. A Jew named Cenéda forfeited a pound of his flesh to a Christian merchant, on a wager; the case was brought before the Pope, Sixtus V., who decided that the Christian must pay 2,000 scudi to his treasury for attempting manslaughter, and the Jew pay in an equal sum for having hazarded his life, that being a taxable property belonging to the Pope.

"The Jews, suspected for ages of obtaining their wealth from Beelzebub, really accumulated it because they had no desire to spend it on gentile baubles and Christian worldliness, having no country of their own. They kept it—or tried to keep it—religiously, to lay at their Messiah's feet when he should come; and if they had not possessed it they would long ago have been exterminated. Balzac tells us of a mediæval seneschal in France who declared the Jews to be the best taxgatherers in his region. It was his custom to let them gain money as bees collect honey; then he would swoop down on their hive and take it all away. The Jews were also restricted in their relations to various kinds of property, and almost driven by oppressive statutes to the dealings in money which brought opprobrium upon them. In hating Antonio because he lent money without interest, and so lowered the rate of usance in Venice, Shylock was hating him for undermining the existence of his

tribe. That it was not personal avarice is presently proved, when Shylock scorns thrice his principal proffered to cancel his bond. For now he has been summoned by his own woes, the taking away of his daughter and his property, including that ring mourned because given by his lost Leah—artfully contrasted with the surrender by the Christian lovers of the rings they had vowed never to part with —to stand forth as an avenger of the ages of wrong heaped upon his race. That is a messianic moment for Shylock, and ducats become dross in its presence. When the full tidings of his woes and wrongs are told him he cries, "The curse never fell upon our nation till now: *I* never felt it till now." Thenceforth we may see in Shylock the impersonation of the divine avenger of a divinely chosen people, and the majesty of his law confronting an opposing world.

"On the other hand stands Antonio, representing rather feebly, until he too is summoned from being a mere rich merchant to become a shorn victim, the opposite principle. He stands for the Christ, the forgiver, the sufferer. In the course of its travels the legend had combined with one told by Hyginus. The patriot Moros having conspired to rid his country of its tyrant, falls into the hands of that tyrant, Dionysius of Sicily, who orders him to be crucified. But Moros is allowed a respite and absence of three days to visit his sister, his friend Selenuntius having agreed to become his hostage. On his way back, Moros is impeded by a swollen river, and when he reaches the place of execution finds his friend on the point of being nailed to the cross. The two friends now insist each on being crucified for the other, at which sight Dionysius is so affected that he releases both, resolves to be a more humane king, and asks the friends to take him as 'the third in their bond of friendship.' It is remarkable that this legend (which suggested to Schiller his ballad *Die Bürgschaft*, the Suretyship) should have been a popular one at the beginning of the Christian era, introducing as it does an exactor of vicarious suffering—that too by a cross—and ending with the tyrant becoming one in a trinity of friendship.

"Shakespeare has brought this vicarious feature into a prominence it never had in any version he could ever have seen, and his art, creating as it must in organic consistency, has dramatised the psychological history of mankind.

"Antonio, the merchant called on to suffer, is the man who gained nothing at all from the bond. He has incurred the danger and penalty in order that his rather worthless friend Bassanio may get the money necessary to secure a rich marriage which shall free him from his debts. It is the just suffering for the unjust. Antonio is the man who gives, hoping for nothing again; in low simplicity he lends out money gratis; and, when Shylock agrees to lend the three thousand ducats, the merchant says, 'This Hebrew will turn Christian; he grows kind.' At the trial, Antonio speaks like the predestined victim:

> I am a tainted wether of the flock,
> Meetest for death.

And, when the trial is over, Antonio is the only man who offers to relax his hold on the Jew's property. He gives up his own half, and takes the other only to give it away to Shylock's daughter and her husband.

"To be kind Antonio calls Christian; but it was not that spirit which finally brought him into the same fold with his judges. His life is spared on condition of his becoming a Christian. Professor Morley and other critics say that was harsh. But Shylock is no longer a genuine Jew, and Shakespeare properly relieves that race of his connection. The Jews had, indeed, in primitive ages, begun with the eye-for-an-eye principle, but fiery trials had long taught them patience under injury. Shylock, reminding Antonio, when he asks help, of his outrages, says:

> Still have I borne it with a patient shrug,
> For sufferance is the badge of all our tribe,

So had it been for many ages, and the Jew had relegated the principle of vengeance to his fossil theology, practically becoming the patient victim; while, on the other hand, Christianity, reaching the throne, had antiquated Christ's principle of mercy, and was dealing out the rigours of the Judaic law which Israel had outgrown by suffering. But when Shylock repairs back to the old eye-for-an-eye spirit, when he draws from the armoury of the ancient law the old weapon of retaliation, it is only to find that the sacrificial knife grown rusty for a Jew is bright and keen enough in Christian hands. In pressing to practise the blood-atonement and vicarious principle he enters upon Christian ground, and Shakespeare rightly baptizes him a Christian.

"We may naturally question whether Shakespeare meant this irony. Did he intend any subtle hit when he made these Christians claim as a co-religionist, ripe for baptism, a man who had just attempted to take a fellow-man's life? That cannot be affirmed; but it is notable that there should be in the play another passage liable to that construction. Shylock's enemies have just converted his daughter Jessica into a good Christian; and the first sign of the work of grace in her heart is the facility with which she steals and squanders her father's money. Shakespeare does not fail to connect with this pious robbery the Christian customs of the time towards Jews. When the robbery and elopement have been planned, the Jew's Christian servant, Lancelot, says to Jessica:

> There will come a Christian by
> Will be worth a Jewess' eye.

That seems to be a play upon the then familiar phrase 'worth a Jew's eye'—a Jew having often to pay an enormous sum in order to avoid having his eye put out. With that Christian usage the poet apparently connects the robbery of Shylock's treasure. So by adopting the Christian usage of the time, by saying to Antonio what King John said to the Jews—'Your money or your flesh,'—Shylock had given evidence of a change of heart, and his right place was in the Christian fold.

"But among all these representative figures of the Venetian court-room, transformations from the flying doves and pursuing hawks, bound victims and exacting deities, of ancient mythology, there is one who possesses a significance yet to be considered. That is Portia. Who is this gentle woman in judicial costume? She is that human heart which in every age, amid hard dogmatic systems and priestly intolerance, has steadily appealed against the whole vindictive system—whether Jewish or Christian—and, even while outwardly conforming, managed to rescue human love and virtue from it. With his wonted yet ever-marvellous felicity, Shakespeare has made the genius of this human sentiment slipping through the technicalities of priest-made law, a woman. It is, indeed, the woman soul which has silently veiled the rude hereditary gods and laws of barbarism—the pitiless ones—with a host of gentle saints and intercessors, until the heartless systems have been left to theologians. Inside the frowning buttresses of dogmatic Theology the heart of woman has built up for the home a religion of sympathy and charity.

"Portia does not argue against the technique of the law. She agrees to call the old system justice—so much the worse for justice. In the outcome she shows that this so-called justice is no justice at all. And when she has shown that the letter of 'justice' killeth, and warned Shylock that he can be saved from the fatal principle he has raised only by invoking the spirit which giveth life, she is out of the case. Shylock now sues for mercy before a Christian Shylock. And Portia like Mary and all sweet interceding spirits that ever softened stern gods in human hope—turns from the judicial Jahves of the bench to the one forgiving spirit there. 'What mercy can you render him, Antonio'? The Christian Gratiano interposes —'A halter gratis; nothing else for God's sake!' But

Christ is heard, however faintly, above him, and Antonio forgives his part of Shylock's penalty.

"Forgiveness is the attribute of man. We may reverse Portia's statement and say that, instead of Mercy dropping as the gentle rain from heaven, it is projected into heaven from compassionate human hearts beneath. And heavenly power doth then show likest man's when mercy seasons the vengeance of nature. From the wild forces above not only droppeth gentle rain, but thunder and lightning, famine and pestilence; it is man with his lightning rod, his sympathy, his healing art, who turns them from their path and interposes a shield from their fury. Consequently all religions, beginning with trembling sacrifices to elemental powers personified—powers that never forgive—end with the worship of an ideal man, the human lover and saviour. That evolution is invariable. Criticism may find this or that particular deified man limited and imperfect, and may discard him. It may take refuge in pure theism, as it is called. But it amounts to the same thing. What it worships is still a man,—an invisible, vast man, but still a man. To worship eternal love, supreme wisdom, ideal moral perfection, is still to worship man, for we know such attributes only in man. Therefore, the Shylock-principle is non-human nature, hard natural law moving, remorselessly on its path from cause to effect; the Portia-principle, the quality of Mercy, means the purely human religion, which, albeit for a time using the terms of ancient nature-worship and alloyed with its spirit, must be steadily detached from those, and on the ruins of every sacrificial altar and dogma build the temple whose only services shall be man's service for man."
—(*The Nineteenth Century.*)

THE MOST ESTEEMED BABU PEARY CHAND MITTRA, F.T.S., of Calcutta, has just given the public one more fruit of his constant industry in the publication of a biographical sketch of the late Dewan Ramcomul Sen. This remarkable Bengali gentleman died in the year 1844, at the age of sixty-one sincerely regretted by every one who had had the honour of his acquaintance. To sterling integrity, methodical business habits, and great commercial sagacity, he added an ardent patriotism and a deep reverence and love for the religion and literature of his country. Foremost in all schemes for the benefit of his race, including education, he was at the same time associated with, and the valued friend of, many of the best Englishmen of his day who were connected with Indian administration. Among these was the late Rev. Dr. H. H. Wilson, who after having been in the most intimate relationship with him in the Asiatic Society, the Mint and other places for thirty years kept up a correspondence with him after his (Dr. Wilson's) return to England and until the Dewan's death. Extracts from these letters of Dr. Wilson are given by Babu Peary Chand in the present pamphlet. Among them are the following which will be read with interest:—

Ram Mohun Roy—"In a letter I wrote to you I mentioned the death of Ram Mohun Roy. Since then I have seen Mr. Hare's brother, and had some conversation with him on the subject. Ram Mohun died of brain-fever; he had grown very stout, and looked full and flushed when I saw him. It was thought he had the liver, and his medical treatment was for that and not for determination to the head. It appears also that mental anxiety contributed to aggravate his complaint. He had become embarrassed for money, and was obliged to borrow of his friends here; in doing which he must have been exposed to much annoyance, as people in England would as soon part with their lives as their money. Then Mr. Sandford Arnot, whom he had employed as his Secretary, importuned him for the payment of large arrears which he called arrears of salary, and threatened Ram Mohun, if not paid, to do what he has done since his death, claim as his own writing all that Ram Mohun published in England. In short, Ram Mohun got amongst a low, needy, unprincipled set of people, and found out his mistake, I suspect, when too late, which preyed upon his spirit and injured his health. With all his defects, he was no common man, and his country may be proud of him."

Society in England.—"The people here are so taken up with themselves that they cannot bestow much attention upon others. It is the same amongst themselves. England is divided into many little Englands—there is an England of fashion, of classical learning, of antiquities, of science, of profession, of commerce, of speculation, of politics—all dabble in the last; but in each of the former, it is a mere accident if one of one set knows anything of what is going on in another. The sets were very large, comprehending many thousands each; so that there is a wide field of interest, only that it is local and disconnected. Books are printed at the University Press which are never heard of in the Royal Society. The Philosophical Transactions have not six readers in Oxford, and the Royal Asiatic Society's proceedings are unknown to both. The Transactions of the Royal Society of Literature even do not find their way to the College libraries or reading-rooms, and if publications and proceedings immediately under their own noses are not scented, we need not marvel that Bengal Researches and Asiatic Journals do not attract notice. It is of no use to calculate on popularity in England. It is not to be had for any thing but a novel or a newspaper."

And the following—which shows how thoroughly Dr. Wilson's views agree with those expressed in the THEOSOPHIST for September in connection with the subject of the threatened dissolution of Prof. Weber's Sanskrit Text Society. What Dr. Wilson found true in 1844, the unhappy Prof. Weber also bewails in 1880.

Sanskrit.—"I am going to publish a translation of the *Sankhya Bhashya* with Mr. Colebrooke's translation of *Sankhya Karika*, and then the translation of the *Kaumudi*. I must do something of this kind, for my credit's sake; but to say the truth, the people here care nothing about Sanskrit. They care equally little about anything literary, and not much about anything scientific. Eating, ostentation and politics are the total of English existence. I have a very mean opinion of my countrymen."

LONGEVITY OF TREES.

From observations made on specimens still in existence the longevity of various trees has been estimated to be, in round numbers, as follows: Deciduous cypress, 6,000 years; baobab trees, 5,000; dragon tree, 5,000; yew, 3,000; cedar of Lebanon, 3,000; "great trees" of California, 3,000; chestnut, 3,000; olive, 2,500; oak, 1,600; orange, 1,500; Oriental plane, 1,200; cabbage palm, 700; lime, 600; ash, 400; cocoanut palm, 300; pear, 300; apple, 200; Brazil wine palm, 150; Scotch fir, 100, and the balm of Gilead about 50 years. Such examples are quite sufficient to prove the truth of a remark of Schleiden's, that there seems to be "a possibility of a compound plant living on without end."—*Banner of Light.*

IMPORTANT NOTICE.

We beg to draw the attention of our readers to the Publisher's Notice on the first page of this issue, from which it will appear that the Office of this Journal has been removed from 110, Girgaum Back Road, to the "Crow's Nest," Breach Candy, near Warli Bridge, Bombay, where all correspondence in regard to the Magazine as well as all communications for Madame Blavatsky, Col. Olcott, and the other officers of the Theosophical Society, should be addressed until further notice.

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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, 1881.

सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

A GOOD INDIAN PRINCE.

In contrast with the lives and habits of many Indian Rajahs, the example set by the wise ruler of Travancore is worthy of all praise. A youth passed in study, in the acquisition of practical knowledge of affairs, in chaste living, in travel to observe his own and other States—these were his preparatives for the high duties of sovereignty, upon which, at the death of the late regretted Maharajah, he has just entered. He has been compared by the Editor of a recent lecture of his upon "Our Industrial Status," which lies before us, to that mighty Romanof, Peter the Great, who laid the foundation of modern Russian Empire. The comparison is not strained as regards the zeal of the two princes for the welfare of their respective countries. And, indeed, Rama Varma of Travancore showed no less bold defiance of etiquette than Peter, in his crossing the boundaries of his own province to go elsewhere and gain practical knowledge by personal experience for the future good of his people. With all the allurements of an Oriental court, and the bad example of other Rajahs as precedents to draw him into the coarse pleasures of Zenana life, this new sovereign is nevertheless a man of unblemished morality, an ardent student, and a conscientious, accomplished and painstaking statesman. If his fellow-princes would but imitate his virtues in even a small degree, brighter days would dawn for this poor India, and the people once more taste the happiness of which they have been so long deprived. In the pamphlet under notice, his Editor gives us this correct portrait of this remarkable young prince.

"A most accomplished English scholar. Highly affable and intelligent, easily accessible to all educated men, his moral character can bear the closest scrutiny. He has resisted all the temptations of Indian royalty and is not a victim to vile parasites, but the sincere friend of all deserving men, and of the cause of enlightenment.

"The best that can be said of him is that he has the good of his country at heart. There are many of his position similarly inclined in this country, but while their intentions are confined within their bosom His Highness of Travancore puts his exertions into practical shape for the public good. He found an invincible opposition in India among the well-to-do classes to take to such professions as agriculture, so in order to give an impetus to the industry he started himself as an agriculturist; and buying a tract of land or an imperfect plantation of the late General Cubben in partnership with Rajah Sir Madava Rao, has made a model coffee plantation, not with any motive to aggrandise his own wealth, but only as an incentive for the Travancoreans to follow him as agriculturists."

The Editor may well say "we live in an age of wonders and progress" when we see "an Indian Maharajah of the first order busying himself with agriculture, and what is more, taking a personal interest and working in earnest to lead others to follow him."

The lecture of His Highness is replete with common sense, and quite free from exaggerations of speech and ideas. It shows a close familiarity with the industrial and agricultural resources of his State, and points out an easy way to develop them with public and private advantage. Travancore is one of the most fertile provinces of India. The population numbers about twelve lakhs (12,00,000), and as yet—thanks to the preservation of the primeval forests—has been free from drouths. The Prince says that "it will be difficult to name another land which,

within so narrow limits, combines so many, so varied, and so precious natural blessings." Those agricultural products which represent the maximum of value within the minimum of bulk, such as cotton, sugar, indigo, tea, nutmegs, coffee, cloves, tobacco, cardamoms, cinnamon, and that royal tree of trees, the cocoa-palm, are indigenous, or may be cultivated with the greatest ease. All that lacks is enterprise, energy and practical education. And these, if we may judge from a perusal of Prince Rama Varma's lecture, are more than likely to be stimulated and brought into action under his wise rule and as the result of his courageous and patriotic example. Now that he has become the ruler of Travancore, nothing will be easier than for him to import for the free use of his subjects superior seeds and grains, and bulls and stallions of valuable strains of blood. A little money judiciously and honestly laid out in this way will add incalculably to the wealth of the State. It will not be difficult for him to arrange a plan upon an economical basis for the improvement of the agriculture of that garden spot of India whose destinies are under his control. He deserves and will have the warmest sympathy and good wishes of every friend of India. It is hazarding nothing to prognosticate that, if his life should happily be spared, he will make Travancore, not only one of the wealthiest and most orderly among Indian States, but also one of the most renowned for learning.

OCCULT PHENOMENA.

A correspondent of the *Pioneer*, "A," writing from Simla says :—

"As many jokes have been cut in the papers lately about the recent brooch incident, it seems desirable to show the public that believers in Madame Blavatsky's theories and powers have a good deal more than that to go upon. Writers of light-hearted criticism on the 'folly' of the persons who attested that incident, would have shown considerable self-confidence in any case, under the circumstances, but this letter may perhaps help to account for what seems no doubt to even your more cautious readers so strange, the fact that several men of cultivated understanding have been induced to build (what seems) a new and startling faith on (what seems) a small foundation.

"*Firstly.*—Let the reader understand that phenomena of the kind with which I am dealing have nothing to do with spiritualism. A generation slow to take in new ideas will persist in talking as if occultism and spiritualism were one and the same. They are not only different in reality, but antagonistic. The theory of Theosophists,—I say 'theory' in deference to the frame of mind in which most of your readers will approach this letter, though I might as well talk of the theory that Simla is a place situated on the skirts of the Himalayas,—the theory of the Theosophists is that a development of their higher faculties has enabled certain persons to comprehend and practise a science that has been secretly handed down from Adept to Adept during a long course of ages. This science embodies various discoveries concerning the laws of matter and force, especially those of animal magnetism, and the Human Will as trained, not by clumsy self-mortification, but by a perfectly refined moral and intellectual discipline. If Adepts are scarce, that may be held as explained sufficiently for practical purposes by remembering that an Adept must be a man who, for a long course of years, has been absolutely chaste, absolutely abstemious, totally cleansed of all selfish aims and ambitions in life, and caring so little for the world that he is willing, by prolonged exile from it, to purify himself by degrees from all the 'bad magnetism' which contact with the common herd engenders.

"Now the Adepts, though not mixing with the World more than they can help—and by means of their own they can do what they have to do, while almost entirely withdrawn from the World,—are deeply interested in the World, as regards the humanity that inhabits it. It would take too long to explain even the little, relatively to what might apparently be learned in time, that I have been able to learn so far about them ; but having said this much I have cleared the way for an explanation as to the position in which Madame Blavatsky stands—one which is constantly misconstrued to her disadvantage. Madame Blavatsky has climbed some of the rough steps which lead to Adeptship, but constantly assures us that she is not an Adept herself. From her childhood, however, she has been clairvoyant, and what spiritualists call 'mediumistic.' In other words, she has natural peculiarities which have facilitated the development in her of the faculties required for the lower grades of Adeptship. The faculties, as I say, have been cultivated up to a certain point, and the result is that Madame Blavatsky is now *en rapport* with the Adepts, in a way which no person not gifted in a remarkable way and possessing considerable occult training, could be *en rapport*. This preliminary explanation is, of course, mere assertion. For brevity's sake I had to give it in a straightforward way unsupported by evidence. I come now to this part of my story. Madame Blavatsky certainly has the power of making any solid object she likes,—any piece of furniture or any window pane,—emit the sounds which are known as 'spirit-raps' at will. I have seen her do this in a hundred different ways, and most of her friends have seen it too. The force employed is sometimes strong, sometimes weak. I have never known it fail altogether, but when it is strong, I have repeatedly seen Madame Blavatsky stand or sit quite clear of the table at which she might be trying the experiment, and,—no one else being anywhere nearly in contact with it,—by merely making mesmeric passes at it, cause it, at each motion of her hand, to emit sounds as if knocked with a knuckle. Many respectable people here would be quite ready to swear, or give their words of honour, that they have heard this in the way I describe. Now, in course of time, any sane person studying these phenomena, must grow absolutely certain that they are produced by the agency of a force which ordinary science does not understand. I have heard them under so many different conditions that there is no conceivable theory of imposture, which could be otherwise than absurd as applied to them. Next we come to another manifestation. At will,—though as in the case of the raps, the power varies,—Madame Blavatsky can cause bell-sounds to ring out of the air where there is no tangible body of any kind to produce them. I should add explicitly that I have heard the bell-sounds scores of times in all sorts of different ways and places, in rooms and in the open air, when no one else but myself has been by, and when parties of people have been present. There are plenty of other witnesses to them besides myself.

"If any rational person will seriously think of the matter, he will see that having obtained, as I have described, absolute certainty, that Madame Blavatsky produces many superordinary effects by the exercise of peculiar forces and powers, one approaches the consideration of incidents like the brooch phenomenon in a frame of mind which would be impossible otherwise. It is not claimed that the more startling feats are accomplished by Madame Blavatsky's agency alone. They are said to be the work of superior Adepts with whom she is in occult communication. But, either way, a scientific observation of which Madame Blavatsky is the visible agent, leads us from comparatively small beginnings like the raps and bells to the disintegration of matter and psychological telegraphy with persons at a distance. I may now describe some recent incidents which fortify the position of believers in the brooch incident.

"About ten days or a fortnight ago my wife accompanied our Theosophists one afternoon to the top of Prospect Hill. When there, Madame Blavatsky asked her in a joking way, what was her heart's desire. She said at random and on the spur of the moment, "to get a note from one of the 'Brothers.'" 'The Brothers,' I should explain, are the superior Adepts. Madame Blavatsky took

from her pocket a piece of blank pink paper that had been torn off a note she had received that day. Folding this up into a small compass, she took it to the edge of the hill, held it up for a moment or two between her hands, and returned saying that it had gone. She presently, after communicating mentally, by her own occult methods, with the distant 'Brother,' said he asked where my wife would have the letter. After some conversation it was decided that she should search for the note in a particular tree. Getting up a little way into this she looked all about for a time and could not find any note, but presently turning back her face to a branch right before her at which she had looked a few moments before, she perceived a pink three-cornered note stuck on the stalk of a leaf where no such note had previously been. The leaf, that must have belonged to the stalk, must have been freshly torn off, because the stalk, was still green and moist,—not withered as it would naturally have become if its leaf had been removed for any length of time. The note was found to contain these few words :—'I have been asked to have a note here for you. What can I do for you ?' signed by some Thibetan characters. Neither Madame Blavatsky nor Colonel Olcott had approached the tree during my wife's search for the note. The pink paper on which it was written appeared to be the same that my wife had seen, blank, in Madame Blavatsky's hand shortly before.

"A few days after this Madame Blavatsky accompanied a few friends one morning on a little picnic in the direction of the waterfalls. There were originally to have been six persons present, including myself, but a seventh joined the party just as it was starting. When a place had been chosen in the wood near the upper waterfall for the breakfast, the things brought, were spread out on the ground. It turned out that there were only six cups and saucers for seven people. Through some joking about this deficiency, or through some one professing to be very thirsty, and to think the cups would be too small,—I cannot feel sure how the idea arose, but it does not matter,—one of the party laughingly asked Madame Blavatsky to create another cup. There was no serious idea in the proposal at first, but when Madame Blavatsky said it would be very difficult, but that, if we liked, she would try, the notion was taken up in earnest. Madame Blavatsky as usual held mental conversations with 'the Brothers,' and then wandered a little about in the immediate neighbourhood of where we were sitting, and asked one of the gentlemen with us to bring a knife. She marked a spot on the ground and asked him to dig with the knife. The place so chosen was the edge of a little slope covered with thick weeds and grass and shrubby undergrowth. The gentleman with the knife tore up these, in the first instance, with some difficulty, as their roots were tough and closely interlaced. Cutting, then, into the matted roots and earth with the knife and pulling away the *debris* with his hands, he came at last on the edge of something white, which turned out, as it was completely excavated, to be the required cup. The saucer was also found after a little more digging. The cup and saucer both corresponded exactly, as regards their pattern, with those that had been brought to the picnic, and constituted a seventh cup and saucer when brought back to the place where we were to have breakfast. At first all the party appeared to be entirely satisfied with the *bona fides* of this phenomenon, and were greatly struck by it, but in the course of the morning some one conceived that it was not scientifically perfect, because it was theoretically possible that by means of some excavation below the place where the cup and saucer were exhumed, they might have been thrust up into the place where we found them, by ordinary means. Every one knew that the surface of the ground where we dug had certainly not been disturbed, nor were any signs of excavation discoverable anywhere in the neighbourhood, but it was contended that the earth we had ourselves thrown about in digging for the cup might have obliterated the traces of these. I mention the objection raised not because it is otherwise than preposterous as a hypothesis, but because three of the persons who were at the picnic have since considered that the flaw described spoilt the phenomenon as a test phenomenon. In any case, it is not worth while to discuss the matter further, because I come now to another experience, besides the perfection of which as a test experiment, the two above described cannot but appear unimportant (though in reality to a student of occult mysteries the cup phenomenon is by far the greater). It had come to pass that I had been permitted to enter into some direct correspondence with one of the Brothers. Of the letters I have received, I will only say that they are unequivocally written by a man of great culture, thought, and brightness of intelligence, that only here and there do they show the faintest traces of unfamiliarity with English idioms, though the writer, I have reason to know, is a native of this country, and that I cannot exaggerate my sense of the privilege of having thus formed the gifted Brother's acquaintance. We were bound on another picnic to the top of Prospect Hill. Just before starting, I received a short note from my correspondent. It told me that something would be given to my wife on the hill as a sign from him. While we were having our lunch, Madame Blavatsky said the Brother directed her to ask what was the most unlikely place we could think of in which we would like to find a note from him, and the object which he proposed to send us. After a little talk on the subject, I and my wife selected the inside of her jampan cushion, against which she was then leaning. This is a strong cushion of velvet and worsted work that we have had some years. We were shortly told that the cushion would do. My wife was directed to put it under her rug for a little while. This she did inside her jampan for perhaps half a minute, and then we were directed to cut the cushion open. This we found a task of some difficulty as the edges were all very tightly sewn, but a penknife conquered them in a little while. I should add that while I was ripping at the cushion Madame Blavatsky said there was no hurry, that the letter was only then being written, and was not quite finished. When we got the velvet and worsted work cover cut open, we found the inner cushion containing the feathers sewn up in a case of its own. This in turn had to be cut open, and then, buried in the feathers, my wife found a note addressed to me and a brooch— an old familiar brooch which she had had for many years, and which, she tells me, she remembers having picked up off her dressing-table that morning while getting ready to go out, though she afterwards put it down again, and chose another instead. The note to me ran as follows :—'My dear Brother,—This brooch, No. 2, is placed in this very strange place, simply to show to you how very easily a real phenomenon is produced, and how still easier it is to suspect its genuineness. Make of it what you like, even to classing me with confederates. The difficulty you spoke of last night with respect to the interchange of our letters I will try to remove...An address will be sent to you which you can always use ; unless, indeed, you really would prefer corresponding through pillows. Please to remark that the present is not dated from a 'Lodge,' but from a Kashmir Valley.' The allusions in this note have reference to various remarks I made in the course of conversation during dinner the preceding evening.

"Madame Blavatsky, you will observe, claims no more in connection with this phenomenon than having been the occult messenger between ourselves and the Brother in Kashmir who, you will observe, appears to have written the letter in Kashmir within a few moments of the time at which we found it inside our cushion. That persons having these extraordinary powers could produce even more sensational effects if they chose, you will naturally argue. Why then play tricks which, however conclusive for the one or two people who may define their conditions, can hardly be so regarded by others, while the public generally will be apt to suppose the persons who relate them liars or lunatics, rather than believe that anything can take place in Nature except with the permission and approval of the Royal Society. Well, I think I perceive some of the reasons why they refrain, but these would take too long to tell. Still longer would it take to answer

by serious argument the nonsense which the publication of the brooch incident No. 1 has evoked all over India. Let the jokers enjoy themselves. They *think* we, the occult minority, are wrong: we *know* they are, and joking breaks no bones, though perhaps it is going a little too far, and trespassing beyond the limits of good form, when the question whether Madame Blavatsky and Colonel Olcott are cheats and impostors is openly discussed. They are people, at all events, who have sacrificed for these works all that the world generally holds dear, having possessed these good things originally in ample measure in lands that would seem to most of us happier lands than this. They have come to labour here for the rest of their lives at a task which they have set before themselves as a duty, the spread of the ideas which they receive from the Brothers about the 'Universal Brotherhood,' and the development of their society. If Madame Blavatsky fails to convince this or that person that she has learned anything more than the general run of people know, there are ways in which men of good feeling may express their incredulity,—and other ways which, in their eagerness to get as much fun as possible out of Mrs. Hume's brooch, too many writers in the Indian Press have preferred."

*** The above narrative is transferred to these pages not to provoke the idle curiosity of the reader, but as a bit of collateral proof that certain branches of natural law may be more thoroughly learned in India than in Europe. The exhibition of these *Siddhis*, or powers, was made at Simla solely to convince persons educated after the Western methods that the occult forces of Nature are far better understood by Asiatic proficients than by even the most eminent authorities of modern Physical Science. This object, it will be seen, was gained. While, therefore, it has been most disagreeable for Madame Blavatsky to see her motives and personal character so grossly traduced as they have been by the ignorant, yet in provoking a wide interest in, and discussion of, Occult Science, there has been at least some adequate compensation. If she has suffered, the cause of truth has unquestionably been the gainer.

[Continued from the November number.]

A TREATISE ON THE YOGA PHILOSOPHY.

BY N. C. PAUL, G.B.M.C., SUB-ASSISTANT SURGEON.

There are eight varieties of Kumbhaka which Yogis practise with a view to study the nature of the soul. They are as follows: Sùryabhedì, Ujjayì, S'ítkárì, Sítalí, Bhastriká, Bhràmarì, Múrchchhà, and Kevala Kumbhaka. There are two processes which are essentially necessary for the practice of the above Kumbhakas. These are the Khecharì mudrá and the Mùlabandha.

Khecharí mudrà is the act of lengthening the tongue by incising the fraenum linguæ and by constant exercise. A Yogi cuts the fraenum linguæ, rubs the tongue with his hands, and milks it. When the tongue gets lengthened by the division of the fraenum linguæ and by the milking process, and reaches the gullet, the Yogí is enabled to shut the rima glottidis by pressing back the epiglottis with the point of the retroverted tongue.

A large and long tongue is indispensably necessary to human hybernation. The turtle, salamander, and guana, which hybernate, have remarkably long and large tongues. A Yogì, by artificial means, lengthens his tongue, turns back the point of it into the gullet, presses the epiglottis, which shuts the rima glottidis, and confines the inspired air within the system.

In practising this mudrà, a Yogì fills the lungs and intestines with the inspired air, shuts up all the apertures of body with the waxed cotton balls, assumes the Padmásana, and then shuts the rima glottidis by means of the epiglottis pressed upon by the point of the tongue wedged into the gullet.

By the practice of this mudrá, a Yogì is supposed to be able to overcome death. He becomes a poet or a prophet at will. He becomes a pure soul, and can penetrate the secrets of the past, the present, and the future. Without it he can never be *absorbed into God*. By the practice of this mudrá he becomes insensible, to heat and cold, to pleasure and pain, and holds communion with the "Supreme, Incorruptible, Invisible, Eternal, Inexhaustible, Inconceivable, Omniscient, Omnipresent, and Omnipotent Being," which by the learned is termed the Parama Purusha or Great Spirit.

Comment.—As the science and study of Yoga Philosophy pertains to Buddhist, Lamaic and other religions supposed to be atheistical, *i. e.*, rejecting belief in a personal deity, and as a Vedantin would by no means use such an expression, we must understand the term "absorption into God" in the sense of union with the *Universal Soul*, or *Parama Purusha*—the Primal or One Spirit.

This mudrá removes hunger, thirst, and sleep. The blood of a Yogí who practises this mudrá for the period of 24 years, becomes converted into chyle. The saliva that is sucked or deglutated during the continuance of this mudrá, is termed *Amrita*.

Mùlabandha is a process by the practice of which an old man becomes a youth. It is thus practised. Place the left foot under and the right foot in front of you and breathe the same air over and over again. Or, sit in the posture termed the padmásana. The Yogí then extends his lower extremities, inspires through the right nostril, rests his chin on his breast, places his forehead on his knees, holds his great toes with his hands, and suspends the breath. When fatigued, he expires through the left nostril, and commences a similar process through the left nostril, and, lastly, through the right nostril. This constitutes the *Pas'chimas-thana* of the Yogí.

Comment.—This posture will hardly have the desired effect unless its philosophy is well understood and it is practised from youth. The appearance of old age, when the skin has wrinkled and the tissues have relaxed, can be restored but temporarily and with the help of *Maya*. The *Mulabandha* is simply a process to throw oneself in sleep (thus gaining the regular hours of sleep).

The *Suryabhedi Kumbhaka* consists in inspiring through the right nostril, suspending the breath, and then expiring through the left nostril. In this kumbhaka, inspiration is made through the right nostril. Suspension of the breath is effected by resting the chin on the breast (*jalandara bandha*); and expiration is performed through the left nostril, upon which the hairs of the body become erect. The posture employed in this kumbhaka is the padmásana or sukhásana. By the repetition of this kumbhaka, cephalalgia is relieved, corryza cured, and the worms found in the frontal sinuses are expelled.

Ujjayì Kumbhaka.—By the exercise of this Kumbhaka, a Yogí enhances his personal beauty. It is thus practised. Assume the posture called Sukhásana, render the two nostrils free by the first Kumbhaka, inspire through both nostrils, fill the stomach and throat with the inspired air, suspend the breath, and then expire slowly through the left nostril. He that practises this Kumbhaka gets rid of pulmonary, cardiac, and dropsical, diseases. By this Kumbhaka a Yogí cures all diseases dependent upon deficient inhalation of oxygen.

Comment.—And if any one feels inclined to sneer at the novel remedy employed by the Yogis to cure "corryza," "worms" and other diseases—which is only a certain mode of inhalation,—his attention is invited to the fact that these *illiterate* and *superstitious* ascetics seem to have only anticipated the discoveries of modern science. One of the latest is reported in the last number of the *New York Medical Record* (Sept. 1880), under the title of "A new and curious Plan for deadening Pain." The experiments were made by Dr. Bonwill, a well-known physician of Philadelphia, in 1872, and has been since successfully applied as an anæsthetic. We quote it from the *Dubuque Daily Telegraph*.

"In 1875, Dr. A. Hewson made a favourable report of his experience with it to the International Medical Congress, and at a recent meeting of the Philadelphia County Medical Society several papers were read on the subject, and much discussion followed,

In using the method, the operator merely requests the patient *to breathe rapidly, making about* 100 *respirations per minute, ending in rapid puffing expirations.* At the end of from two to five minutes an entire or partial absence of pain results for half a minute or more, and during that time teeth may be drawn or incisions made. The patient may be in any position, but that recommended is lying on the side, and it is generally best to throw a handkerchief over the face to prevent distraction of the patient's attention. When the rapid breathing is first begun the patient may feel some exhilaration ; following this comes a sensation of fulness in the head or dizziness. The face is at first flushed, and afterwards pale or even bluish, the heart beats rather feebly and fast, but the sense of touch is not affected, nor is consciousness lost. The effect is produced more readily in females than in males, and in middle-aged more easily than in the old ; children can hardly be made to breathe properly. It is denied that there is any possible danger. Several minor operations, other than frequent dental ones, have been successfully made by this method, and it is claimed that in dentistry, surgery, and obstetrics, it may supplant the common anæsthetics. Dr. Hewson's explanation is that rapid breathing diminishes the oxygenation of the blood, and that the resultant excess of carbonic acid temporarily poisons the nerve centers. Dr. Bonwill gives several explanations, one being the specific effect of carbonic acid, another the diversion of will-force produced by rapid voluntary muscular action, and, third, the damming up of the blood in the brain, due to the excessive amount of air passing into the lungs. The *Record* is not satisfied with the theories, but considers it well proved that pain may be deadened by the method, which it commends to the profession for the exact experimental determination of its precise value."

And if it be well proved that about 100 respirations per minute ending in rapid puffing expirations can successfully deaden pain, then why should not a varied mode of inhaling oxygen be productive of other and still more extraordinary results, yet unknown to science but awaiting her future discoveries. ?

Sitkara Kumbhaka.—It is thus practised. Expire through both nostrils, after yawning, (which is a deep and prolonged inspiration,) inspire through the mouth with the two rows of teeth in contact, producing the sound of c. c., suspend the breath, and then expire through the nostrils. This practice increases the beauty and vigour of the body ; it removes hunger and thirst, indolence and sleep ; and augments the irritability of the system. By this Kumbhaka a Yogi becomes a cold-blooded and an independent being.

Sítali Kumbhaka.—It is thus practised. Apply the tip of the tongue to the soft palate, inspire by the combined exertion of the tongue and soft palate, suspend the breath, and expire slowly through both nostrils, after relaxing the whole system. By the uninterrupted practice of this Kumbhaka for the period of one month, a Yogi is said to acquire great tenacity of life, and power of repairing the effects of injury. He becomes proof against all sorts of inflammation and fever. Like crabs, lobsters, serpents, lizards, salamanders, toads, frogs, and turtles, which exhibit none of the phenomena of inflammation, a Yogí becomes a cold-blooded creature, and is exempted from fevers, splenitis, and several organic diseases. He is endowed with the property of casting his skin, and of enduring the privation of air, water, and food. By becoming a cold-blooded creature he can the better endure to spend his time in solitude and devotion.

A Yogí who lives entirely upon milk, ghí, and cold water, is competent to practise this Kumbhaka, which promotes a love of study and retirement, and renders the system susceptible of self-trance, a condition in which he is said to be susceptible to peculiar spiritual impressions. By three years' practice of this Kumbhaka, a Yogí is said to hold communion with the Supreme Soul.

It is believed that the serpents cast their skins by the practice of this Kumbhaka. The fact of the cool surface of the skin of a serpent may be attributed to this peculiar mode of respiration. As the serpent has a long narrow tongue, it can easily practise this Kumbhaka by turning its tongue back into the fauces, and inspiring through the nostrils.

The Sítalí Kumbhaka may be regarded as an admirable imitation of the respiration of a serpent, which, of all animals, is the most remarkable for abstinence, and which can endure the privation of food, drinks, and air, for the longest period.

Bhastriká Kumbhaka.—This is the fifth Kumbhaka. It promotes appetite, opens the three superior valves of the intestinal canal, and cures all pulmonary and hepatic diseases. It is an excellent substitute for exercise. The Bhastriká Kumbhaka is thus practised. Place the left foot upon the right thigh, and the right foot upon the left thigh, straighten the neck and back, make the palms of the hands rest upon the knees, shut the mouth, and expire forcibly through both nostrils. Next, inspire and expire quickly until you are fatigued. Then inspire through the right nostril, fill the abdomen with the inspired air, suspend the breath, and fix the sight on the tip of the nose. Then expire through the left nostril, and next inspire through the left nostril ; suspend the breath, and expire through the right nostril. It is by this variety of respiration that the chameleon assumes the apparent conditions of plumpness and leanness. This animal becomes plump by inflating its lungs and intestinal canal with the inspired air, and then becomes lean by a single expiration from those organs. The long-continued hissing sound which serpents produce to alarm their prey, is effected by the expulsion through their nostrils of a great volume of air taken into the lungs and the intestinal canal by long continued inspiration. It is by taking more air into the system than is employed in oxygenating the blood, that most of the reptiles are enabled to lighten their bodies, and to swim over lakes and rivers, or perform bounding motions on the dry land. The act of taking in more air than is subservient to respiration, is the characteristic feature of all hybernating animals ; and the ancient Hindu philosophers, observing this fact in nature, discovered this variety of respiration. An Indian Yogí becomes plump by inflating his intestinal canal with the inspired air, and then lean by expiring the inspired air. He becomes light by introducing a large quantity of the inspired air into his system, and he becomes specifically heavier by compressing the inspired air within the system. Such is the explanation of two of the "perfections" of the Yogí. When a Yogí fills the whole intestinal canal with the inspired air by the practice of this kumbhaka, he is said to acquire the property of casting his skin, and of altering his specific gravity at pleasure.

Bhrámari Kumbhaka.—It consists in respiring rapidly with a view to augment the animal heat by quickening the circulation, in the first instance, and thereby to lower the animal heat by profuse perspiration, and when the temperature of the body is reduced indirectly by the rapid and violent respiratory movement, then by suspending the breath. A Yogí, seated in one of the tranquil postures, begins to respire through his two nostrils, at first very gradually. In a short time he renders his respirations more and more frequent, until he is bathed in perspiration. He next inspires through both nostrils, and suspends the breath, and then expires slowly.

Murchchhá Kumbhaka.—This induces fainting. It is thus practised. Sit in the posture of siddhásana, inspire in such a way as to produce the sound of raining, suspend the breath, resting the chin on the breast until you expect fainting, and then expire. Should fainting occur you are certain that the kumbhaka is successfully practised. A Yogí is directed by the Gheranda Sanhitá to inspire in such a way as to produce the sound of raining, to rest his chin on the chest, to suspend the breath, to stop the ears with the fingers, to listen to the sounds of the right ear with the left ear, and to expire (when he ceases to hear any sound,) through the nostrils.

Kevala Kumbhaka.—This is the eighth or last kumbhaka. It cures all diseases, purges from all sins, promotes longevity, removes darkness of mind, enlightens the moral nature, and awakens the soul. It induces what is called Samádhi. This kumbhaka can only be practised by a Yogí who lives for a long time in a subterranean retreat constructed according to the directions laid down in the Yoga Sástra, who subsists entirely upon milk, and who is well experienced in the knowledge and practice of the fore-

going kumbhakas and of the Khechari mudrá. The Yogí makes 24 incisions in the fraenum linguæ, each incision being performed on every eighth day. After each incision he milks the tongue for seven days with astringent, oily, and saline substances, twice a day. During six whole months he lives entirely upon milk, and practises the suspension of breath in his subterranean retreat, gradually diminishing the amount of his food. At the approach of winter, when he finds that he can stop the breathing by swallowing the tongue, he lives for about a week on ghí and milk, abstains from all sorts of food for a day or two, fills the stomach and intestines with the inspired air, sits in the posture of siddhàsana, takes a deep inspiration, fills the lungs with the inspired air, shuts the rima glottidis with the glottis pressed backward by the point of the tongue swallowed into the fauces, and thus suspends the breath, with his eyes fixed upon the space between the eyebrows.

"A pupa of sphina ligustri, which, in the month of August, immediately after its transformation, weighed 71. 1 grains, in the month of April following weighed 67. 4 grains; having thus lost only 3.7 grains in the period of nearly 8 months of entire abstinence. The whole of this expenditure had passed off by the cutaneous and respiratory surface. But when the changes in the internal structures are nearly completed, and the perfect insect is soon to be developed, the respiration of the pupa is greatly increased, and gaseous expenditure of the body is augmented in the rates of the volume of its respiration, which is greater, the nearer the period of development. Thus, in the same insect the diminution of weight, which was so trifling during eight months' quiescence and abstinence, amounted, in the succeeding 51 days, to nearly half the original weight of the pupa, since the perfect insect, immediately after its appearance on the 24th of May weighed only thirty-six grains."

How the Panjàbì fakìr, by suspending his breath, lived 40 days without food and drinks, is a question which has puzzled a great many learned men of Europe.

Comment.—But Dr. Tanner's successful experiment of fasting 40 days that has been just completed, verifies the Punjabi phenomenon which otherwise would be disbelieved altogether by scientists.

If we compare the habits of the hybernating animals with those of the Yogìs, we find that they are identically the same; and consequently it is no wonder that we hear of a Yogì's abstaining from food for a month or two.

According to S'uka Deva, who is a high authority on the subject of human hybernation, a man is considered adept in Pránáyáma when he can suspend his respiratory movements for the period of five minutes and twenty-four seconds. A *dandin* states that Pránáyáma consists in the inaudible pronunciation of *Om* one thousand times. According to the Kás'í Khanda, Pránáyáma consists in the suspension of breath for the period of fifty seconds.

In order to preserve himself from the corruption of the world, to court the delights of solitude and study, and to dedicate his mind to nothing temporal, a Yogí has recourse to Mitáhára and Pránáyáma.

I have already given a full account of Pránáyáma. I shall now describe Mitáhára.

The aliments of man are either primary or secondary. Of the first class are wheat, barley, and rice. These are the staple or substantive aliments, in contradistinction to others which are called secondary. The secondary or adjective articles of diet are chiefly milk, sugar, ghì, honey, múng, and five culinary vegetables. The primary articles of diet are mixed with secondary ones, and constitute the food of man. A Yogì is directed to take 1728 grains of any of the above primary aliments, along with necessary quantities of the secondary ones. A hermit or *vánaprastha* should take 3456 grains of rice, or wheat, or barley, along with the necessary quantities of usual hybernal secondary aliments, while a worldly man must take double the allowance of aliments prescribed to the hermit.

Milk is the only aliment that can be taken by itself, it combining the properties of both classes of aliments. A Yogì should consume as much milk as contains 975 grains of carbon, while a hermit takes as much of that nourishing fluid as contains 1950 grains of carbon; and, lastly, a worldly man must consume a quantity of that nutriment containing 3900 grains of carbon.

The worldly man, in India, from the above statement, is taught to consume, daily, 8 ounces and 1 dram of carbon, with a view to maintain his health. The hermit consumes 4 ounces and 30 grains of carbon; and, lastly, the cold-blooded and hybernal philosopher, who is insensible to the stings and motions of sense, is directed to consume two ounces and fifteen grains (Troy weight) of carbon in his hybernal aliments.

Pratyáhára.—This is the fifth stage or division of Yoga. It is the suspension of the senses. Dr. Wilson defines Pratyáhára to be control of the senses. A Yogí who lives upon a dish of rice prepared with butter, sugar, and milk, and acquires the properties of gentleness, knowledge, and resignation, practises the suspension of the respiratory movements; and when he suspends the breath for 10 minutes his senses become suspended.

The organs of sense are susceptible of external impressions. The eyes are acted upon by colour, which is of seven sorts, white, blue, yellow, red, green, orange, and variegated. The tongue appreciates savour, which is of six sorts, sweet, acid, saline, bitter, astringent, and pungent. The organ of smell cognises two sorts of odour, fragrance and stench. The organ of hearing takes cognizance of sounds, which, according to the Yogís, are of ten kinds. And the organ of touch perceives the feelings of hardness, softness, roughness, slipperiness, heat, cold, &c. &c. The organs of sense are called the organs of intellect (Buddhìndriya).

A Yogì restrains his senses, just as a tortoise draws in all its members, by the following processes.

1st Process.—Be seated in a quiet and tranquil posture, and fix your sight on the space between the eyebrows, or the seat of the phrenological power termed Individuality. This process is daily practised for the space of 10 minutes, when only the senses are suspended.

2nd Process.—Be seated in a tranquil posture, and fix your sight on the tip of the nose for the space of ten minutes.

3rd Process.—Close the ears with the middle fingers, incline the head a little to the left side, and listen with each ear alternately to the sounds produced by the other ear, for the space of 10 minutes.

4th Process.—Pronounce inaudibly, twelve thousand times, the mystic syllable *Om*, and meditate upon it daily, after deep inspirations.

5th Process.—This is the kapàlàsana, in which the Yogì maintains an erect posture, with the head resting on the ground.

According to S'uka Deva, a Yogí's senses are suspended when he can suspend the respiratory movements for the period of 10 minutes and 48 seconds. After the restraint of the senses, the Yogí renders his mind tranquil, with a view to adapt it to acquire wisdom *(jnána)*. He brings back the wandering thoughts, and dissolves them in the contemplation of the soul.

Pratyàhàra is the preparatory process to Dharanà, which is a steady immovable abstraction, with the breath suspended, the mind collected, and all natural wants subdued. The symptoms of Dharanà closely resemble those of the cataleptic condition of the body.

Dharaná.—This is the sixth stage or division of Yoga. It is the suspension of the operations of the mind. When a Yogì suspends the respiratory movements for two hours, he is said to accomplish the Dharanà, which has for its object a tranquillity of mind free from every degree of sensual disturbance.

1st Process.—Repeat the mystic syllable *Om* 144,000 times in silence, and meditate upon it, and you will suspend the functions or operations of the mind.

2ND PROCESS.—Fix the eyes upon the point of the nose for the period of 2 hours.

3RD PROCESS.—Fix the eyes upon the space between the eye-brows for two hours.

4TH PROCESS.—After a few forcible inspirations, swallow the tongue, and thereby suspend the breath, and suck and deglutate the saliva for two hours.

5TH PROCESS.—Listen to the sounds within the right ear, abstractedly, for two hours, with the left ear.

According to S'uka Deva, a Yogí is blessed with a tranquil mind, when his respiratory movements are suspended for the period of 21 minutes and 36 seconds.

Dhyána.—This is the seventh stage or division of Yoga. It is the intense and abstract contemplation of the soul, after the suspension of the operations or functions of the senses and of the mind. It is the suspension of the respiration and circulation for the period of 24 hours.

When a Yogí keeps his head, neck, and body steady, in a state of absolute quietude, and his senses and mind free from sensual and mental excitements, for 24 hours, he is said to be in a state of Dhyána. It has for its object the property of awakening the soul.

1ST PROCESS.—Pronounce slowly and inaudibly the mystic syllable *Om* 1,728,000 times, in one position of absolute rest.

2ND PROCESS.—Fix the sight on the tip of the nose for 24 hours.

3RD PROCESS.—Fix the sight on the space between the eye-brows for 24 hours.

During the state of Dhyána, the Yogí acquires the power of clairvoyance, and is said to hold communion with the Supreme Being.

According to S'uka Deva, a man is said to hold communion with the Supreme Being by suspending his respiratory movements for the period of 43 minutes and 12 seconds.

Sámadhi.—This is the eighth and last division of Yoga. It is a state of perfect human hybernation, in which a Yogí is insensible to heat and cold, to pleasure and to pain. A hybernant Yogi is insensible to blows and wounds. He is insensible to the effects of fire. He is the same in prosperity and adversity. He enjoys an ecstatic condition. He is free from lust, fear, and anger. He is disengaged from all works. He is not affected by honour and dishonour. He looks upon gold, iron, and stones with the same unconcerned eyes. He is the same in love and hatred. He is the same amongst friends and enemies.

As the water of a river beats the shore when there is wind, so the unsteady mind roams with the continuance of respiration. Just as the waves diminish when the air becomes still, so the mind moves not when the respiration ceases. Whatever diminishes the respiration renders the mind calm.

1ST PROCESS.—Practise the Kevala Kumbhaka, of which a particular account has been given, in the preceding pages.

2ND PROCESS.—Repeat the mystic syllable *Om* 20,736,000 times, in silence, and meditate upon it.

3RD PROCESS.—Suspend the respiratory movements for the period of 12 days, and you will be in a state of Samádhi.

According to S'uka Deva, one acquires a perfect condition of human hybernation when one's respiratory movements are suspended for the period of one hour, twenty-six minutes, and twenty-four seconds. In a state of human hybernation a Yogí is not poisoned by snake-bites, he remains unaffected by the cutting of weapons, he is not afflicted with pain when brought in contact with fire. Like the hybernating animals, Yogis resist the injuries of weapons and fire. They die not when drowned in water; nor do they dry up when exposed to air. They live without food, water, and air, while in the condition of Samadhi, Yogis, like the torpid animals while hybernating, are incapable of committing sin in act, thought, or speech.

A Yogí whose functions of respiration and circulation are suspended, is deprived of the power of committing sin in act, thought, or speech. Samádhi, then, is the total suspension of the functions of respiration and circulation, but not the extinction of those functions.

Professor Wilson explains Samádhi to be the entire occupation of the thoughts by the idea of Brahma (the Supreme Soul), without any effort of the mind.

As I have treated of the various branches of Raja Yoga, by which a Yogí analyses the various corporeal, intellectual, moral, sensual, and religious principles of which man is composed, and by which he segregates or awakens the soul to the contemplation of, and absorption into, the Supreme Soul, the Creator, Preserver, and Destroyer of the world,—I will now give a succinct account of Hatha Yoga, which the Panjábí faqír successfully practised before a large concourse of Native and European gentlemen.

Comment.—This system, evolved by long ages of practice until it was brought to bear the above-described results, was not practised in India alone in the days of antiquity. The greatest philosophers of all countries sought to acquire these powers; and certainly, behind the external ridiculous postures of the Yogis of to-day, lies concealed the profound wisdom of the archaic ages; one that included among other things a perfect knowledge of what are now termed physiology and psychology. Ammonius Saccas, Porphyry, Proclus and others practised it in Egypt; and Greece and Rome did not shrink even at all in their time of philosophical glory, to follow suit. Pythagoras speaks of the celestial music of the spheres that one hears in hours of ecstacy; Zeno finds a wise man who having conquered all passions, feels happiness and emotion, but in the midst of torture. Plato advocates the man of meditation and likens his powers to those of the divinity; and we see the Christian ascetics themselves through a mere life of contemplation and self-torture acquire powers of levitation or æthrobacy, which, though attributed to the miraculous intervention of a personal God, are nevertheless real and the result of physiological changes in the human body. "The Yogi" says Patanjali, "will hear celestial sounds, the songs and conversations of celestial choirs. He will have the perception of their touch in their passage through the air,"—which translated into a more sober language means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the *Unseen Universe.* "The Yogi is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own." The "path of the senses"—our physical senses supposed to originate in the astral body, the ethereal counterpart of man, or the *jiv-atma*, which dies with the body—the senses are here meant in their spiritual sense—volition of the higher principle in man. The true Raj Yogi is a Stoic; and Kapila, who deals but with the latter—utterly rejecting the claim of the *Hatha* Yogis to converse during Samadhi with the *Infinite* Iswar—describes their state in the following words:—"To a Yogi, in whose mind all things are identified as spirit, what is infatuation? what is grief? He sees all things as one; he is destitute of affections; he neither rejoices in good, nor is offended with evil...A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust...He who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he flatters none, he honours none, he is not worshipped, he worships none; whether he practises and follows the customs of his fellowmen or not, this is his character."

And a selfish and a disgustingly misanthropical one this character would be, were it that for which the TRUE ADEPT would be striving. But, it must not be understood *literally*, and we will have something more to say upon the subject in the following article which will conclude Dr. Paul's Essay on Yoga Philosophy.

(To be continued.)

INDIA IN ANCIENT DAYS.

BY SALIG RAM BYASA, ESQ., F. T. S.

The name *India* was assigned to this extensive country by Greek writers, who borrowed it from the Persians —*Hindu* being the name given by the ancient Persians to the inhabitants of the banks of the river Sindhu. From the above appellation, by the change of *s* into *h*, the Persian word *Hind* is derived and applied to the whole of India. This land was once the cradle of every art and science, " was celebrated throughout many ages for its riches and valuable natural productions, its beautiful manufactures and costly merchandise, the munificence of its sovereigns and the early civilisation of its people." Those who are absorbed in the study of historical science will never take the statement I make about this,—if I may use the expression—" epitome of the whole earth" for false praise. Our ancestors, called the *Aryans* in ancient times, had no equal in any branch of learning or knowledge; they might be termed the pioneers of modern civilisation and progress. For their progress in scientific investigation was so advanced that even the " lights" of the present day express their admiration for the high intellectual position our sages had gained, considering the remote period in which they lived. That at a very remote period they were conversant with every branch of knowledge including the mechanical arts and handicrafts, no body will deny, and therefore, no arguments need be used on this head. The numerous professions spoken of in the ordinances of Manu show that the people of that period possessed almost all the requisites of civilisation. Philosophy was their favourite study. The Brahmins spent their time in reading the Vedas. They were renowned for the purity of their truthfulness, while the virtue of continence was one for which they were famed.

The customs and manners prevalent amongst the *Aryans* as illustrated and described in the famous work written by the learned sage Manu styled the *Manavadharmashastra* or the laws of Manu, were good and deserving of recommendation.

It cannot be denied that the persons who make just and wise laws for the benefit and good government of their countries bestow an everlasting boon, not merely upon those contemporaneous with their enactment, but also upon future generations. For this reason their memory ever lives in the minds of posterity.

Moses, the law-giver, is to this day revered by the Jews; similarly, Zoroaster by the Parsees; and Confucius by the Chinese. In the same manner the Hindus must ever respect the name of their great legislator Manu, the author of the most renowned Law-book of the ancient Hindus. This work is not only a law treatise in the general acceptation of the term; it had better be styled an universal guide on all points. For, it propounds metaphysical doctrines, teaches the art of government and amongst numerous other things treats of the soul after the death of the body. The subjects which it discusses may be enumerated under the following heads:—

" 1. Creation. 2. Education and the duties of a pupil or the first division. 3. Marriage and the duties of a householder or the second division. 4. Means of subsistence and private morals. 5. Diet, purification and the duties of women. 6. The duties of an anchorite and an ascetic or the duties of the third and fourth divisions. 7. Government and the duties of a king and the military caste. 8. Judicature and law, private and criminal. 9. Continuation of the former and the duties of the commercial and servile castes. 10. Mixed castes and the duties of the castes in times of distress. 11. Penance and expiation. 12. Transmigration and final beatitude." Your readers will know these either by perusing the text of this work in the Sanskrit language or its English version by Sir W. Jones, an accomplished Sanskrit scholar.

(To be continued.)

THE SITLA OR MATA,—THE GODDESS OF SMALL-POX.

BY BABU NOBIN K. BANNERJEE,

Deputy Collector and Magistrate, Berhampore.

About six months after my father's death, the following events occurred in our family.

My father left behind him my widowed mother, my younger sister whom he loved most and myself. About six months after his death, I believe it was in June 1861, though I do not remember the dates exactly, I was employed at Sherghotty in Behar. My mother, sister, wife, daughter and a maternal uncle with his wife lived, with me. I omitted to mention above that my grand-mother (father's mother) and two uncles (elder brothers of my father) as well as other members of their family were also then alive. One portion of the entire family with the grand-mother lived at Benares and the rest, except those who were with me, resided at the family residence at Bhowanipore in the suburbs of Calcutta.

The season at Behar at the time of our narrative, *i. e.*, about June 1861, was very hot and dry, and small-pox was raging in the neighbourhood. My sister who was unfortunately not protected either by inoculation or vaccination caught the infection and every day she grew worse and worse. It soon became evident that the most malignant form of the confluent type of the disease had broken out.

I was then a very sceptical young man, openly discarding everything idolatrous and it was rather to please my mother who is a bigoted Hindu, that in the absence of a good doctor I was at last induced to allow her to get a Purohit or priest to place a Ghatta* of Sitla, (the Hindu goddess of small-pox, called Mata in Behar) in a corner of the room in which the patient was. The priest then made twice a day—in the morning as well as evening—*homa* before it and chanted portions of the Markand Purana which treats all about the Mata (literally the mother.) or Sitla. This *homa* was believed to purify the air, and the Purana Pat (recitation from the Purana) to lull the mind of the patient, or otherwise to withdraw her attention at least for a time, from her sufferings which were indeed agonizing.

She suffered as if she was placed in the midst of red-hot coals. Eight maids were engaged to fan her night and day; but notwithstanding that she could not allow the fanning to stop even for a moment, it really gave her little or no relief.

On the seventh or the eighth night I noticed that my maternal uncle looked somewhat terrified and puzzled, but when I pressed him to give the reason, he said that nothing had happened.

A day or two afterwards at about 1 o'clock in the afternoon, while the maids, my mother and myself were all seated around the patient—myself being engaged in fanning her (as my sister preferred my fanning to that of others and as she said that that alone gave her some relief,)—she suddenly asked my mother to offer a seat to our father and call him into the room instead of allowing him to stand so long at the door. We were all surprised and thought she was getting delirious. We could not, however, do any thing but exchange a few hurried looks. My mother pretended as if she did not hear her, and asked her what she meant, when she distinctly repeated what she had said before and, pointing to the door, said " don't you see him standing there all this time?" I did not know what to say, but, rapidly collecting my thoughts, told her not to trouble herself about him. He being the master of the house would take a seat whenever he liked. This satisfied her.

The same phenomenon occurred at about the same time the next day and the day after. I got a doctor to examine

* An earthen *chatty* marked with red vermilion and filled with water with an earthen pan containing a quantity of unhusked rice placed on a mango twig on the mouth of the *chatty*, as a substitute for the idol.

if anything was wrong with her head, but he could detect nothing. Her eyes were clear, and, except the above talk, her conversation on all other matters was free, intelligent and intelligible. At about 10 a. m. on the third or fourth day of these occurrences, she observed to our mother that a Sitla beggar was waiting at the outer gate (which could not be seen from her room) and that it would be well if he were given something and sent away. I was then called from the adjoining room and told the above. I went out and actually found a Sitla beggar waiting. I paid the man, and, returning to the patient, told her that the man gave her his blessings. She was then pleased and smiled. But no sooner had I left her and returned to my room, than she remarked sorrowfully to our mother—" Whatever brother might do, he will have to return home without me. You will all some day return home, even sister-in-law (meaning my wife) who likes the place so much (out of all of us, my wife really liked the place very much) will have to leave it, and I alone am destined to stay behind you all."

My mother was compelled to leave her under some pretext as she could not stop her tears when she heard what my sister had said. She, however, returned soon and consoled her in every possible manner by advising her not to think as she did.

About one o'clock in the afternoon, as I was taking a short nap in my room after breakfast, I dreamt that I had fallen asleep beside my sister while fanning her and that on touching her body I felt it as hot as if it was one large block of burning charcoal. I shuddered and awoke, and heard a noise in her room. I at once got up and went there to upbraid the maids and my mother for making so much noise in the patient's room. My mother, however, told me that it was only a short time since the Ghatta made a peculiar sound like "*pat pat pat*" in rapid succession, and that simultaneously the patient trembled all over and became unconscious; that the maids said that as *Mata* had come I should be sent for; and that the patient had just returned to consciousness when I came in. My sister then called me in, asked me to take a seat beside her and fan her, and complained of the noise and tumult made.

As requested by her, I told all to keep quiet and gave them strict orders that, if they wanted me, I should be quietly asked to come in, but on no account should any noise be made in or near the patient's room.

My mother looked anxious and showed as if she wanted to tell me something, but I made her a sign to keep quiet then. All was then quiet and still. I thought to myself that probably a frog had found entrance into the room and had croaked at the time from behind the Ghatta in the corner, which made the weak females believe that the Ghatta had made the sound. I had therefore intended that when the priest should come, I would have the frog brought out and make a fool of all of them.

While I was thus thinking the Ghatta recommenced the "*pat pat*" sound, just as if some one was walking upon pieces of broken earthen vessels, with wooden shoes on. The sound proceeded from the very centre of the Ghatta and not from its bottom. Simultaneously too, my sister trembled from head to foot and became unconscious. My mother and the maids were eager to draw my attention to the phenomenon, but by a wave of the hand I ordered them to keep quiet. The oldest maid-servant, however, spoke out and remarked "Babu, don't you see that the Mata is come, first to the Ghatta and thence to the patient, who is now entirely obsessed by the Mata? She is evidently pleased with your *poojah*. As you are the master of the house, you must not lose a moment in asking her for alms (a figurative mode of speech used by Behar females denoting grant of the patient's life). Do so at once. If you have any doubt, you can question her." My mother also said "do so, don't hesitate."

I then asked at once my sister who was trembling all over, quite senseless—"Are you the Mata or has it pleased her to visit this humble servant's house?" My sister replied by a nod of the head signifying "yes." Then followed the following dialogue between me and the Mata.

Q. Has there been any defect in the *poojah* or has any other thing been done to displease you?

A. (By a nod) No.

Q. Then be pleased to give me alms?

A. (By a nod) No.

Q. Why not? If there be any fault in me, tell me and I will correct it.

A. (By a nod) No.

Q. Hereafter people will think you to be a cruel goddess, if, notwithstanding that there is nothing to displease you, you should refuse me alms. Kindly give me your Bahoo (literally arm,—a peculiar position of the right arm used to signify hope, or that there is no fear).

She extended the left arm. (I was seated on the left side.)

The maid here pointed out that it was the wrong arm and meant nothing.

Q. Why do you deceive me? And why do you not extend the proper arm?

She then extended her right arm, but as soon as it touched my extended hands, instead of raising the palm as she should, waved it so as to signify, "go away, you won't have it."

Q. You still refuse me alms, and why?

She still waved her hand in the same way.

Q. You won't give me alms? You won't grant my prayers?

A. (She shakes her head to say) No, no.

At this stage, suddenly the sounds stopped, my sister returned to consciousness and looked amazed at the sight of our peculiar attitude &c., and showed a desire to know what the matter was and asked me to fan her as usual.

We said we thought she was dreaming and we were watching her anxiously and that nothing else had happened. We gave her this answer in order that her suspicion might not be raised or to hear her if she had anything to say. But she said nothing. The whole scene occupied about four minutes.

About two or three hours after this she died that very afternoon. All this time I was beside her. To the last moment she did not utter a single incoherent word after the above dialogue was finished. I had the Ghatta and the whole room closely searched, but no frog or any thing else to account for the phenomenon was detected. No body has been able to solve the mystery these twenty years. I have, therefore, sent this to you, believing that the phenomenon has some bearing on the occult sciences and that you will probably be able to give some solution.

My maternal uncle told us after my sister's death that on the night in question as he was looking at the patient from outside the window of the room he felt that some one was also doing the same from behind him, thrusting his head through and over his (uncle's) shoulders. He looked behind him but perceived none. Thence he concluded that *Jamadoots* (Pluto's messengers) were visiting the patient; and added that as such an omen means a death in the family, he did not divulge the secret at the time.

THE BRIDEGROOM OF A WAUKEGAN WEDDING WAS A Baptist and the bride a Methodist. They had agreed that immediately after the ceremony they would decide by chance which should embrace the other's religion. The officiating clergyman declined to toss up a coin, partly because he would not countenance such a proceeding, and partly because, being a Methodist, he might be accused of fraud if the bride won. The bride herself finally threw the coin and lost. When she went to join the Baptists, however, they rejected her because she did not believe in close communion. That displeased the husband and he went over with her to the Methodists.—*Banner of Light.*

(Continued from the December number.)

PURE GOLD ARTIFICIALLY MADE.

An account of some Experiments on Mercury, Silver, and Gold, made at Guildford in May 1782, in the Laboratory of James Price, M.D., F.R.S., to which is prefixed an abridgment of Boyle's Account of a Degradation of Gold.

TRANSCRIBED FOR "THE THEOSOPHIST" BY PETER DAVIDSON, ESQ., F.T.S.

EXPERIMENTS ON MERCURY AND SILVER.

EXPERIMENT I.

Made May the 6th 1782, before the Revd. Mr. Anderson, Captain Francis Grose, Mr. Russell, and Ensign D. Grose—the gentlemen mentioned in the introduction as the most proper witnesses of the process, then resident in the town.

Half an ounce of mercury provided by Captain Grose (bought at an apothecary's in the town) was placed in a small Hessian crucible, brought by Mr. Russell, on a flux composed of borax (also brought by him) and a small piece of charcoal taken out of a scuttle (fortuitously) by Mr. D. Grose, and examined by the rest of the company, and a small piece of nitre also taken out without selection, by the Revd. Mr. Anderson, from a quantity in common use, in the laboratory; these being pounded together in a mortar which all the company had previously inspected, were pressed down into the crucible with a small pestle; on this flux the mercury was poured by Mr. Anderson, and upon it half-a-grain carefully weighed out by Mr. Russell of a certain powder, of a deep red colour, furnished by Dr. Price ,was put on it by Mr. Anderson.

The crucible was then placed in a fire of a moderate red heat by Dr. Price, who from his greater facility in managing the fire from long habit, was thought most eligible to conduct the experiment. He repeatedly called the attention of the company to observe the stages of the process, and to remark in every part of it that any voluntary deception on his part was impossible.

In about a quarter of an hour, from the projection of the powder, and the placing of the crucible in the fire, he observed to the company, who on inspection found his observations true, that the mercury, though in a red-hot crucible, showed no signs of evaporation, or even of boiling; the fire was then gradually raised, with attention on the part of the company, and repeated calls for that attention from Dr. Price, that no undue addition might be made to the matter in the crucible; in a strong glowing red, or rather white, heat, a small dip being taken on the point of a clean iron rod, and when cold the *scoriæ* so taken and knocked off, were shown to the company and found replete with small globules of a whitish-coloured metal, which Dr. Price observed to them could not be mercury as being evidently fixed in that strong heat; but as he represented to them an intermediate substance between ♀ and a more perfect metal.

A small quantity of borax (brought by Mr. Russell) was then injected by him and the fire raised, but with the same precautions on the part of Dr. Price to subject everything to the minute inspection of the persons present, and after continuing in a strong red-white heat for about a quarter of an hour, the crucible was carefully taken out and gradually cooled; on breaking it, a globule of yellow metal was found at bottom, and in the *scoriæ* smaller ones; which collected and placed in an accurate balance by Mr. Russell was found to weigh *fully* ten grains. This metal was in the presence of the above-mentioned gentlemen sealed up in a phial impressed with the seal of Mr. Anderson, to be submitted to future examination though every one present was persuaded that the metal was Gold.

The seal being broken the next morning, in the presence of the former company and of Captain Austen, and the metal hydrostatically examined, the weight of the larger globule (the others being too minute for this mode of examination) was found to be in air 9 grains and a quarter, and in distilled water of temperature Fahr. 50° plus, it lost something more than $\frac{3}{8}$ (but not quite an half) of a grain; the difference was not appreciable, as no smaller weight than the eighth of a grain was at hand, but was judged by all the company to be nearly intermediate, *i. e.*, $\frac{7}{16}$:—at half a grain the specific gravity would be rather more than 18 : 1; if only $\frac{3}{8}$ was lost in water the specific gravity would exceed 24 : 1, the intermediate would be 21 $\frac{1}{7}$ nearly; but as the loss seemed rather more than the intermediate, though apparently and decidedly less than half a grain, the specific gravity must have been nearly as 20 : 1, and in this estimate all present acquiesced.

After this hydrostatical examination, the globule was flattened by percussion with a thin plate, and examined by Mr. Russell in the manner of artists for commercial purposes; on finishing his scrutiny he declared it to be as good gold as the grain gold of the *refiners*, and that he would readily purchase such gold as that which he had just examined, at the highest price demanded for the purest gold.

The plate being then divided, one half was before the company sealed up by Mr. Anderson to be submitted to a trial of its purity, which Dr. Price proposed, requesting his friend Dr. Higgins, of Greek Street, to make; the remainder being put into aqua regia of nitric acid and sal-ammonia afforded a solution sufficiently rich, before the company separated, to yield with solution of tin, a richly-coloured crimson precipitate.

Captain Grose was accidentally absent when the precipitate was made, but saw it next day. In about four hours the portion of the metal employed was completely dissolved, and the next morning before Captain and Mr. D. Grose, and Mr. Russell (Mr. Anderson, being prevented from coming), the solution being divided into three portions, the following experiments were made.

To the first portion, diluted with water, was added a quantity of caustic vol: alkali, and the precipitate, which was copious, being duly separated and dried, about a grain of it was placed on a tin plate, was heated and found to explode smartly; this experiment was repeated three times.

To the second portion diluted, was added a portion of the solution of tin, in aqua regia, a beautiful crimson-coloured precipitate was immediately formed in considerable quantity; which, when dried, was mixed with a fusible frit composed of flint-powder, and the fluxes proper for the ruby glass of cassius, in the proportion of 5 grains of the precipitate to ℥ij of the frit, and in a vitryfying heat afforded in about 3 hours a transparent glass, which by heating again, assumed an elegant crimson colour, and the remainder which continued in the fire, also acquired a bright red colour.

The third portion being mixed with vitriolic ether, imparted to it the yellow colour given to this fluid by solutions of gold; and the ether being evaporated in a shallow vessel, a thin purplish pellicle adhered to the side, spotted in several places with yellow.

Dr. Higgins soon after receiving the piece of metal, favoured the author with an answer, in which he notified that the packet came to him under the proper seal, that he was well satisfied of the *purity* of the gold he received, and that he considered the author's experiment as exclusively sufficient to have ascertained the nature and purity of the metal.

EXPERIMENT II.

Made at Dr. Price's, May 8, 1782, before Sir Philip Clarke, Dr. Spence, the Rev. Mr. Anderson, Captain Grose, Mr. Russell, and Ensign R. Grose.

Half an ounce of mercury, procured from one Mr. Cunningham, an apothecary of the town, was placed on a flux, composed of an ounce of powdered charcoal, two drams of borax and one scruple of nitre, and on it, when a little warmed, was projected one grain of a white powder, furnished by Dr. Price.

After the crucible had acquired a red heat, the whole company saw the mercury lying quiet at the bottom, without boiling or smoking in the least, and it continued in this

tranquil state after it had gained a full red heat. It was continued in a fire gradually augmented to a white heat, nearly three quarters of an hour, a smaller crucible, *previously inspected*, being inverted on it, to prevent coals from falling in; and the crucible being then withdrawn and cooled, many globules of white metal were found diffused through the whole mass of *scoriæ*; of these globules were collected to the weight of ten grains, before the company separated, and consigned to the care of Mr. Russell, who took them away with him.

Part of the remaining globules being afterwards collected by pounding the crucible and washing over the powder, the whole melted together amounted to thirteen grains.

Dr. Price remarked on this process, that having taken too great a quantity of charcoal the globules were thereby dispersed over the whole mass, and the powder having been sprinkled against the sides of the crucible had not produced its greatest effects. And that some of the mercury which had escaped its action must have been volatilised by the heat; and this on inspection of the covering crucible was found to be true. The experiment was therefore the next morning repeated in the presence of Mr. Anderson, Captain and Ensign Grose and Mr. Russell.

EXPERIMENT III.

The remaining half ounce of mercury was employed: the charcoal and borax both taken without selection from large quantities in the laboratory were powdered by Ensign Grose, and the mercury charged in the crucible as in the former experiment. Barely half a grain of the white powder, weighed out by Mr. Russell, was projected on the mercury, which by some accidental delay had begun to boil in the crucible; but on the application of the powder, the ebullition ceased, although the crucible and contained mercury was subjected to a *much greater* heat; and it continued without boiling, even when of a red heat. The crucible was gradually heated to a white heat, and when cooled and broken, there was found in the bottom a well-collected bead of fine white metal, weighing four grains.

EXPERIMENT IV.

On the same day, and the same persons being present as at the preceding experiment, the following was made on silver.

Mr. Russell weighed out sixty grains (one dram) of grain silver, which he had purchased of Messrs. Floyer and Co. refiners in Love Lane, Wood Street, Cheapside; this quantity was placed in a small crucible on some of the flux made as above, before the company, by Ensign Grose; and on the silver, when in fusion, was projected a bare *half-grain* of the Red Powder, used in the first experiment. The crucible was then replaced in the fire, and continued there for about a quarter of an hour, a piece of borax, taken at a venture, out of a jar containing a large quantity, was thrown on the metal by Ensign Grose.

Dr. Price soon after, from the appearance of the flux, imagining the crucible to be cracked (by the cold and moisture of the borax), took it out of the fire, and finding that what he suspected had happened, did not replace it; when cool it was broken, and the button of metal was found at the bottom, which, when weighed, appeared not to have lost any of its original weight, so that fortunately only the flux had transuded.

EXPERIMENT V.

That no doubt might arise from the failure of the crucible in the last experiment, a similar one was made in the presence of the same persons, with the addition of J. D. Garthwaite of——Esq, who was also present at the latter part of Experiment IV.

Thirty grains of the above-mentioned grain silver were by Mr. Russell weighed out, and put into a small Hessian crucible, on a flux of charcoal and borax made before the company, with the same precautions as in Experiment I. On the silver when fused, was projected by Mr. Anderson a bare *half-grain* of the Red Powder, and about five minutes after some glass of borax (to avoid the moisture contained in crude borax) was thrown in by one of the company. The crucible after being kept in a red-white heat for about fifteen minutes was taken out, and when cold broke; at bottom of the *scoriæ*, or rather flux, which in this experiment was neatly fused, lay the button of metal which was found *nearly, if not exactly of its original weight.*

It was then tried by Mr. Russell in the artist's manner; as was also the piece of metal obtained in Experiment IV. He found *both* of them to contain Gold; the latter in larger quantity, as might be expected from the relative proportion of the powder and silver in the two experiments.

Dr. Price also examined the metal on the touch-stone (Basaltes) and with nitrous acid; when all the company saw the mark of gold remaining, while a mark from a piece of the very parcel of grain silver from which the portion used in these experiments had been taken, and placed by the side of the mark from the graduated or enriched silver, totally vanished on wetting it with the aqua fortis.

The mark from the enriched silver remained (of a yellow colour) after repeated affusions of weak and strong aqua fortis. So that the company were entirely convinced that gold was now contained in the fused silver.

The chemical reader will probably anticipate Dr. Price's observation:—that of the known metallic substances of a gold colour, sulphurated tin could not without decomposition, have sustained the heat employed in these experiments; and that copper, or regulus of nickel, would have been dissolved by the nitrous acid, equally with the silver. The remark is indeed scarcely necessary, for had it been possible to have secretly introduced into the crucible any of these metals (and none of the company would for a moment tolerate the idea of such an attempt having been made by the operator), the identity of weight observed was sufficient to prove that nothing but the crimson powder had been added.

After the pieces of metal had been then separately examined, they were melted together, and when cool it was remarked that the surface of the culot of metal was elegantly radiated with alternate *striæ* and furrows; an appearance not usual in fused silver. Ten grains were reserved by Dr. Price for his own examination; and the other 80 grains were taken by Mr. Russell, to be assayed in the refiner's manner.

Dr. Price found the proportion of gold to be $\frac{1}{8}$ of the whole mass.

Mr. Russell in the course of a few days caused all the above-mentioned gold and silver, and the mixture of gold and silver, to be assayed in the artist's manner, for the refiners, at the office of Messrs. Pratt and Dean, Assay-Masters, near Cheapside.

They assayed each portion separately, and reported the gold and silver to be of the most complete purity; and the enriched silver to contain gold in the proportion of one eighth of the joint weight, and this report he also repeated before the spectators of Experiment VII. on May 25.

It was remarkable that both the refiner and assay-master *at first* affirmed the impossibility of success in the process; and, prejudiced by received opinions, questioned the purity of the metals, though they *looked* much like ordinary gold. The assay instantly dissipated their doubts; and they owned, with astonishment, that the metals were entirely pure, and certified their purity in their official report.

EXPERIMENT VI.

Made, May 15, 1782, before Sir Philip Norton Clarke the Revd. B. Anderson, Captain Grose, Dr. Spence, Ensign Grose, and Mr. Hallamby, and several times repeated before Mr. Anderson, Dr. Spence and Ensign Grose.

Two ounces of mercury were by one of the company taken out of a cistern in the laboratory containing about

two hundredweights of quicksilver (for experiments on the gases) and in a small wedgewood iron mortar rubbed with a drop or two of vitriolic ether; on this mercury, which was very bright and remarkably fluid, barely a grain of the white powder was put, and afterwards rubbed up with it for about 3 minutes.

On pouring the ☿ out of the mortar, it was observed to have become blackish and to pour sluggishly; after standing 10 minutes, on being poured out of the vessel in which it had stood, it was found considerably less fluid than before; and in a quarter of an hour's time so increased in spissitude as hardly to pour at all, but seemed full of lumps. Being now strained through a cloth, a substance like an amalgam, of a pretty solid consistency remained behind; the unfixed mercury being expelled from this mass, by placing it on charcoal and directing the flames of a small lamp on it with a blowpipe, a bead of fine white metal remained fixed in a strong red heat; which by every subsequent trial appeared to be silver; the weight of the bead thus collected, weighed and examined before the company separated, was 18 grains; but much remained in the strained mercury. This was afterwards separated and weighed 11 grains; the whole obtained was therefore 29 grains, or an increase in proportion to the powder as 28 : 1.

Five drams of mercury taken out in the same manner as the above two ounces, were rubbed up with vitriolic ether, and afterwards with barely a quarter of a grain of the red powder; a mass like an amalgam being obtained by straining it after it had stood about a quarter of an hour, and the unfixed and untinged mercury driven off before the blowpipe, as in the former experiment, a bead of yellow metal remained, weighing 4 grains; and after straining some time longer, 2¼ grains were obtained, both of which resisted aqua fortis on the touch-stone, and a smaller quantity being dissolved in aqua regia, a purple precipitate was produced from the solution by the solution of tin and a brownish one by solution Ferri Vitriolati Bergm (Green Vitriol or Copperas); in this experiment, therefore, the increase of gold was to the powder employed, as 24 : 1, exclusive of the weight of the powder.

The former part of this experiment was repeated on Saturday the 18th day of May, before the Rev. Mr. Manning, the Rev. Mr. Fulham, the Rev. Mr. Anderson, the Rev. Mr. Robinson, and Dr. Spence. Two ounces of mercury treated as before mentioned, (after exhibiting phenomena similar to those above related) afforded a mass, one half of which only (to avoid the noxious mercurial fumes of the whole) after having the mercury expelled from it by a white heat before the blowpipe, yielded upwards of 12 grains of a white metal, that in every trial to which it was submitted, appeared to be silver.

The product, therefore, including the silver contained in the strained mercury would have been nearly as 28 : 1; as in the former experiment.

A small portion (about ʒij) of the above mercury being put into another vessel, and about the sixth of a grain of the red powder put on it, the mercury after being ground up with it, and standing some time, was strained as the former, and the small mass so obtained, placed before the blowpipe. It yielded something more than a grain of metal, which examined by nitric acid on the touch-stone, evidently contained gold, as was apparent to the company before their leaving the laboratory. It was intended to have been submitted to other trials, but from its minuteness and form, was accidentally lost.

(To be continued.)

HE IS A MAN WHO THROUGH HIS EARNESTNESS IN SEEKing knowledge forgets his food, and, in his joy for having found it, loses all sense of his toil, and, thus occupied, is unconscious that he has almost reached old age. Coarse rice for food, water to drink, the bended arm for a pillow —happiness may be enjoyed even with these; but, without virtue, both riches and honour seem to me like the passing cloud.—*Confucius.*

HINDU CHRONOLOGY.

BY THE HON'BLE RAO BAHADUR GOPALRAO HARI DESHMUKH,
Vice- President of the Theosophical Society.

The mode of calculating time among the Hindus is very interesting. The time is called "Kal" or "Mahakal." It has neither beginning nor end, but for the purposes of astronomy and history the time is divided as follows :—

15	निमिष	=	1	काष्ठा
30	काष्ठा	=	1	कला
30	कला	=	1	मुहूर्त
1	मुहूर्त	=	2	घटि
60	घटि	=	1	अहोरात्र
15	दिवस	=	1	पक्ष
2	पक्ष	=	1	मास
2	मास	=	1	ऋतु
3	ऋतु	=	1	अयन
2	अयनें	=	1	वर्ष
60	वर्षें	=	1	संवत्सरचक्र
72000	संवत्सरचक्र	=	1	कलियुग
6	शककर्तार :	=	1	Do.
432000	वर्षें	=	1	Do.
864000	वर्षें	=	1	द्वापारयुग
1296000	वर्षें	=	1	त्रेतायुग
1728000	वर्षें	=	1	कृतयुग
4	युग	=	1	महायुग
10	अवतार	=	1	महायुग
360	वर्षें	=	1	दिव्ययुग
71	महायुग	=	1	मन्वंतर
14	इंद्र	=	1	मन्वंतर
14	मन्वंतर	=	1	कल्प or ब्रह्मदेवाचा दिवस १
1000	महायुग	=	1	Do.
36000	कल्प	=	1	ब्रह्मदेवाचें आयुष्य
1000	ब्रह्मे	=	1	घटि of विष्णु
1000	विष्णु	=	1	शिव निमिष
1000	शिव	=	1	निमिष of महामाया

There are several ways of calculating time according to the revolution of the Sun, Moon, Jupiter, Pitre and Dev.

360	मानवीवर्ष	=	1	दिव्यवर्ष
1200	दिव्यवर्ष	=	1	कलियुग
2400	Do	=	1	द्वापार
3600	Do.	=	1	त्रेता
4800	Do.	=	1	कृत

In each Yug there is Sandhi and Sandhyansh

100	दिव्यवर्ष	=	संधि of कलि
200	Do.	=	संधि of द्वापार
300	Do.	=	do. of त्रेता
400	Do.	=	do. of कृत
100	Do.	=	संध्यांश of कलि
200	Do.	=	do. of द्वापार
300	Do.	=	do. of त्रेता
400	Do.	=	do. of कृत

In the Kali Yug first 100 years are संधि and the last 100 years are संध्यांश and 1000 is मुख्य युग. Many jurists hold that certain customs which are prohibited during the Kali Yug may remain in force during the Sandhi which is not the proper Kali Yug. 100 divine years are equal to 36000 human years. Each Yug is divided into 4 quarters चरण. The current year is 4981 from the beginning of Kali.

14 Manus are named as follows :—

१ स्वायंभु २ स्वारोचिष ३ औतम ४ तामस
५ रैवत ६ चाक्षुष ७ वैवस्वत ८ सूर्यसावर्णि
९ प्रौच्य १० ब्रह्मसावर्णि ११ धर्मसावर्णी
१२ रौद्रासावर्णी १३ दक्षसावर्णि १४ भौत्य

Properly speaking, there ought to be 36000 कल्प in the life of Brahma. Each Puran pretends to give the history

of a particular Kalpa. The following are the names of some of the Kalpas:—

१	वामदेव	२	श्वेतवाराह
३	नीललोहित	४	रथंतर
५	रौरव	६	देवकल्प
७	बृहत्कृष्ण	८	कंदर्प
९	रुद्र	१०	इशान
११	तम	१२	सारस्वत
१३	उदान	१४	गारुड
१५	कौर्म	१६	नारसिंह
१७	समान	१८	आग्नेय
१९	सोम	२०	मानव
२१	तत्पुरुष	२२	वैकुंठ
२३	लक्ष्मी	२४	सावित्रि
२५	घोर	२६	वाराह
२७	वैराज	२८	गौरी
२९	महेश्वर	३०	पितृ

Each कल्प contains 14 मनु; each मनु contains 71 महायुग; when 1000 महायुग are divided by 14 it will give 71 महायुग for one मनु. The total will be 994. The remaining 6 महायुग are considered as inter-regnums which elapse between one Manu dying and another commencing.

Mahakal or time deified is represented as an idol wearing a string of heads, which means generations which pass in time. This idol is represented as sitting in a burial or burning ground and its occupation is destruction of the world. God Mahakal or Shiv is nothing more than deification of time.

ANECDOTE OF SECOND SIGHT.

(EXTRACTS FROM THE DIARY OF THE LATE CAPTAIN STUART BEATSON, 1ST BENGAL LIGHT CAVALRY.)

Though stories of second sight are recorded by the hundred, I think the following may prove interesting, as I have never yet seen quite a parallel case. Two officers, named Gall and Barrow of the 5th Madras Cavalry, were employed on political duty in Oudh in the year 1856, and, at the time of the event here recorded, were resident in Lucknow. Both were married, the latter to a Scotchwoman possessed of the faculty of second sight.

They were both engaged for a day's Florican shooting at a place, some thirty miles distant from cantonments, and were to travel together by palanquin Dâk, Gall picking up Barrow on his way out; on the former's arrival he found Mrs. Barrow, weeping, wringing her hands, and hysterically forbidding her husband's departure, in consequence of a dream in which she had seen him murdered: Gall's wife having had no disturbing dreams, his guns being with him and his dak laid, he determined on going on alone and started without further delay.

About midnight he was awakened by the bearers calling out—Hai, Hai, phattar kaun phenkta hai, ('Hullo, who is throwing stones),—and suddenly his palkee was dropped by the frightened bearers who fled into the jungle; Gall, thrown out by the shock, saw by the light of one or two torches that a number of armed natives were surrounding him, upon which he rolled noiselessly, round and round off the road and succeeded in shrinking into a nullah close by;—lying there he saw spears arisen into his palkee, cuts made at it with tulwars and blows with "latees," and

> "Thanked with brief thanksgiving,
> Whatever Gods may be;"

that he himself was not in it.

After discovering his escape the robbers made free with all his property and decamped into outer darkness leaving him entirely alone; however, before long, one of his bearers returned to the scene and with the man's aid he managed to make his way to a village some four or five miles off where he was well looked after by a most hospitable "Cotwal" who gave him a horse to ride the twenty miles back to Cantonments, on—with this aid he got safely home, very thankful for his narrow escape.

A year afterwards all the inhabitants, the Cotwal included, of this very village, were apprehended, and a large number tried and sentenced to transportation, for participation in a murder. During the course of the trial it came out that the attack on Gall had been headed by the Cotwal, (his civil friend). Scouts had given information of the Dâk laid; cash and a fight for it had been expected, and the nullah where Gall had hidden, was to have been the last "resting-place" of any who had gone down in the scrimmage.

One more anecdote from the same diary and I have done.—About the year 1850 the Veterinary Surgeon of the 14th Dragoons blew his brains out with a pistol; the charge was simply powder, but was so large that his head was blown clean away from his shoulders, the lock of the pistol also being blown off. Three days after, one of the syces on the, as yet unsold, horses of the deceased, came running over to Featherstonehaugh, an officer of the same regiment, in a state of alarm, bordering on madness, and swore that their master walked about every evening in the stables, with his head off and appeared to be looking at his horses; all the other natives about the stables fully corroborated this statement.

Nothing would induce them to remain in the compound, so the horses were removed to another stable, after which no mention is made of their being again troubled or visited by *headless spectres.*

HOW SPIRITUALISM IS EXPOSED.

BY N. D. K..... F.T.S.

"Spiritualists are rejoicing on the addition of another eminent man of Science to their ranks; Professor Zöllner of Leipzig has done for the notorious medium Slade what Mr. Crookes did for Home, and has published the result of his investigations in a volume entitled *Transcendental Physics.* It would scarcely be worth while to enter upon a serious regulation of these pernicious doctrines were it not for the effect produced upon the public when they find that *men in whose power—of critical observation they have every reason to confide are so completely led astray by them.* * * * *

"We may assume that the resources of the conjuring art are inadequate to produce all the phenomena *claimed* for Spiritualism, and we will also allow that the testimony of such men as Mr. Crookes or Professor Zöllner is *unimpeachable*; but we are far from accepting their conclusion that therefore the phenomena did take place as described, or were not due to trickery. The great principle of conjuring—and we may venture to say of mediumship—consists *not in doing an inexplicable thing but in procuring good evidence of its having been done;* and it is a fact of common experience in the profession that *persons accustomed to close scientific observations are the easiest to deceive.*

"That Professor Zöllner and his friends acted in perfect good faith, believed what they said, and took *every precaution they could think of,* we are prepared to admit; but it is plain to the merest tyro in conjuring that they did not take the simplest precautions which a conjurer would stand on his guard against. The cause of common sense however finds great champions as well. On Friday the 3rd instant, Mr. Stuart Cumberland, a well-known opponent of Spiritualism, gave before a critical audience at Charing Cross Hotel a reproduction of most of the usually so-called manifestations of Spiritualism following up each with an explanation of the method employed. Mr. S. Cumberland's methods are in fact those of the mediums themselves and can be given in any private room. Amongst the feats exhibited were clairvoyant reading of cards enclosed on sealed envelopes, and the mysterious reproduction on the exhibitor's arm of writing which one of the company present had written just before and thrown into a hat; a dark seance with its accompanying mysteries of raps, luminous hands and floating musical instruments was given and certain well-known spirits "materialized" and came in person before the audience.* * * * * A spiritualist present entertained the company with a description of wonderful feats performed in his own house such as the playing on his own piano by unseen hands, while locked, during a *seance* and challenged the exhibitor to do the like.* * * Now although the exposure at Charing Cross Hotel did not include these somewhat more ostentatious feats of piano-forte playing levitation and so on, *the methods by which these tricks are performed are so well though not generally known* that we hope Mr. Cumberland will be induced on some future occasion to exhibit them.* * * * It cannot be too often repeated that

the question is one of *evidence alone*, and the more often it is demonstrated that the alleged miracles of spiritualism can be produced by natural means and that evidence of them hitherto considered to be conclusive may contain a flaw or a fallacy, the more likely are the uninitiated to be protected from rash deductions entailing lamentable results for the cause of truth, science and religion."

Thus writes a self-satisfied critic* evidently an initiate in the conjurer's art. Pointing out several supposed 'flaws and fallacies' which to a man of his strong commonsense are so many glaring defects which at once prove the trickery of the whole, he dismisses the subject as unworthy of 'serious refutation.' According to this theory, scientific observers cannot in this case be trusted, for they are the most gullible of mortals. 'Tyros in conjuring' would do much better; and commonsense—in which scientists are deficient—allied with conjuring must henceforth supply the detectives for exposing that pernicious cheating which goes by the name of spiritualism. A few more Stuart Cumberlands are the only persons wanted to bring those poor misguided beings, the spiritualists, to their senses and save them from perdition.

Let us illustrate the critic's method. A and B are both ill; a physician who is sent for, comes in, and merely observes the outward symptoms of A, but refuses to examine him, while going up to B remarks exactly the same apparent symptoms in him, makes a careful diagnosis, and finding out a certain cause for the disease, insists—in spite of the protest of A's friends—upon ascribing the cause to A's malady, and treating him accordingly. What would be said of such a physician and his treatment? And yet the critic would have us adopt a similar method. He cares not to probe the medium with his superior knowledge of the conjuring art, but would set up a conjurer to copy a few phenomena by the aid of sundry helps and on the strength of that performance insist upon making people accept his conclusion that every one of these manifestations is due to jugglery.

As Mr. Stuart Cumberland† has been taking us into confidence and has been explaining the whole trick, let us put him on the same plane as the genuine medium. Searching his person, divesting him of the various little articles he needs must want, and separating him from his assistants, friends or co-adjutors, we shall place him in a room of our own choosing, when let him read our sealed letters, make musical instruments float, show luminous hands and "materialized spirits" and *explain the tricks* by which he can accomplish such and the like feats, and there will be good ground for asserting that similar phenomena obtained through mediums are most probably due to trickery. But Mr. S. Cumberland, deprived of his material helps, could do nothing of the kind while several mediums ignorant of the simplest tricks of jugglery have been proved by some of the most sceptical and clear-headed of men to give rise again and again to various most astounding phenomena under such and more stringent test conditions.

And now a glance back at the episode in connection "with the notorious medium Slade" will not be out of place. "Henry Slade who had been *before the public of America for fifteen years as a medium* on his way to fulfil an engagement with a scientific committee of the University of St. Petersburg stopped for a time in London and was giving daylight *seances* with complete success to a great number of eminent literary and scientific men when Professor Lankester was induced by his friend Sergeant Cox to go and see for himself. This determined materialist who had previously been shocked at the conduct of certain members of the British Association at allowing a paper on some ordinary facts of mesmerism and spiritualism to be read before a meeting of the Society at Glasgow, and had consequently nursed wrath all the while went with his friend Dr. Donkin"* and had *one hasty sitting*. The medium at first held a clean slate, with a crumb of slate-pencil on its surface against the under side of a table and after a while there was found to be a name poorly written on the slate. This was wiped off and the slate again held, when a delay having ensued Professor Lankester was asked by Dr. Slade to catch hold of the slate with him, but instead of so doing he snatched away the slate on which he found written some two or three words. Armed with this *scientific observation* he had the medium tried by a magistrate before whom the only evidence held relevant was that of the Professor and his friend who deposed that they observed certain movements of Slade's arm which they *imagined* to be caused by his writing on the slate as it rested on his knees, under the table. Maskelyne, the conjurer, advertized himself on the occasion by giving a performance on behalf of his friend the Professor, to help the magistrate to see through the tricks of mediums; while on the other side Messrs. Massey, Alfred Wallace, Joad, Joy, and Dr. Wyld, gave evidence that they had seen the phenomena of slate-writing occur with the medium under test conditions when fraud was quite out of question. To the magistrate, however, *the conjectures of a Professor* were quite convincing, and he sentenced Dr. Slade to three months' rigorous imprisonment on 31st October 1876, finding him guilty under the Vagrants' Act, as no other charge would apply. On appeal, however, he was acquitted and at once went over to the Continent. From Brussels he offered to return to London with one witness and meet Professor Lankester and a witness of his at his (Lankester's) own house, and, using the Professor's own slates, table and chairs, give him a daylight *seance* on condition however that he should pledge his word of honour to faithfully report to the public everything that might occur whether favourable or unfavourable, and have the two witnesses certify to the accuracy of the statement, and secondly that, if he chose to indulge in any further legal proceedings against him, he should not take any steps for 48 hours after the *seance*. This most reasonable offer was not accepted, but Dr. Slade succeeded nevertheless in giving a series of satisfactory phenomenal *seances* before scientific men in several European capitals and finally reached St. Petersburg, where, fulfilling his engagement, he returned to America after an absence of more than two years. The following will give the reader some idea as to the phenomena that occur under Dr. Slade's mediumship. Mr. H. Wedgewood says:—"I took two slates, breathed on them, rubbed them with my pocket-handkerchief, and, putting the rubbed faces together, tied them fast with a piece of cord, with a fragment of slate-pencil between them. The slates were placed flat on a table and without removing my eyes from them for a moment I placed both my hands upon them and Slade one of his. Presently we *heard the writing begin* and when it ceased, I took the slates into another room leaving Slade entranced behind and untying found that on one face was written in very good hand the 27th Verse of the 1st Chapter of Genesis in Greek from the Septuagint and on the other a message in English. As the slates belonged to Slade it might be suggested that they were prepared beforehand with invisible writing but I answer that the writing as it stands can be wiped with the merest touch and could not have escaped obliteration in its invisible state when the slates were well rubbed by me."

Spirit-writing or 'Psychography' as it is called is not unknown in India. The author of 'Art-magic' describes the case of Sanoma, a child of seven years of age, the daughter of a Malabar Brahmin. On a tripod supplied with a pen and a sheet of paper she would rest her

* *Saturday Review*, of September 11.

† The *Spiritualist*, of October 8, thus speaks of this juggling show of Mr. Cumberland:—

"The attendance was miserably thin on both occasions, although several were present with free orders. On Monday the proceedings evoked occasional hisses, also some disparaging criticisms from non-Spiritualists, but on Tuesday the performance passed off better. It began with some simple conjuring tricks, the method of which was easily seen through, but towards the close one or two of a little cleverer nature were exhibited. At rare intervals some of the imitations bore a feeble resemblance to the real thing, but if Mr Cumberland exhibited the best which conjuring can do, conjuring performances have a tendency to strongly confirm confidence in the genuineness of manifestations through real mediumship."

* "The Slade case"—an interesting pamphlet by Mr. Stainton Moses—is well worth reading.

hands and head and by degrees fall into a trance, when in about half an hour the sheet would be covered with Sanskrit verse—written in a beautiful hand containing some of the most sublime philosophical thoughts. Perhaps some Malabar friends will be able to send us further accounts of Sanoma and her father who is said to have been well versed in occultism. Dr. Slade is not the only medium through whom the phenomena of Psychography have been observed, for several others have shown the like, and the investigations that Professor Zöllner has so carefully made after so much notoriety gained by the medium, would, if the account thereof were read without bias of any sort, forcibly show that there is a mysterious agency at work in such cases, and that trickery is out of question.

Like Henry Slade, a lady clairvoyante was accused, and tried by a French Court, when the celebrated Jules Favre defended her and Baron Du Potet, the prince of living magnetizers, was ready to prove her powers, but the judges were afraid to see her rendered clairvoyante and ultimately acquitted her.

The superior detective power of the conjurer of which the critic seems to be enamoured appears in relief in the following case. A celebrated prestidigitateur (Houdin) gave some clever performances in Algeria and passed among the natives for a real magician. He found, however, among the barbarians certain men at whom he could shoot leaden bullets from a revolver when the bullets would just stop short of the mark and fall down harmless. He was satisfied that it was no trickery, but, when he himself, according to the high reputation that he had acquired, was asked to show the same feat, he was obliged to have recourse to a trick. Pretending to examine the bullets, he substituted counterfeit ones of blackened wax and submitted to the test. This is not an isolated instance, for other European travellers have testified to like occurrences having come under their observation in the interior of Africa. The most renowned of conjurers in the above case had helplessly to admit that while he simply excelled in sleight of hand, the illiterate barbarian could show the astonishing power of a charm or spell whatever it might be. Often have well-known conjurers laughed at the credulity of scientists and others in believing that the real and higher phenomena of spiritualism and mesmerism could be counterfeited by prestidigitation, a knowledge of which is certainly useful in detecting the large amount of imposture that goes by the name of spiritualism, but which has been powerless to find out the supposed trick of the genuine medium.

It is not meant, here, to discuss the truth or falsity of psychic phenomena, for that is a different question. The means adopted however by the majority to arrive at a correct estimate of these manifestations have not always been such as to insure a thorough investigation. Numbers of those who have tried to throw opprobrium on the subject have been speaking about it second-hand, leaving the most direct and satisfactory course. If the experience of several men of various ranks in life, whose judgment we otherwise respect has been to the effect that these phenomena are genuine, those others who love to know and teach the truth, ought, for the benefit of mankind, to take the trouble to test the mediums over again, taking care to solve all possible doubts. Any tricks, imposture, deficiencies, so brought to light, would be a home-blow to the cause of spiritualism. To phenomena of so unusual a nature it were unwise to accord easy credence; one could scarcely be too cautious about the matter, and yet to pour forth ridicule, suggesting imaginary doubts, and have recourse to dastardly ways of suppressing facts that do not accord with one's preconceived opinions is simply the perversion of truth for selfish purposes. No testimony, however high, seems in this case to carry conviction except to those who actually examine like phenomena for themselves and a strong concensus of unimpeachable evidence from various quarters is needed to do away with the prejudices against it and allow it a fair hearing among thoughtful men. Spiritualists have courted rather than shunned honest inquiry. Every 'flaw or fallacy' properly pointed out, every reasonable doubt expressed, and every trick or deception for counterfeiting phenomena fully explained, is a safeguard against imposture, and therefore useful for us to know, but to speak with that supercilious air with which the reviewer above quoted begins his critique is only to retard the progress of Truth about which he grows so eloquent at the end. Those who are eager to expose Spiritualism ought first to study its history, leave aside their dogmatism, moderate their temper, and impartially inquire for some length of time before they come forward to surprise the public by pointing to their own superior intellectuality as a proof of the falsity of the spiritual goblin.

(Continued from the December number.)

THE VEDANTA PHILOSOPHY.

EXPOUNDED BY THE SOCIETY OF BENARES PUNDITS, AND TRANSLATED FOR THE THEOSOPHIST, BY PUNDIT SURYA NARAYAN, SECY.

It has been satisfactorily shown in the Vedanta that only an impression of the Great and Glorious fountain-head of light has sufficiently pervaded the whole Universe. But we are taken aback at the excessive hankering of men after temporal happiness which, when compared with the highest happiness (परमानन्द), is thrown in the background only. It is worth dwelling upon that there is no body in this world who loves one in whom he has no interest. The wife loves the husband for her sake; the husband loves the wife for his; and so do the father and the son for each other's sake. Thus we see it is an impulse of nature that directs every body not to undertake disinterested works. But man's ownself, or in other words his soul (आत्मा), which is said to constitute affection not devoted to any one else (निरुपाधिक प्रेम), is termed the real form or nature of the highest happiness (परमानन्द). Let the readers picture to themselves that there is no real happiness in any of the worldly indulgences (विषयानन्द), for the hood does not constitute the monk. It is not from the worldly indulgences as it strikes us at the first sight that we derive our pleasures, but from the reflection of our own self or *Atma* which, being irregularly reflected and hence not well developed on the retina of our heart, makes us think in a wrong way. It is explained thus:—If a hungry man were to get as much food as is sufficient to satisfy his hunger, he would certainly be not inclined to eat any more. Even a single additional mouthful would seem disgusting and taste bitter. In the same manner one who prefers a galaxy of beauty is sure to experience the first sting of displeasure after he has enjoyed their company. To a father the first meeting of his son on his way back to home after a long and dangerous journey through distant countries would certainly give birth to an inexpressible fatherly affection, which would vanish by degrees after years of daily visitations.

Imagine to yourselves here again and see if our argument is not well fished for, that a woman who is the cause of her husband's pleasure is not on the same footing with the second wife of the same man; while she is neither the cause of pleasure nor displeasure to one who has done away with the worldly desires. It is the misconception of men to think there is pleasure in sexual indulgence. The reason why man should think so is that his heart when subject to such desires feels wavering fits until he has them gratified. During the time his heart gives way to the wavering fits above referred to, the image of his *Atma* is regularly reflected.

And until the fumes of his passion subside and the image of his *Atma* is reflected with full vigour in his heart, he is never brought home, but attributes his pleasure to the indulgence only. As for example, when a vessel full of water is put in sunshine where wind is blowing strong the image of the sun is not reflected in it, but a change of position (where there is no wind) makes the image

seem as bright as the sun from whom the incident rays are directed. Then to doubt that that was the only position for the reflection of the sun's image, is a mistake. It was the wind that caused agitation and produced irregular reflection of the image in the water. Similarly, owing to our heart suffering from heavings caused by our ignorance, we are impressed with the wrong notion that our pleasure was due to that indulgence. But we feel pleasure only when the image of our *Atma* is well reflected in the mirror of our heart.

Hence we conclude that those who engage themselves in fruitless pursuits instead of investigating the true nature of Him whose reflected beam is winnowing fragrance of happiness in the created world, are like animals of lower orders, devoid of tails. Suffice it to say that they are inferior even to the lower animals, for, when the lower animals die, their constituents are differently used by the living beings, but alas! man's body is of no use at all. It is wisdom alone (ज्ञान) that exalts man, without which he is more degraded even than the animals of the lowest order.

A STRANGE VISITOR.

A Chicago Minister has a chat with a dead friend in his study—curious circumstantial evidence corroborative of the reality of the vision—a curious and startling experience.

Whether the spirits of the dead have ever returned to earth and made themselves known, spiritually or physically; there are those who are as willing to testify that they have seen the rehabilitated forms of departed friends as to the every-day facts of their normal existence. At the same time there seem to be very few people who will believe reports of this kind, mainly because they cannot be authenticated. Irreligious people explain away such alleged experiences by noting that they belong to the excessively religious whose minds have become warped by dwelling on the supernatural and any alleged recognition of the form of a departed friend is nothing more nor less than a freak of the imagination. Scientists simply laugh at such things as impossible and decline to argue the question. If other instances of the alleged

MANIFESTATION OF SPIRITS

in bodily form have been reported from great distances, the *Times* is able to present the facts of a gentleman's experience in this city which can be readily verified by the scientifically doubtful, if there is any such disposition.

The gentleman referred to is the Rev. Mark H. Forscutt. There is no reason to doubt that Mr. Forscutt told the reporter, who saw him yesterday, the unqualified truth; and what he said was indirectly substantiated by circumstances which he did not direct and over which he had no control. Mr. Forscutt is a man of intelligence, is clear-headed, and is as certain that he was not deceived by any fantasy of the brain as any man is that he knows his best friend when he meets him in bodily form.

The *Times* recently contained an account of the death from sewer-gas poisoning of Frank Culver, at No. 696 West Jackson Street, and also stated that his babe was sick from the same cause, and was not expected to recover. Mr. Culver died on Tuesday, July 27.

THE CHILD DIED

a week from the following Friday, or on Aug. 6. The Rev. Mr. Forscutt was called to conduct the funeral services of the father, and afterwards of the child. It was at the funeral of the latter that he made the statement that Frank, as Mr. Culver was familiarly called by him, had reappeared to him since his death and said that he wanted his child to come to him. Mr. Forscutt spoke of the interview between himself and Mr. Culver as real; and to get the details of the conference between them, the visit to him was made yesterday by the representative of the *Times*.

Mr. Forscutt was found in his study at No. 619 West Lake Street. He had the appearance of a man who is guided by plain commonsense and answered the question put to him in as matter-of-fact a way as could be desired. He said that he was sitting in his study just one week after the death of Mr. Culver, quietly reading. His thoughts were on a subject entirely foreign to anything pertaining to Mr. Culver, when he was suddenly impelled to look up.

MR. CULVER STOOD BEFORE HIM

not more than six feet distant, and as natural as he had seen him dozens of times in the study. It did not occur to him that Mr. Culver was dead, and that his body had been buried. As soon as he looked up, Mr. Culver said in his familiar tones: "I want Pearl. I want her to come with me." Mr. Forscutt says that he asked: "Do you think it would be better for her to go than to stay here? Have you any knowledge of future evils which might befall her on earth?" "No, I have not," Mr. Culver replied, "but I want her with me. I went to her to-day and called her, and she lifted up her hands and cried for 'papa.' I know she wants to come."

Mr. Forscutt says he replied to the effect that it was a question which should predominate fatherly or motherly affection, but he would advise that the matter be submitted to the Lord, and say, "Thy Will be done." He would go to the mother and encourage her to submit to the affliction if it should seem best for Pearl to die.

In a moment the apparition was gone, and it was not for some minutes afterwards that Mr. Forscutt was able to realize that Frank was dead and that it was his disembodied spirit with which he had been talking.

Pearl, Mr. Culver's little girl, had been sick a few days previous to this, but it was not yet believed by any one that

SHE MUST DIE.

The attending physician had said nothing to indicate that she would not recover. As Mr. Forscutt realized what had taken place in the interview between himself and the father, he became convinced that the child's death was assured. He put on his hat and coat and went immediately to the house of Mrs. Culver to prepare her for the worst. He called her aside, and said that he feared Pearl must go. Immediately the mother said: "I am afraid so, too, for Pearl threw up her hands this morning as she lay in bed, opened her eyes, and called 'Papa, papa, papa.' I believe she saw him, as she seemed unusually pleased."

Mr. Forscutt then told her that Frank had paid him a visit, and said that he had called Pearl, and that she replied to him precisely as she described.

The reporter called at the house of Mrs. Culver, and learned that the circumstances were as Mr. Forscutt had repeated them. Further more it was learned that the child had not called for its papa before or after the time mentioned, except when she saw his face in the coffin before the burial. It was also learned that the child and father were unusually fond of one another. Pearl was only fourteen months old, but was

UNUSUALLY PRECOCIOUS

and the father had often spoken of the pride he should take in giving her superior training. This seems, in the mind of Mr. Forscutt, to account for his solicitude after his death.

During the day of the occurrence narrated, the child seemed much better, apparently happy over the recognition of her father. On that night and the succeeding days she began to grow worse, and died on Friday.

Mr. Forscutt is the pastor of a congregation which worships under the appellation of Latter Day Saints in the Crystal block, at No. 619 West Lake Street. He believes in accordance with his denomination that spirits are permitted by God to assume mortal shape and reveal themselves to their friends, but says that this is the first experience of his in receiving one who has departed this life. Mr. Culver had come to be quite intimate with him before his death, and on that ground he accounts for his appearing before him. Mr. Forscutt maintains that he never had a more real experience in his life, and laughs at the idea that it could have been imaginary.—*The Chicago Times.*

A YEAR OF THEOSOPHY.

The Dial of Time marks off another of the world's Hours....And, as the Old Year passes into Eternity, like a rain-drop falling into the ocean, its vacant place on the calendar is occupied by a successor which—if one may credit the ancient prophetic warnings of Mother Shipton and other seers—is to bring woe and disaster to some portions of the world. Let it go, with its joys and triumphs, its badness and bitterness, if it but leave behind for our instruction the memory of our experience and the lesson of our mistakes. Wise is he who lets "the dead Past bury its dead," and turns with courage to meet the fresher duties of the New Year; only the weak and foolish bemoan the irrevocable. It will be well to take a brief retrospect of those incidents of the year 1880 (A. D.) which possess an interest for members of the Theosophical Society. The more so since, in consequence of the absence from Bombay of the President and Corresponding Secretary, the anniversary day of the Society was not publicly celebrated.

It will not be necessary to enter minutely into those details, of administration which, however important in themselves as links, weak or strong, in the general chain of progress, and however they may have taxed the patience, nerve, or other resources of the chief officers, do not at all interest the public. It is not so much explanation as *results* that are demanded and these, in our case, abound. Even our worst enemy would be forced to admit, were he to look closely into our transactions, that the Society is immeasurably stronger, morally, numerically, and as regards a capacity for future usefulness, than it was a year ago. Its name has become most widely known; its fellowship has been enriched by the accession of some very distinguished men; it has planted new branch societies in India, Ceylon, and elsewhere; applications are now pending for the organisation of still other branches, in New South Wales, Sydney, California, India and Australia; its magazine has successfully entered the second volume; its local issues with the Government of India have been finally and creditably settled; a mischievous attempt by a handful of malcontents at Bombay to disrupt it has miserably failed.* It has made official alliances with the Sanskrit Samaj of Benares, that is to say, with the most distinguished body of orthodox Sanskrit pandits in the world, with the other Sabha of which Pandit Rama Misra Shastri is Manager, and with the Hindu Sabha, of Cochin State; while, at the same time, strengthening its fraternal relations with the Arya Samajas of the Punjab and North-Western Provinces. Besides all this, we can point with joy and pride to the results of the late mission to Ceylon where, within the space of fifty-seven days, seven branch societies of Buddhist laymen, one Ecclesiastical Council of Buddhist priests, and one scientific society were organized, and some hundreds of new fellows were added to our list.

All this work could not be accomplished without great labour, mental anxiety, and physical discomfort. If to this be added the burden of a correspondence with many different countries, and the time required for making two journeys to Northern India and one to Ceylon, our friends at a distance will see that whatever other blame may properly attach to the Founders, who have never claimed infallibility of any sort, that of laziness assuredly is not to be cast in their teeth. Nor, when they learn that the work done since leaving America, the travelling expenses and the fitting and maintenance of the Headquarters establishment has cost some twenty thousand rupees, while the cash receipts of the Treasurer (exclusive of those from Ceylon, Rs. 2,440, which sum is set aside as a special fund to be used in the interest of Buddhism) have been only *one thousand two hundred and forty rupees*, all told, including one donation of two hundred from the universally respected Maharance Surnomoyee, and another of twenty rupees, from a well-wisher in Bengal,—will those who direct the Society's affairs be regarded by them as making money out of their offices? And these figures, which may most readily be verified, are our only answer to the calumnies which have been maliciously circulated by some who did not, and others who *did*, know the truth.

The trip to Ceylon occupied seventy-seven days in all, the second one to Northern India one hundred and twenty-five days. Thus, the Founders have been absent from Bombay on duty twenty-nine weeks out of the fifty-two; their travels extending through twenty-five degrees of latitude, from Lahore at the extreme north of India, to Matara, the southernmost point of ancient Lanka. Each of the Indian Presidencies has contributed a quota of new members; and at the former capital of the late lion-hearted Runjeet Singh, a branch was recently organized by Sikhs and Punjabis, under the title of the "Punjab Theosophical Society." During the twelvemonth President Olcott delivered seventy-nine lectures and addresses, a majority of which were interpreted in the Hindi, Urdu, Guzerati, and Sinhalese languages.

Many misconceptions prevail as to the nature and objects of the Theosophical Society. Some—Sir Richard Temple in the number—fancy it is a religious sect; many believe it is composed of atheists; a third party are convinced that its sole object is the study of occult science and the initiation of green hands into the Sacred Mysteries. If we have had one we certainly have had an hundred intimations from strangers that they were ready to join at once if they could be sure that they would shortly be endowed with *siddhis*, or the power to work occult phenomena. The beginning of a new year is a suitable time to make one more attempt—we wish it could be the last—to set these errors right. So then, let us again say:—(1) The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and, distinctly and emphatically, is *not a sect*, nor ever was one. It admits worthy people of any religion to membership, on the condition of mutual tolerance and mutual help to discover truth. The Founders have never consented, to be taken as religious leaders, they repudiate any such idea, and they have not taken and will not take disciples. (2) The Society is not composed of atheists, nor is it any more conducted in the interest of atheism than in that of deism or polytheism. It has members of almost every religion, and is on equally fraternal terms with each and all. (3) Not a majority, nor even a respectable minority, numerically speaking, of its fellows are students of occult science or ever expect to become adepts. All who cared for the information have been told what sacrifices are necessary in order to gain the higher knowledge, and few are in a position to make one tenth of them. He who joins our Society gains no siddhis by that act, nor is there any certainty that he will even see the phenomena that alone meet with an adept. Some have enjoyed both those opportunities and so the possibility of the phenomena and the existence of "Siddhas" do not rest upon our unverified assertions. Those who have seen things have perhaps been allowed to do so on account of some personal merit detected by those who showed them the siddhis, or for other reasons known to themselves and over which we have no control.

For thousands of years these things have, whether rightly or wrongly, been guarded as sacred mysteries, and Asiatics at least need not be reminded that often even after months or years of the most faithful and assiduous personal service, the disciples of a Yogi have not been shown "miracles" or endowed with powers. What folly, therefore, to imagine that by entering any society one might make a short cut to adeptship! The weary traveller along a strange road is grateful even to find a guide-post that shows him his way to his place of destination. Our Society, if it does naught else, performs this kindly office for the searcher after Truth. And it is much.

* Secret letters by former members denouncing its Founders, sent to Paris and other Theosophists and pretending that the Bombay Society was virtually extinct (its *best* members having resigned) were sent back to us with new protestations of friendship and loyalty and expressions of scorn for the conspirators.—ED. THEOS.

Before closing, one word must be said in correction of an unfortunate impression that has got abroad. Because our pamphlet of Rules mentions a relationship between our Society and certain proficients in Occult Science, or "Mahatmas," many persons fancy that these great men are personally engaged in the practical direction of its affairs; and that, in such a case, being primarily responsible for the several mistakes that have occurred in the admission of unworthy members and in other matters, they can neither be so wise, so prudent, or so far-seeing as is claimed for them. It is also imagined that the President and Corresponding Secretary (especially the latter) are, if not actually Yogis and Mahatmas themselves, at least persons of ascetic habits, who assume superior moral excellence. Neither of these suppositions is correct, and both are positively absurd. The administration of the Society is, unless in exceptionally important crises, left to the recognized officials, and they are wholly responsible for all the errors that are made. Many may doubtless have been made and our management may be very faulty, but the wonder is that no more have occurred, if the multiplicity of duties necessarily imposed upon the two chief officers and the world-wide range of activity be taken into account. Colonel Olcott and Madame Blavatsky do not pretend to ascetism, nor would it be possible for them to practise it while in the thick of the struggle to win a permanent foothold for the Society in the face of every possible obstacle that a selfish, sensuality-loving world puts in the way. What either of them has heretofore been, or either or both may in the future become, is quite a different affair. At present they only claim to be trying honestly and earnestly, so far as their natural infirmities of character permit, to enforce by example and precept the ideas which are embodied in the platform and Rules of the Theosophical Society. Once or twice ill-wishers have publicly taunted us with not having given practical proofs of our alleged affection for India. Our final vindication must be left to posterity, which always renders that justice that the present too often denies. But even now—if we may judge by the tone of our correspondence, as well as by the enthusiasm which has everywhere greeted us in the course of our journeyings—a palpably good effect has been produced by our appeals to the educated Indian public. The moral regeneration of India and the revival of her ancient spiritual glories *must exclusively be the work of her own sons.* All we can do is to apply the match to the train, to fan the smouldering embers into a genial warmth. And this we are trying to do. One step in the right direction, it will doubtless be conceded, is the alliance effected with the Benares pandits and attested in the subjoined document:—

Articles of Union between the Sanskrit Sabha, of Benares, and the Theosophical Society, in the interest of Sanskrit Literature and Vedic Philosophy.

At a special meeting held this day—the President, Pandit Bapu Deva Shastri, in the chair—the Sanskrit Samaj, after listening to an address from Col. H. S. Olcott, President of the Theosophical Society, in which a proposal was made for co-operation between the two societies, unanimously adopted the following preambles and resolution:—

1. *Whereas* the interests of Sanskrit Literature and Vedic Philosophy and Science will be eminently promoted by a brotherly union of all friends of Aryan learning throughout the world; and

2. *Whereas* it is evident that the Theosophical Society is sincerely devoted to the accomplishment of this most worthy object, and possesses facilities which it is desirable to secure; therefore,

(3). *Resolved* that this *Samaj* accepts the offer made on behalf of the Theosophical Society and hereby declares itself in friendly union with the said Society, for the purpose specified, and offers to render whatever assistance it can for the carrying out of such plans as may be agreed upon between the governing officers of the two *Samajas.*

Provided, nevertheless, that this act of union shall not be understood as making either of the two societies subordinate to the rule or jurisdiction of the other.

Benares, Margashirsha Shuddha, 13th Samvat 1937, corresponding to 30th November 1880, Tuesday.

(Sd.) Bapu Deva Shastri, President,	अध्यक्षो बापूदेव शास्त्री
,, Bal Shastri, Vice-President.	सहकार्य्यध्यक्षो बाल शास्त्री
,, Gangadhar Shastri, Secretary.	लेखाधिकारी गङ्गाधर शास्त्री
,, Dhundiraja Shastri, (Members.)	सभ्याः ढुण्ढिराज शास्त्री
,, Rama Krishna Shastri, (Members.)	रामकृष्ण शास्त्री
,, Damodar Shastri, (Members.)	दामोदर शास्त्री
,, Pandit Yageshwar Shadma, (Members.)	पण्डित यागेश्वर शर्म्मा
,, Babu Shastri, (Members.)	बाबू शास्त्री
,, Keshava Shastri, (Members.)	केशव शास्त्री
,, Govind Shastri, (Members.)	गोविंद शास्त्री
,, Pramada Dasa Mitra, Hon. Member.	ओत्साहक: प्रमदादास मित्र

Head-Quarters of the Theosophical Society, Bombay, December 25, 1880. Ratified by unanimous vote by the General Council, and signed and sealed on its behalf by the President-Founder under a Resolution this day adopted.

H. S. OLCOTT,
President, Theosophical Society.

L.S.

These custodians of Sanskrit learning have promised to put in writing the precious treasures of Aryan philosophy, and to co-operate with us to give the facts a world-wide circulation.

The London *Spiritualist* remarked, the other day, that we were doing much for Spiritualism in India. It might rather be said we are doing much to make known the importance of mesmeric science, for wherever we have been we have spared no pains to show the close and intimate relationship that exists between our modern discoveries in mesmerism, psychometry, and odic force, and the ancient Indian science of Yoga Vidya. We look forward with confidence to a day when the thorough demonstration of this connection will give to both Asia and Europe the basis for a perfect, because experimentally demonstrable, science of Psychology.

PEOPLE HAVE OFTEN BEFORE, SAYS THE "PIONEER," BEEN crushed on railways; but it may be doubted if any railway train till recently has been guilty of destroying a life that had endured for 125 years. At Kharkoff in Southern Russia the other day, there lived an old woman, the relic and curiosity of that city, whose 125th birthday had just been celebrated by the Municipality and Government Officials—for Count Loris Melikof, while Governor of that province, had taken a great interest in her. She was born in 1755, and was the contemporary of many an historical personage long since passed away. Ardotya had preserved, to the last day of her life, her strength and activity; and her memory was wonderful. Born a serf, she had supported herself by her own labour at knitting and sewing, and had found time moreover, to fall into an occasional trance, and give her hearers the benefits of her discoveries and explorations in the world of the dead. On the 7th of September last, while crossing the railway track on her way to the market, she was knocked down and killed by a wretched locomotive; which thus, in a moment, put an end to an experiment of extraordinary interest as regards the possible extent of human longevity.

IF SELF BE DENIED FOR THE GOOD OF OTHERS, WE receive immeasurably more than we bestow. We have as many fountains of happiness as there are hearts and lives to whose happiness we minister.—*Phrenological Journal.*

INDIAN THAUMATURGY.

BY C. P. HOGAN, ESQ.

It may perhaps be interesting to the readers of the THEOSOPHIST to know something of the marvellous powers of a great Indian magician named Hossein Khan, the same, I believe, who is noticed at p. 117 vol. I of this magazine. Many of them have doubtless witnessed his performances; but the majority have perhaps never heard of the man, and it is to those that I would now address myself.

Before, however, proceeding to a recital of my personal experiences of his truly wonderful exhibitions, it may be as well to give a brief sketch of the circumstances connected with the man's acquisition of his powers as related by himself. I was personally acquainted and on rather intimate terms with him. From him I learnt, if my memory does not deceive me, that he was a native of Hyderabad (Deccan). His father, he said, was an adept in the magical art and had under his control a number of powerful spirits *(djins)*. It was his father who had initiated him in these minor mysteries and transmitted to him the strange powers he so often exhibited. At his initiation, according to his own account, he had had subjected to his control seven spirits (*djins*), on the distinct condition it would seem that he should lead a moral and temperate life. He used to say that ever since he had acquired his powers, he had experienced an impediment in his speech which accompanied him through life; and as a matter of fact, he was a confirmed stammerer when I first became acquainted with him in Calcutta. The proximity or otherwise of his spirits was betokened to him by the stoppage of his breathing by one of his nostrils—I forget which. Hence it was that he was not prepared at all hours to gratify the curiosity of his admirers, but had to bide the convenience of *Huzrut*, as he used to name his attendant spirits. The life which he led being anything but moral or temperate, Hossein Khan, as he himself declared when our acquaintance began, had already been deserted by six of his spirits, because of his evil ways of life; and rendered himself so obnoxious to the remaining one that he was in constant dread of the consequences of its righteous displeasure which, as I have myself witnessed, was frequently manifested with evident intent to inflict upon him some bodily injury.

In stature he was somewhat above the middle height; of dark brown complexion, and a rather robust physique; on the whole, his personal appearance was rather pleasing than otherwise. His dissipations, however, at last undermined his mental, if not his physical, strength and, as I am informed, he died about three years ago.*

Such was the marvellous individual of some of whose thaumaturgic achievements I shall now proceed to give an account, based upon personal observation.

Being on rather friendly terms with my family, he was accustomed to drop in without formality at all hours of the day. On one occasion, as we were at dinner, Hossein Khan put in his appearance. Observing some guavas on the table he remarked that we ought not to be satisfied to eat such insignificant fruit. At his request the guavas and a napkin were passed over to him. He placed the fruits in the napkin which he asked one of the family to hold securely in one hand, and standing in the room, to stretch his other hand out of one of the doors leading to the verandah. To guard against the possibility of deception or collusion, another member of the family stealthily passed out unobserved to watch if any foul play was attempted. In a few moments the hand held outside was observed to tremble slightly, when Hossein Khan, who, it must be mentioned, was all the while seated at the table, called for the napkin. On exposing the contents to the wondering gaze of our family, it was found that the guavas had disappeared and in their place were the same number of freshly plucked delicious mangosteens, a non-indigenous fruit procurable only from Singapore and the Straits.

That there was no deception, sleight-of-hand, or collusion, is sufficiently clear from the fact that (1) Hossein Khan came dressed in the ordinary Mahomedan costume and could not possibly have brought the mangosteens with him unperceived; (2) the fruit substituted seemed to be freshly plucked off the tree, as was evident from the fresh condition of the stems, which in the specimens procurable in the market are always dry and withered, and, moreover, the fruit was cold and dew-moistened; and (3) not only was Hossein Khan closely watched when manipulating the guavas, but one of the members of the family as stated above stole out unobserved to see that no fruit was passed into the room from outside.

(To be continued.)

* It seems to be an open question whether Hassan, or Hossein, Khan is not still alive. A gentleman reports to have recently seen him at Moradabad. We judge that whatever his thaumaturgic powers may or may not once have been, he has none now, but is feebly imitating his former real phenomena with shallow tricks of legerdemain.

*A GUIDE TO GREEK NOMENCLATURE.**

BEING AN ATTEMPT TO FACILITATE THE STUDY OF THE GEOGRAPHICAL, HISTORICAL, MYTHOLOGICAL, SCIENTIFIC AND LITERARY NOMENCLATURE OF THE ANCIENT AND MODERN WORLD AND OF GREECE IN PARTICULAR, WITH THE AID OF SANSKRIT.

BY DAYARAMA VARMA,

Secretary Arya Samaj, Multan, Punjab.

The book of which the opening chapter is now laid before the readers of the THEOSOPHIST lays no claim to originality. As far as possible, the language of the authors from which it is compiled will be made use of to render the contents forcible, and to assure the public that no exaggerations are made on the part of the compiler. The convenient, and to the Asiatic student, familiar form of dialogue has been adopted in preference to the didactic method of instruction.

Q. How far have the antiquarians of Greece succeeded in unfolding the origin of their people, the structure of their language, and their primitive settlements?

A. They have entirely failed. They have not only displayed a profound ignorance of the early language of Pelasgian Hellas and turned twilight into darkness, by absurd attempts to derive the words and customs of remote antiquity from the Greek language—a language at that period not in existence—but, on the contrary, they have unknowingly originated a gigantic system of absurdities and a tissue of tales, the opprobrium of history and the torment of the enquiring mind.

Q. To what earlier language should we then refer for solid information, since the Greek language cannot explain its nomenclature?

A. We should turn to the Pelasgian language, which was in existence before the Greek made its appearance.

Q. Is the Pelasgian language still in existence?

A. Yes, it is. It is the Sanskrit, both pure and in the Páli dialect; sometimes partaking of the form and substance of the Cashmirean, and very often of the structure and vocables of the Zend—the old Persian.

Q. Is there any proof of this?

A. The proof is one of the most practical that can be imagined; a proof geographical and historical, establishing identity of nomenclature in the old and new country of the Aryan settlers, and acquiring the power, by the Sanskrit language, of restoring to plain common-sense, the absurdities of the whole circle of Greek literature.

Q. Explain the term "Greek?"

A. In the province of the Pelaskas (Pelasgás) or people of Bihar (Pierians), about ten miles to the south of the latter city, was situated a magnificent, and even in the days of Krishna, an ancient city. It was the royal city of the Magedanians (Makedonians) or Kings of Magadha;

* Based on Max Müller's Lectures on Philology; Pococke's India in Greece; Todd's Annals of Rájasthan; Pococke's Early History of Great Britain; Pococke's Early History of Rome; Blavatsky's Isis Unveiled; Asiatic Researches; Jacolliot's Bible in India; &c. &c. &c.

hence its title of the "Rája Griha" or "royal mansion." The people or clans of "Griha" were, according to the regular patronymic form of their language, styled "Grahika" whence the ordinary derivative "Graihak—os" (Graik-os), Graecus, or Greek. The kings of Magadha were lords paramount and emperors of India for above two thousand years, and their country was the seat of learning, civilization and trade.

Q. Who were the Pelasgi ?

A. The Pelasgi were the people who settled in the country afterwards called Greece. They are so called because they emigrated from Pelása, the ancient name for the province of Bihár, in Aryavarta. Peláska is a derivative form of Pelása, whence the Greek "Pelasgos."

Q. Who were the Makedonians ?

A. They were the people of Maghedha, another name of the province of Pelása, or Bihár. Maghedha is so called from the numerous families descended from the sage Magh of the sacred books of Aryávarta, proudly styled the offspring of Surya Rishi.

Q. Explain the term Saxon ?

A. The word Saxon is a compound of "Saca" (Sakas), a tribe inhabiting Northern Aryávarta, and (Sans); Sanu meaning descendant. The Saxons were so called because they were descended from the Sakas of Northern Aryávarta.

Q. Whence did the Abantes derive their name ?

A. The Abantes were the splendid Rájput tribes of Abanti * or Ougein, in the province of Málvá. These clans distinguished themselves pre-eminently on the plains of Troy as daring and hardy warriors.

Q. What does Asius, one of the early poets of Greece, remark about king Pelasgus, the ancestor of the Pelasgi ?

A. The poet makes king Pelasgus spring from "Gaia," which he translates as "black earth." This is a fable.

Q. What is the historical fact about this king ?

A. King Pelasgus was a native of Gaya. It was Gaya, a sacred city of Pelása (Bihár) that brought forth king Pelasgus, and not "Gaia," the Earth.

Q. What does Æschylus state about this king, and what is the fact ?

A. Æschylus makes king Pelasgus the son of "Palæcthon" and this he undoubtedly was; but the poet cannot explain the term Palæcthon. King Pelasgus was the son of Palæcthon or old land of the Greeks. He was a son of the Pali-cthon or "the land of Pali," so called from Pali, the language of Palása, Magadha or Bihár.

Q. Whence did the Locrians of Greece derive the name "Ozoloe," according to Greek writers, and what is the fact ?

A. The Greek writers explain the term "Ozoloe" in three different ways; first, that the Locrians derived the name "Ozoloe" from the fetid springs (Ozō to smell); secondly, that they were so named from the bad odour (ozee) of their bodies and clothing, the latter being the raw hides of wild beasts; thirdly, that they were so called from a certain ozos (branch or sprout) which was miraculously produced, miraculously planted, and miraculously grew up into an immense vine. The historical fact is that these Ozoloe were Ooksh-Waloe, or Oxus people.

Q. In what relation does the Pelasgian language stand to the Greek ?

A. Somewhat in the same relation as the Anglo-Saxon language to the English.

Q. Who were the Cyclopes, and what do the Greek writers know about them ?

A. The Greek writers arrive at three different results respecting these people. First, that the Cyclopes were archers; secondly, that they were builders; thirdly, that they were miners. When a system produces various results in an indefinite series, we cannot but suspect that the formula for calculation is incorrect. Now let us turn to the fact. The term "Cuclopes" † is a corrupt form of Goclopĕs; the Gocla chiefs, * *i. e.* the chiefs who lived in the Gocla country, a district lying along the banks of the Jumna; the "Goclapĕs" being so called from their pastoral habits in tending the Goclas or herds of cattle. The Gocla district was the residence of Nanda and of Krishna during his youth. That part of Greece which was colonised by these Goclapĕs of the Jumna was the Goclades, by the Greeks written Cuclades, by the English Cyclades, † that is, "the land of the Guc'las."

Q. Give the origin of the Abyssinians ?

A. The Abyssinians (Abusinnians) are the people who emigrated to Africa from Abusin, a classical name for the Indus.

Q. In what form is Abusin reproduced in Greece ?

A. The Abusin is reproduced in Greece as Corinth.

Q. Why was the name Corinth given to the city which was colonised by the Abyssinians of Africa ?

A. The name Corinth is a corruption of Cor'-Ind. The people living at Cor,' a mouth of the Indus, emigrated to Africa where they gave to their country the name of Abyssinia. From this country they went to Greece and settled in a place which they named Corinth (Cor'-Ind).

Q. Show that the Parsís, or people of Páras (Persia), are descended from the Aryans ?

A. The Parasoos, the people of Parasoó‡ Ráma, the warriors of the axe, penetrated into the country which was called after their name Páras (Persia). They are the people of Bhárata. The old name of this country Íran is derived from Árya.

Q. Explain the meaning of Euphrates ?

A. Euphrates is a corruption of Eu-Bh'rat-es, which means "the Bh'rata Chief." The Bhárat chief Parasoo gave this name to the principal stream that pours its waters into the Persian Gulf.

Q. Who are the Elumæi ? Trace their origin ?

A. Near the mouth of the Euphrates are a people called the "Elumæi." The town of Ilium in Asia Minor is called after them. They also appear in Greece where they named their country Elymiotis (Elymio, and desh, country.) The Elumæi were in fact a race of Rájput equestrian warriors living on the banks of the Y'Elum § (Jhelam.)

(To be continued.)

LAHORE ARYA SAMAJ :—The third anniversary of the Lahore Arya Samaj occurred on the 7th November 1880, and the following gentlemen were selected and appointed as members of the Executive Committee for the next year.

Lala Sain Dass—President
„ Jiwan Dass—Vice-President.
Bhai Jawahir Singh—Recording Secretary.
Lala Ruttun Chand Bary-Corresponding Secretary.
„ Ram Sahaie—Treasurer.
„ Sukh Dial—Librarian.
„ Mungoo Mull—Executive Member.
„ Kundan Lall do
„ Gobind Sahai. do
„ Madan Singh do
„ Gunput Rai do
„ Bhai Nihal Singh do

RUTTUN CHUND BARY,
Corresponding Secretary.

20th December, 1880.

DIOGENES, WHEN BLAMED FOR THROWING A GOBLET of wine on the ground and wasting so much liquor, answered: "Had I drunk it, there would have been a double waste. I as well as the wine would have been lost."

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* Written also "Avanti," the "v" and "b" are pronounced indifferently in Aryávarta, according to provincial use.

† *c* and *k* are used as identical when required by the Greek form, as Goclas or Goklas; Lacedæmon or Lakedæmon, both expressed by the hard sound of *k* in kind.

* From Gokla and *ha*, a prince or chief. The Visargah of the Sanskrit is often supplied by the Greek or Latin *s*, as pa, pas.

† Sanskrit des (desh) signifies a land or country.

‡ Parasoo, the axe.

§ The *y* and *j* are pronounced indifferently in Aryávarta, according to provincial use, as Kárya and Karja, Arya and Arja.

*METALLIC TRANSMUTATION AN ALLEGED FACT.**

BY MUHAMMED ARIF,

Nazir of the Collector's Court, Benares.

In my native town of Amehta, in the district of Saharanpur, there is a person named Rahim Buksh, *alias* "Munja," who performs various remarkable phenomena. He was formerly a *sowar* in one of the Punjab cavalry regiments, but, meeting with, and gaining the favour of, some holy man—whether Mussulman or Hindu, I do not know—he received from him the powers he now exercises. Upon gaining this knowledge he resigned from the service. He is not an ascetic, but partakes of the same kind of food as other Mussulmans, meat included. He drinks no liquor, however, nor does he indulge in immoral pleasures. He is of a respectable family and is well thought of in the community where he resides. About two months ago his old regiment was stationed at Delhi, and the captain of one of the troops visited him and expressed his entire belief in the old sowar's occult knowledge. I will now briefly state what I have seen him do myself.

Hearing from some friends that Rahim had frequently made silver by the transmutation of baser metals, I went to him and entered into conversation upon the subject. I maintained that the discoveries of modern chemistry went to prove that this transmutation was an impossibility, and he might infer from my argument that I had no faith in any claims to the contrary. He replied that the chemists were wrong; he himself not only knew the phenomenon to be possible but could do it himself. I demanded the proof, whereupon he took a section of an old musket barrel closed at one end, put into it about four tolas weight of mercury, and added to it one tola of a dark brownish powder which he said was the oxide of silver, but prepared after a secret formula. He then laid a wet cloth over the mouth of the barrel and moistened it from time to time as the water in it evaporated. The improvised retort was put in a charcoal fire and kept there perhaps fifteen minutes, the heat being gradually increased until it was strong enough to melt silver. The barrel was then removed from the fire and allowed to cool in the air. He then inverted the tube and giving it a blow with a hammer caused the contents to fall out. Instead of the semi-fluid mercury what I now saw was a solid bar of metal, like silver, but shining brilliantly as though polished, and on the surface having crystalline deposits. At the request of a bystander the experimenter cut off a small piece from this bar, put it in a crucible, and the mercury being presently evaporated a button of pure silver remained in the bottom of the crucible.

His next step was to rub the bar of metal with a fatty substance that resembled tallow mixed with yellow beeswax, after which he pounded into fragments put it into a crucible, and melted it. While melting, it emitted pale, greenish flames. When these flames subsided he pronounced the experiment complete. The crucible having cooled, the metal was turned out upon the ground, broken in halves tested by expert *soonars* (silver-smiths), and pronounced to be pure silver. Upon being weighed it was found to be of exactly five tolas weight, minus the weighed portion which at the earlier stage of the experiment had been cut off and subjected to the test of mercurial evaporation.

I am naturally of a sceptical turn of mind as to all these alleged miracles, and I frankly said to the Munja that I was not satisfied. For aught I knew he might have been playing a trick upon me, and some of the bystanders might be his accomplices. He took my remark very quietly, simply saying that he would repeat the experiment with my own crucibles, retort, mercury and oxide of silver. (I use this chemical term as the best I can find, but the word in the Persian is *kushta*, killed. In Arabic it is called *bhasma*, ashes). And he told me how to prepare the latter substance, that I might satisfy myself. Accordingly, on the eighth day following, I visited him again, taking mercury, charcoal, musket barrel, crucibles, and oxide of silver of my own preparation. The oxide I made from the Patiala rupee, which, as your readers know, is of the purest quality. With my own hands I made the fire, mixed the amalgam, and carried the experiment up to the point where the bar, struck out of the tube, is to be anointed. This time instead of four, I used eight tolas of mercury by his directions: his reason being that the oxide I had prepared was stronger than what he used. I told him that European chemists solidify 65 tolas of mercury with 35 tolas of silver. This again, he said, was wrong; he with one tola of silver-oxide could solidify four, eight, and even twelve tolas of mercury according to the manner in which he should prepare the oxide with his vegetable powders, and to the different vegetables he might employ. I then asked him for the ointment to apply. He ordered his servant to give me some. He handed me a piece about half as large as a pea, which upon being rubbed on the bar became very liquid, and I smeared the whole surface. I then melted the bar in my own crucible, the same green flames being given forth. When they ceased flickering, he told me all was ready. I threw out the metal on the ground, let it cool, had it carefully tested, and again I had pure silver, which weighed nine tolas—eight, the weight of the mercury, and one, that of the oxide of silver. Thirty persons witnessed this second experiment.

I made a third experiment myself in his presence, with twelve tolas of mercury and one tola of oxide of silver, the oxide being prepared after another formula the Munja gave me. The same result followed, the product being thirteen tolas of pure silver. I had it tested in three ways, viz. by dissolving it in nitric acid; melting it with lead in a crucible and then evaporating the lead; and melting it in a crucible in bone-dust. In each case the weight was undiminished, which would not have been so if it had been an amalgam. I do not know if European chemists are aware of the fact that metals in a state of fusion will spontaneously move in the crucible in currents peculiar to themselves; silver and gold running in one direction, copper and other base metals in another, &c. This fact is noticed in one ancient Asiatic book, and is familiar to our gold and silver smiths. Gold and silver run from right to left, and so around the circle; other metals in the opposite direction. By this test also the purity of the silver was proven.

India is full of religious cheats, who wander about in the garb of the real ascetics of an earlier and better generation, and both Mussulmans and Hindus have come to look upon the whole class with suspicion. But now and then true men, men who have by ascetism or the special favour of some holy personage acquired spiritual powers, are to be met with. One can usually recognize them by their refusal to exhibit their *siddhis* (powers) to gratify idle curiosity or for the sake of gain. Rahim Buksh would seem to be one of this kind inasmuch as he adds nothing to his wealth though he holds the secret of transmutation, and only allows the specimens of silver produced in his experiments to be taken away upon the solemn promise that their value shall be given to the poor.

(To be continued.)

* The above narrative is given by a Mahomedan gentleman of credibility personally known to us. He has made a careful study of modern chemistry to compare it with ancient alchemy, and in connection with the latter has consulted about two thousand Arabic and Persian authors. We are promised occasional essays from his pen.

OUR LONG ABSENCE FROM BOMBAY HAS PREVENTED our reviewing Mr. C. C. Massey's excellent translation of Professor Zöllner's great work, *Transcendental Physics*, in which are described his experiments with Dr. Slade, the American medium. Dr. Zöllner's contribution to the science of spiritualistic phenomena is one of the most valuable that has ever appeared. Next month it will be properly noticed; as will also Dr. George Wyld's smaller work on the higher aspects of Theosophy and Spiritualism.

THE JINNATHS: A BIT OF INDIAN FOLK-LORE.

Some years ago there lived in Ghazeepoor a poor but well-educated and respectable Mahomedan, who, finding that he was unable to obtain employment, opened a day school. Amongst the pupils that he gradually acquired was a very nice-looking and intelligent lad, who besides being a very apt scholar, showed great attachment towards his master, for whom he very frequently brought presents. On one occasion the lad brought some very rare sweetmeats; and in presenting them to his tutor said "My mother has solicited your kind acceptance of these."

"Your mother" repeated the Moulvee Saheb. "Then you have no father, my son?" "Yes I have" replied the boy. "Indeed!" said the Moulvee Saheb. "In that case I should like to pay my respects to him, and thank him for the handsome gifts of which you, my child, have been, so frequently, the bearer."

"I will mention your wishes to my father" answered the lad," and if he is pleased to gratify your desires, I will very gladly conduct you to him."

Either the following day or some day afterwards, the lad told the Moulvee Saheb that the necessary permission had been granted, and that if the Moulvee Saheb did him the honour of accompanying him, he would take and introduce him to his (the lad's) father.

In the evening, when the rest of the scholars had been dismissed, the Moulvee Saheb attired himself becomingly, and accompanying the lad, started on his visit.

They both went along for some time; but when the Moulvee Saheb discovered that the town had been left behind, and they had entered into the open country, he became somewhat curious, especially as the direction in which they were going exhibited no signs of habitation.

"Where does your father live, my child?" "Oh! close by," replied the boy. "Close by; where? You must be jesting, my son, because I can see no dwelling-houses here." "You will see them presently," answered the lad.

When the master and pupil had arrived close to a clump of wild Johnni bushes, the lad stopped and thus addressed the Moulvee.

"We have nearly reached our destination, but before we proceed further I must tell you that I belong to the race of Jinnaths and I am about to take you to our city. In permitting you to visit him, my father has done you a great honour; but you must swear that you will never reveal to any living creature the way to our abode; for, if ever you attempt to disregard your oath and discover that place, that very moment you will be struck stone-blind."

The Moulvee took the necessary oath, and the lad lifting a trap door which hitherto had been invisible to the eyes of the former, conducted his tutor by means of a flight of steps into the city of the Jinnaths. To the Moulvee's eye everything appeared as in the Upper World. There were houses; shops; merchandize; conveyances passing to and fro; dancing; music; in fact everything that one sees in a human city. The Moulvee Saheb was introduced to the lad's father, who treated his son's tutor with marked kindness and consideration. The intimacy existed for years and during these years the Moulvee Saheb was the recipient of heaps of tangible favours from the elder Jinnath.

One of the Moulvee's friends wondering at the prosperity of the former began pestering him about the secret of it; and the Moulvee Saheb in an unguarded moment foolishly revealed it to his friend, who at length persuaded the Moulvee "just to show him the trap-door." He even agreed to that; but just as he was on the point of revealing the spot, he was struck stone-blind!

The above was communicated to me by Syud A—H—Sub-Collector of the Huzoor Tehseel, B——at the time when the Moulvee was alive and living at Ghazeepoor. He may be living there now, for aught I know to the contrary.*

W. N. S.

19th December, 1880.

EXTRACTS FROM THE "DREAM OF RAVAN"

BY AN ENGLISH F. T. S.

The following extract from the series of papers called the 'Dream of Ravan' seems to me to give a clear explanation of Nirvána.

"The various conditions of being under which man exists are represented to us in the Vedanta system under three distinct aspects, which contain really the same idea more or less fully developed. In the first most summary view, man is a duality, he comprises two modes of existence, one natural, the other reversed. The original, normal and true mode of his being, which is, therefore, characterized by the term Sva-Rupa or OWN-FORM is the SPIRIT-CONDITION (Atmadashá). In this his substance or being is consolidated Being—Thought—Bliss—in one [sachchid—ánandaghana.] His state eternal Turya or ecstacy. The opposite or reversed mode of his being is the LIFE-CONDITION (jíva-dashá) comprising a subtle inward body or soul, and a gross outward body of matter, existing in the two states of dreaming and waking. Between these two conditions lies a gulf of total unconsciousness, a profound and dreamless sleep.

In the second view given in the Tattva Bodha and many other works, man is represented as a prismatic trinity, veiling and looked through by a primordial unity of light—gross, outward body, subtle internal body or soul; a being neither body nor soul, but absolute self-forgetfulness, called the *Causebody* because it is the original sin of ignorance of his true nature which precipitates him from the spirit into the life condition. These three bodies existing in the waking, dreaming, and sleeping states, are all known and watched by the spirit which stands behind and apart from them in the eternal vigilance of ecstacy or spirit-waking. This prepares us for the complete view of man as a quaternity, namely, there are four spheres of existence, one enfolding the other—the inmost sleep of Turya in which the individualised spirit lives the ecstatic life, the sphere of transition, or Lethe, in which the spirit, plunged in the ocean of Ajnána, or total unconsciousness, and utterly forgetting its real self, undergoes a change of gnostic tendency (polarity?) and from not knowing at all, or absolute unconsciousness, emerges, on the hither side of that Lethean boundary to a false or reversed knowledge of things (viparíta jnána) under the influence of an illusive Prajná, or belief in, and tendency to, knowledge outward from itself which delusion it thoroughly believes and now endeavour, to realise; whereas the true knowledge which it had in the state of Turya was all within itself in which it intuitively knew and felt all things. And from the sphere of Prajná, or outknowing, this struggle to reach and recover all that it once possessed within itself and lost, to regain for the lost intuition an objective perception through the senses and understanding in which the spirit became an intelligence—it merges into the third, or dream sphere, where it believes in a universe of light and shade and where all existence is in the mode of Abhasu or phantasm. There it imagines itself into the Linga-deha (Psyche) or subtle, semi-material, ethereal soul, composed of a vibrating or knowing pentad, and a breathing or undulating pentad. The knowing pentad consists of simple consciousness, radiating into four different forms of knowledge, the egoity or consciousness of self, the ever-changing desiring mind or fancy, the think-

* And for aught we know to the contrary the venerable pedagogue may have dreamt a dream.—ED. THEOS.

ing, reflecting, remembering faculty, and the apprehending and determining judgment. The breathing pentad contains the five vital auræ, the breath of life, and the four nervous æthers that produce sensation, motion, and the other vital phenomena.

From this subtle personification and phantasmal sphere, it progresses into the outward sphere where matter and sense are triumphant, where the universe is believed a solid reality, where all things exist in the mode of Ákára or substantial form, and where that which successively forgot itself from spirit into absolute unconsciousness, and awoke on this side of that boundary of oblivion, into an intelligence struggling outward and from this into a conscious breathing nervous soul, now outrealises itself from soul into a body with five organs of perception and five organs of action to suit it, for knowing and acting in the external world which it once held within but has wrought out of itself. Each state has an embodiment of ideas of its own. The eternal, ever-present intuitions that are ever present to the spirit in its first state, are in the second utterly forgotten for a time, and then emerge reversed, limited and translated into divided successive intellections, or rather, gropings of a struggling and as yet, unorganized intelligence, having reference to place and time and an external historical world which it seeks, but cannot at once realise outside itself. In the third they become pictured by a creative fancy into phantasms of persons and events in a world of light and shade within us, which is visible even when the eyes are closed in slumber and is a prophecy and forecast shadow of the coming world. In the fourth the outforming or objectivity is complete. They are embodied by the senses into external realities. That ancient seer (Kaví Purana) which the Gítá and Mahabhárata mention as abiding in the breast of each, is, first, a prophet and poet, then he falls asleep and awakes as a blindfold logician and historian, without materials for reasoning or a world for events, but groping towards them, next, a painter with an ear for inward phantasmal music too, at last, a sculptor carving out hard palpable solidities. Hence, events destined to occur in the outward world can never be foreshown or represented with complete accuracy in the sphere of dreams, but must be translated into its fantastic language. Surely, Nirvana is identical with Turya, a state the precise reverse of the ordinary life—in which spirit is active (matter) and all feeling and ideas belonging to the bodily life are dead and therefore definable as the annihilation of the sensual, just as light is nothing to darkness. As the same writer says elsewhere :—

To the spirit is no time,
  Past or future, space or clime,
    Before or after, here or there
In its own, its primordial state
  Of unity, purity, power and grace,
In itself it mirrors all finite fate ;
  Possessing in oneness gazing on all
That hath befallen or shall befall
  Its evolution in time and space.
Such is the universal range
  Of the spirit's boundless view ;
Such the Eternal Spirit life
  Without succession, devoid of change,
Duality, passion or strife ;
  Condition of the free—the doubly blest,
Highest activity in unbroken rest,
  Threefold being, thought and bliss,
Crowded in one happiness.
Hence often man, chancing on some new scene
  Whither in life his footsteps never bore,
Hearing some voice marking some well-marked mien,
  Feels vaguely all familiar were of yore.
He seems to live again scenes lived or dreamed before,
  And wonders where or how it could have been.
They are seen by the spirit rapt and sublime
  Not in a former, but out of all time
When retiring into itself,
  From the world of sin, and passion, and self,
And, concentrated in that deep
  Mysterious and illumined sleep—
The body's trance—the spirit, seeing
  Its own primordial mode, ecstatic being
Its infinite nature it contemplates
  As mirrored forth in the temporal fates
Which await on its going forth as a soul;
  For then the universal sum
Of its destinies past or in time to come
  Lies open like a scroll.

[Translated for the THEOSOPHIST by Mrs. E. K. from *Licht Mehr Licht*.]

INTERESTING FACTS.

BY HERR OBERLIEUTENANT SCHEFFER.

One of my acquaintances recently drew my attention to a fact hitherto unknown to me ; the more surprizing as I have ever been a lover of natural history and its curiosities. That in question relates to one of our most beautiful native (German) butterflies, popularly called the "Admiral"—(Vanissa Atalanta). On the under side of its wings the numbers "1881," are clearly marked, and so placed that the body of the butterfly comes between the two *eights*. Some maintain that in some of these butterflies the number 8 is a 7 or 9, but this is probably on account of the formation of the number partaking more of the old Arabic character than of the modern one. In several examples which might have easily been injured during capture no such irregularity appears. In one that I examined I found the numerals all quite perfect, the number *1*, like a cornucopia. If one is led to connect this fact with spiritualism several interesting reflections arise, more especially if one considers that this butterfly has our new national colours painted on the upper part of its wings. One may ask anxiously what is in store for Germany in 1881. Owing to its well-known metamorphoses the butterfly has in all ages been regarded as the symbol of Psyche (or soul). Combining this idea with the fact that the number *1* assumes the form of a cornucopia, may one not hope that spiritualism will find more general acceptance in our country in 1881 ? In a recent number of *Licht Mehr Licht* there is mention made of a child medium, Julio de Alphonso by name. Born at Vera Cruz, and now only seven years old, he is well-known already as a healing medium. This child heals at times by imposition of hands, at others by herbal prescriptions. He warns his parents that he must soon leave them, and seems to remember a state of pre-existence in which he says he was a physician.

Some friends of ours have a little grandchild 7 years old, who at once learned numbers without any trouble by a most curious natural method. She always distinguishes them by their *colours*. Each invariably appears of its own certain colour to her, viz : 1, always very white ; 2, red, "spotty red," she calls it ; 3, blue ; 4, yellow ; 5, yellow ; 6, black ; 7, yellow ; 8, black ; 10, bluish.

These numbers are to her sight always the same though varying in depth of shade.

THE OCCURRENCE OF THE CHRISTMAS AND NEW YEAR holidays caused a trifling delay in the publication of the present number of our magazine. It was always intended that it should appear as nearly as possible on the first day of each month ; though now and then, in consequence of extra exertions on the part of our industrious printer, it has reached its patrons some days in advance of time.

THE THANKS OF THE THEOSOPHICAL SOCIETY ARE due to Epes Sargent, Esq, a well-known and highly esteemed American author, for a set of school books such as are used in the Boston Public Schools, for the use of our new Theosophical Buddhist Schools in Ceylon. Col. Olcott has forwarded the parcels to their destination, and no doubt we shall hear of good results from them in time.

THE STAR-CHARM FOR SCORPION-BITE.

[A medical officer in H. H. the Nizam's service sends the following unexpected testimony corroborative of the efficacy of a caballistic remedy for Scorpion-bite which appeared in our December number.—ED. THEOS.]

"In the THEOSOPHIST for the current month, Page 58, you have inserted a communication entitled "Scorpion-Bite," by Pandit Pran Nath, in which he testifies to the efficacy of the quinque-angular star written thus :—

"Within this month I have tested the remedy by tracing the figure on the bodies of 3 patients, who were in agony from the sting of scorpions, and I was quite surprised to find that it acted indeed as a charm. I marked the diagrams on the extreme end of the pain, right over the shoulders of 2 patients, who had been stung in the finger, and desired them to tap their palm on the ground. The pain instantly receded to the elbow. The next tracing of the diagram was near the elbow, with the same precautions, and the pain receded to the wrists; and a third tracing on the wrist brought down the pain to the finger-ends where the sting took place. Of course, it lingered there for a few hours, but all three patients were happily relieved from the agonizing pain. My third patient was stung in the toe, and the pain rose to her hip joint. This was a female, the other two males—all poor people of the working class. I traced the figure with a pen and common ink; the first time, only in joke, before several witnesses who were present, for I never imagined that it would do any good. My former remedy in this complaint was a saturated solution of alum dropped in each eye, which also often acted like a charm. The present remedy has equally surprised both myself and those who were present around me."

J. M.,
Surgeon.

Jaulnah, 22nd December 1880.

A FEW OF OUR OLD SUBSCRIBERS HAVE EXPRESSED surprise and some little feeling that their paper was discontinued at the close of the 1st Volume. One, the Principal of a Government College, thought that at least the copy sent to that institution might have been continued without insisting upon the fixed rule of pre-payment. It only needs to refer to the plain announcement made in this magazine at the very commencement to show that no offence was intended by the discontinuance and none should be taken. Every subscriber has had just the number of issues he bargained for as every future one will have. We adopted a simple rule of which experience has a thousand times demonstrated the excellence, and we should not be asked to break it. Nor will we.

UPON RETURNING FROM THE CEYLON VOYAGE WE WERE greatly pained and shocked to hear of the sudden death of our oldest Hindu friend and Theosophist, Mr. Mulji Thackersey—of whom a biographical sketch was long since promised by a friend. And now on again reaching home we learn that our esteemed contributor, Mr. Ramchandra Bapuji, has just died. He was a most respectable, genial and intelligent Maratha gentleman. For this reason we are obliged to close our columns to the further debate upon "Puzzles for the Philologist," by Mr. M. Gracias and our late lamented friend.

THE CONDUCTOR OF THIS MAGAZINE, RETURNING TO Bombay late in December, and after the first two forms had been printed off, finds with regret that a description of certain recent phenomena at Simla has been copied from the *Pioneer*. Apart from the questionable taste of reprinting complimentary personal notices into one's own journal—a fault not conspicuously ours—we would have preferred omitting the present article since it has already been widely copied from the *Pioneer* and come back to us from almost the four quarters of the world, and in several different languages. In common with all who have made any study of Occult Science, we have the greatest repugnance to the fame of a worker of wonders or "miracles." Since the discussion of the Simla occurrences began, some two months ago, we have been flooded with all manner of absurd requests that we would find missing persons and property of sorts: as though no nobler use could be made of one's time and occult knowledge than the turning of one's self into an "occult retriever"—to use the *Pioneer's* happy expression. Once, and for all, let it be understood that Madame Blavatsky pays no attention to such idle requests, and that she deserves no credit for the Simla phenomena, which—as a careful reading of the *Pioneer* letter will plainly show—were understood to have been done by quite a different person.

IT IS UNDOUBTEDLY A GREAT ENCOURAGEMENT TO CONtributors to the THEOSOPHIST to discover that their articles are read with interest in distant countries. The valuable series of papers upon East Indian Materia Medica that Dr. Pandurang Gopal is writing have been praised in many different quarters, and by the last mail a box of medicinal preparations and dried herbs used in Bombay medical practice were shipped to Mr. W. H. Terry, of Melbourne, Australia, who had read Dr. Pandurang's contributions, and anticipates that ultimately a considerable trade in these drugs will spring up between the two colonies.

WE REGRET TO SAY THAT THE 1ST VOLUME OF THIS magazine will soon be out of sale. Thirty copies ony now remain, and, after these are gone, no more can be had at any price. Those, therefore, who wish to possess a complete set from the beginning would do well to send in their orders without delay. The price, 6-8, will not be increased.

☞ THE MANAGER OF THE THEOSOPHIST GIVES NOTICE that a small lot of Madame Blavatsky's *Isis Unveiled* has just been received from Mr. Bouton, the New York publisher, for sale on his account. The orders on hand from subscribers and friends can therefore be filled at once instead of after the usual delay caused by indenting from London. A few spare copies will be available at the advertised price of Rs. 25, which includes postage.

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SUPPLEMENT
TO
THE THEOSOPHIST.

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A WORD WITH OUR FRIENDS.

That cause must be weak and desperate, indeed, that has to resort to the arts of the slanderer to prop it up and injure its chosen victims. And it is truly lamentable to see people adopting these tactics against the Theosophical Society and its Founders. Soon after we reached India we were obliged to begin legal proceedings against a missionary organ, to compel its Editor to apologize for some base slanders he had indulged in; and readers of the THEOSOPHIST are aware of the conduct of the Christian party in Ceylon, and their utter discomfiture at Panadure. However great our efforts to avoid any conflict with them, some strange fatality seems to be for ever urging these good people to adopt questionable measures to hasten their own ultimate ruin. Our Society has been their favourite mark. The most recent shot was fired at Benares by a well-known convert to the Christian faith, who, unable to lay hold upon anything disreputable in our Indian career, did his best to injure us in a certain important direction by sneeringly suggesting to a very high personage that Col. Olcott was a man of no position in his own country, and had doubtless come to India as an adventurer, to make money out of the people. Happily his venom was poured into unsympathetic ears. Yet, as he is a man of a certain influence, and others of our friends have also been similarly approached by him and other enemies of ours, such calumnies as these cannot be well overlooked. We are quite aware that a document of such a nature as the present, if launched on the public without a word of explanation, would give rise to criticism, and perhaps be thought in bad taste, unless very serious and important reasons can be shown for its appearance. Such reasons unquestionably exist, even were no account to be taken of the malicious plot of our Benares opponent. When, in addition to this, we reflect that ever since we landed in this country, impelled by motives, sincere and honest,—though, perhaps, as we now find it ourselves,—too enthusiastic, too unusual in foreigners to be readily believed in by natives without some more substantial proof than our simple word—we have been surrounded by more enemies and opponents than by friends and sympathizers; and that we are two strangers to rulers as well as the ruled,—we believe that no available proof should be withheld that will show that at least, we are honest and peaceful people, if not actually that which we know ourselves to be—most sincere friends of India and her sons. Our personal honour, as well as the honour of the whole Society is at stake at the present moment. "Tell me what your friends were and I will tell you what you are" is a wise saying. A man at Colonel Olcott's time of life is not likely to so change in character as to abandon his country where he has such an honourable past and where his income was so large as it was, to come to India and turn "adventurer." Therefore, we have concluded, with Col. Olcott's permission, to circulate the following documents. They are but a few out of many now lying before us, that show his honourable, efficient, and faithful career, both as a member of the Bar, a private gentleman, and a public official, from the year 1853 down to the very moment of his departure from the United States for India. As Colonel Olcott is not a man to sound his own praises, the writer, his colleague, may state that his name has for nearly thirty years been widely known in America as a promoter of various public reforms. It was he who founded (in 1856) the first scientific agricultural school there upon the Swiss model; it was he again, who aided in introducing a new crop now universally cultivated; addressed three State legislatures upon the subject by invitation; wrote three works upon agriculture, of which one passed through seven editions, and was introduced into the school libraries; was offered by Government a botanical mission to Caffraria, and, later, the Chief Commissionership of Agriculture; and was offered, by M. Evangelides of Greece, the Professorship of Agriculture in the University of Athens. He was at one time Agricultural Editor of Horace Greeley's great journal, the *Tribune*, and also American Correspondent of the *Mark Lane Express*. For his public services in connection with agricultural reform he was voted two Medals of Honour by the National (U. S.) Agricultural Society, and a silver goblet by the American Institute.

The breaking out of the fearful civil war in America called every man to serve his country. Col. Olcott, after passing through four battles and one siege (the capture of Fort Macon), and after recovering from a severe illness contracted in the field, was offered by the late Secretary of War, the highly honorable and responsible appointment of Special Commissioner of the War Department; and two years later, was at the request of the late Secretary of the Navy ordered on special duty in connection with that branch of the service, additional to his regular duties in the War Department. His services were most conspicuous, as his papers—which include a complimentary report to the U. S. Senate, by the Secretary of the Navy—prove and as the reader of the following documents will easily infer.

At the close of the war the national army of one million men was quietly disbanded, and was re-absorbed back into the nation as though nothing had happened. Col. Olcott resumed his profession, and was shortly invited to take the Secretaryship and practical direction of the National Insurance Convention, a conference or league of the officials of the various State Governments for the purpose of codifying and simplifying the laws affecting insurance companies. Accepting, he was thus for two years or more in the closest contact with, and the trusted adviser of, some of the leading State public functionaries of the Union; and a statute drafted by him, in connection with another well-known legal gentleman (Mr. Abbott), was passed by ten State legislatures and became a law. What his public services were in this connection, and how he was thanked and honoured for them, may readily be seen by consulting the two large volumes of the Convention's "Transactions," which are in the Library of the Theosophical Society, at Bombay.

This brings us down to the year 1872. In 1876 he was deputed by His Honor the Mayor of New York City to

collect a public subscription in aid of a charitable object. In 1877 he was one of an International Committee chosen by the Italian residents of New York to erect a monument to Mazzini, in Central Park. The same year he was Hon. Secretary of a National Committee, one member of which was the just elected President of the United States, General Garfield—formed to secure a worthy representation of American arts and industries at the Paris *Exposition Universelle*, of 1878. In the following year he left New York for India, and just before sailing received from the President and the Secretary of State (whose office corresponds with that held by Mr. Gladstone, in England) a diplomatic passport, such as is only issued to the most eminent American citizens, and circular autograph letters recommending him to the particular favour of all U. S. Ministers and Consuls, as a gentleman who had been requested to promote in every practicable and proper way the mutual commercial relations of the United States and India. And now if the enemies of the Theosophical Society can produce an "adventurer" with such a record and such testimonials of integrity and capacity, by all means let them name their man.

H. P. BLAVATSKY.

A FEW OF COL. OLCOTT'S TESTIMONIALS.

A. D. 1856.

(*From Appleton's New American Cyclopædia, vol. I., p.* 226, *ed. of* 1859.)

"The only private school exclusively devoted to agricultural education, is the Westchester Farm School, commenced at Mount Vernon, N. Y., in the spring of 1856, by Henry S. Olcott and Henry C. Vail. These gentlemen purchased a farm with the view to the cultivation of the soil, and the gradual establishment of an agricultural school ..... The instruction is given through daily recitations and occasional lectures."

A. D. 1857.

Mount Vernon Horticultural Society.
July 14, 1856.

H. S. OLCOTT, Esq.

Dear Sir,

At the last meeting of our Society it was

"Resolved, that the thanks of this Society be presented to Mr. Olcott for his able address on the evening of our June Exhibition."

In acquainting you with this Resolution, permit me to express my own gratification in listening to the address to which it refers.

I am very respectfully yours,
JAMES HOWLAND,
Corresponding Secretary.

(*From the President of the New England Horticultural Society.*)

Boston, March 7, 1857.

H. S. OLCOTT, Esq.

My dear Sir,

A special evening session of the Agricultural Committee of the Legislature of Massachusetts will be held next week, for the purpose of hearing your views with respect to the adaptability of the new sugar plant, *Holcus Saccharatus*, to cultivation in New England. There will be a full attendance of the members of both Houses, as there is great public interest in the subject .....

Yours very truly,
MARSHALL P. WILDER.

A. D. 1860.

The United States Agricultural Society,
Smithsonian Institution, *Washington D. C.*
January 13, 1860.

On the motion of Hon. Fred'k Smyth, of New Hampshire, seconded by B. O. Tayloe, Esq., of Virginia, it was:

Resolved that as Mr. Henry S. Olcott, of New York, a life member of the United States Agricultural Society, is about to visit California, he be appointed a *Delegate* to the Societies and Exhibitions in that State; and that he be requested to communicate the result of his observations to the Journal of agriculture, published by this Society.

Attest:
BEN PERLEY POORE,
Secretary, United States Agricultural Society.

A. D. 1865.

(*From the Judge Advocate-General of the Army.*)

War Department.
Bureau of Military Justice.
Washington, D. C., September 28, 1865.

Col. H. S. OLCOTT,
Commissioner of War Department.

Sir,

Your letter announcing that it is your purpose at an early day to sever your connection with the War Department, and return to private life, has been received.

I cannot permit the occasion to pass without frankly expressing to you my high appreciation of the services which you have rendered while holding the difficult and responsible position from which you are about to retire. These services—the results of which have been constantly under consideration before this Bureau—were signally marked by zeal, ability and uncompromising faithfulness to duty. You have been the means of rescuing vast sums of the public money from peculators and swindlers, for whom the vigor and skilfulness of your investigations have been a continual terror. You have thus not only largely advanced the material interests of the Government, but have also accomplished much towards the purification of those branches of the public service lying within the field of your labors. It affords me pleasure to say, that so far as my observation has extended, you have done your work thoroughly and courageously, in despite of the clamors and calumnies with which, in the interests of fraud and crime, you have been so often and so groundlessly assailed.

With sincere wishes for your success in the new paths of action and enterprise, upon which you propose to enter, I am very respectfully,

Your obedient Servant,
J. HOLT,
Judge Advocate-General.

(*From the Secretary of the Navy.*)

Navy Department.
Washington, Oct. 18, 1865.

Sir,

An experiment in substituting a new system of accounts for the present one, having been made in the Boston Yard under the direction of Col. H. S. Olcott, and the same having resulted satisfactorily, the Department has decided to introduce it into other Yards. It is believed that it will simplify the business of the station, offer many important checks to fraud and negligence, and materially aid the Commandant in the performance of his routine duty. The Department has accordingly instructed Col. Olcott to proceed to Philadelphia without delay and take the necessary steps to apply the new system to the Navy Yard and Station under your command. You will please afford him and his assistants all facilities they may need to execute the orders of the Department with promptness and precision. You will instruct the Heads of the several Departments, including the Station and Yard Paymasters, to furnish whatever information or assistance may be required in conducting this important reform to a successful issue.

Very respectfully,
G. WELLES,
Secretary of the Navy.

To Commodore J. B. Hull, U.S.N.
Commandant, Navy Yard,
Philadelphia, Pa.

(*Special Order of the War Department.*)

War Department.
Washington City,
February 20, 1865.

Officers of the Quartermaster's and Commissary's Departments, and all others in the Military Service, are hereby ordered to afford Colonel H. S. Olcott, Special Commissioner of the War

Department, any and all facilities which he may require in the execution of the orders of this Department; taking his official receipt for such property as may be turned over to him, and this shall be their authority for the same.

By order of the Secretary of War,
C. A. DANA,
Assistant Secretary of War.

(From the former Assistant Secretary of War.)

Ashtabula, August 20, 1865.

COL. HENRY S. OLCOTT.

DEAR SIR,

I take great pleasure in stating that during the period I held the office of Assistant Secretary of War, you were for a long time in the service of the War Department as a Commissioner for the investigation of frauds upon the Government in the purchase of Army supplies, and that you discharged the duties of that office with great ability, energy and fidelity.

I congratulate you upon the favorable auspices under which you return to private life, for you will have, from your fellow-citizens, the respect which is due to your patriotism and honourable service to the Government during the Rebellion, while your great industry and talent will insure you success.

I am, with great respect,
Very truly yours,
P. H. WATSON.

(From the Assistant Secretary of the Navy.)

NAVY DEPARTMENT.

Washington, December 30, 1865.

COL. H. S. OLCOTT,
Special Commissioner of the Navy Department.

MY DEAR SIR,

Upon your resignation the Secretary of the Navy addressed you a letter commendatory of your conduct whilst acting under the directions of this Department. Further words from me are almost unnecessary, but having been intimately associated with your official action, I may be permitted to bear testimony to the great zeal and fidelity which has characterized your conduct under circumstances very trying to the integrity of an officer..... .. That you may be as faithful in the future as you have been in the past, is the sincere wish of

Your friend,
G. V. FOX,
Assistant Secretary of the Navy.

(From the Assistant Secretary of the Treasury.)

TREASURY DEPARTMENT.

Washington, Oct. 24, 1865.

COL. H. S. OLCOTT,
Special Commissioner, War and Navy Departments.

MY DEAR SIR,

Learning that with the close of the War it is your intention to close the business of your Commission and to enter upon a new field of duty, it occurs to me to write to you expressing my appreciation of the ability and faithfulness with which you have discharged the important trusts committed to you during the past few years, and of the value of the services you have rendered to the War and Navy Departments and the public.....

I wish to say that I have never met with a gentleman entrusted with important duties, of more capacity, rapidity and reliability than have been exhibited by you throughout. More than all, I desire to bear testimony to your entire uprightness and integrity of character, which I am sure have characterized your whole career, and which have never to my knowledge been assailed. That you have thus escaped with no stain upon your reputation, when we consider the corruption, audacity and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud; and which no other man occupying a similar position and performing similar services in this country has ever achieved.....

I am, Yours very truly,
WM. E. CHANDLER,
Assistant Secretary of the Treasury.

(From the Hon. Edwards Pierrepont, late U. S. Minister Plenipotentiary and Ambassador Extraordinary, at the Court of St. James.)

NEW YORK, *November* 30, 1865.

As Colonel Olcott is about to resume private practice, I deem it just to him to state that I have known him in the Kohnstamm case, and have had good opportunities to judge of his ability and fidelity in the prosecution of the criminal case and in the civil suit, both of which were very complicated and very difficult. The skill, the labour, the ability, the good sense and diligence as well as fidelity displayed by Colonel Olcott in both cases and in every instance, were not merely commendable, but truly admirable.

EDWARDS PIERREPONT.

A. D. 1867.

In this year, Mr. Chandler retired from the Treasury, and recommended the President to appoint Colonel Olcott as his successor. This suggestion was seconded by a large number of the first citizens, including the law officers of Government at New York, Brooklyn, and other places, leading bankers, the ex-Assistant Treasurer of the United States, Mr. Cisco, and the Washington representatives of all the influential newspapers of the country. Among Colonel Olcott's papers are a number of those documents from which I only select the following :—

(From the Hon. John Sedgwick, Justice of the Superior Court of New York.)

NEW YORK, 29*th May* 1867.

MY DEAR SIR,

I wish to communicate with you on a delicate subject, but one of great importance to the country. I learn with regret that you will resign your office of Assistant Secretary of the Treasury, and I take the liberty of mentioning to you as your successor, my friend Colonel H. S. Olcott. I know that he is entirely competent to fulfil all the requirements of the post. I have known him for twenty years and nothing has ever happened to abate my great esteem of him. I never knew a man who could do more work, more promptly and effectually than he. He has never been daunted by any obstacles, and his courage and determination are of an uncommon kind. He, too, is very ingenious and always has reserved resources. I believe no one has been more tried in the fire than he, and he is unscathed.

Very truly yours,
JNO. SEDGWICK.

(From the President of the New York Gold Exchange.)

NEW YORK, 25*th November* 1867.

SIR,

It affords me pleasure to add my testimony to that of some of our principal citizens as to the integrity, capacity and energy of Colonel H. S. Olcott, whom I have known personally many years, and to recommend him to your favourable consideration for the position of Assistant Secretary of the Treasury in case a vacancy should occur. The duties of the office, I believe he would discharge to the entire satisfaction of the Government and the country.

Very respectfully, your obedient Servant,
H. M. BENEDICT,
President, N. Y. Gold Exchange.

To the PRESIDENT.

(Endorsement by the ex-Assistant Treasurer U. S.)

I cordially concur in the above.

JOHN J. CISCO.

Note by the compiler.—A political crisis occurred about this time, in which Colonel Olcott sided with the party of the American Congress against the President, and his appointment to the Treasury, which had been fully determined upon by the President, was, of course, not made.

H. P. B.

A. D. 1872.

(*Invitation to attend, as a Delegate, the eighth Session of the International Statistical Congress.*)

[TRANSLATION.]

ST. PETERSBURG, *May* 10/22, 1872.

SIR,

I have the honour to inform you that the eighth Session of the International Statistical Congress will open on the 10/22 August, and that its duration is fixed at six days, without counting two festival days (the 13/25 and the 15/27). In presenting to you herewith a copy of the preliminary plan for the programme of the forthcoming session, I have the honour, in the name of the Organization Committee, to beg you to honour the Congress of St. Petersburg with your presence. Appreciating at its high value all the interest taken by you in the development of science and of the work of the Congress, I dare hope that you will kindly lend your aid to the labours of the approaching session .....

Accept, Sir, the assurance of my great consideration.

P. SEMENOW,
Vice-President of the Organization Committee, and Director of the Central Statistical Commission of the Empire of Russia.

To MR. HENRY S. OLCOTT,
Secretary of the National Insurance Convention of the United States.
NEW YORK.

(*From the National Insurance Convention.*)

NEW York City, *Oct.* 25, 1872.

COL. H. S. OLCOTT.

DEAR SIR,

The National Insurance Convention, having duly considered your letter of resignation, passed the following Resolution unanimously.

Yours very truly,
OLIVER PILLSBURY,
Secretary of the Convention.

"RESOLVED :—That Col. H. S. Olcott, late Secretary of this Convention, has discharged the onerous duties of the position with marked skill, ability and fidelity : that the uniform courtesy and unwearied attention extended to its members and the zeal and singleness of purpose manifested in facilitating the business of the Convention, and promoting its usefulness, demand especial mention : that, while accepting his resignation we embrace the occasion to express our unabated confidence in, and friendship for him, as a gentleman ; and hereby tender him our sincere thanks for services rendered, and our best wishes for his future success and happiness."

A. D. 1877.

(*Correspondence in the matter of the Paris Exhibition of 1878.*)

CORRESPONDENCE.

No. 71 Broadway,
NEW YORK, DEC. 24, 1877.

Hon. RICHARD C. MCCORMICK,
U. S. Commissioner-General,
New York.

DEAR SIR,

The object for which the American Union of Paris Exhibitors was formed having been accomplished, in the passage of the French Exposition Bill by Congress, and the appointment of yourself as Commissioner-General, the Committee desires to disband the organization and adjourn *sine die.* I will thank you, therefore, to name an early day when you will meet the Committee at the Directors' room of the Union Trust Company, to receive the applications for space which have been collected, and our felicitations that the United States has secured so able an agent as yourself to manage the American exhibit at Paris.

Very respectfully,
H. S. OLCOTT,
Corresponding Secretary of the American Union of Paris Exhibitors.

Room 24, Post Office Building,
NEW YORK, Dec. 26, 1877.

To Col. H. S. OLCOTT,
Corresponding Secretary of the American Union of Paris Exhibitors.

DEAR SIR,

In response to yours of December 24, I have to say that I will meet the Committee of which you are Secretary at the room of the Directors of the Union Trust Company, on Saturday the 29th inst., at three o'clock P. M. I will then gladly receive the applications for space which have been collected, and thank the Committee for its services in connection with the necessary preparations for the representation of this country at the Paris Exposition of 1878. And I will also be happy to receive any suggestions that the gentlemen of the Committee may be pleased to offer.

Yours truly,
R. C. MCCORMICK,
Commissioner General for the United States.

SPECIAL PASSPORT.
No. 398.
UNITED STATES OF AMERICA.
Department of State.

To all to whom these Presents shall come, Greeting : Know ye, that the bearer thereof,

Colonel H. S. OLCOTT,

is about proceeding abroad,

These are, therefore, to request all whom it may concern to permit him to pass freely, without let or molestation. And to extend to him all such friendly aid and protection, as would be extended to like citizens of Foreign Governments resorting to the United States.

In testimony whereof, I, William M. Evarts, Secretary of State of the United States of America,

Have hereunto set my hand, and caused the Seal of this Department to be affixed, at Washington,

This 12th day of December, A. D. 1878, and of the Independence of the United States of America,

The one Hundred and Third.

WM. M. EVARTS.

(*From the Secretary of State.*)

DEPARTMENT OF STATE,
Washington, December, 11, 1878.

To the Diplomatic and Consular Officers of the United States.

GENTLEMEN.

This will introduce to you Colonel Henry S. Olcott, of New York City, who is about to proceed to India, on a journey, the special object of which is to advance the interest of the commerce of the United States with the East.

Inasmuch as the Department takes a lively interest in the subject of increasing our trade with foreign countries, it is desired that Colonel Olcott may receive at your hands every attention and assistance that may be consistent with your duties to extend to him.

I am, Gentlemen,
Your obedient Servant,
WM. M. EVARTS.

(*From the President of the United States.*)

EXECUTIVE MANSION,
WASHINGTON, *December* 16, 1878.

To U. S. Ministers and Consuls.

GENTLEMEN,

Colonel H. S. Olcott, of New York City, has been requested by the Honourable Secretary of State, during his projected trip to the East, to make reports from time to time regarding the condition and prospects of commerce between the United States and India.

Any facility that you may properly extend to him in the furtherance of this object will be duly accepted as entirely in accord with the general policy of this Government in promoting our trade with foreign countries.

Very truly yours,
R. B. HAYES.

THE THEOSOPHIST

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

VOL. 2. No. 5. BOMBAY, FEBRUARY, 1881. No. 17.

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☞ THE OCTOBER AND NOVEMBER NUMBERS OF THE FIRST VOLUME HAVING been reprinted, the subscription for the first year (*i. e.* from October 1879 to September 1880) will be Rs. 6-8 as advertised in the April and subsequent numbers of that Volume. Subscribers for the Second Volume pay Rs. 6 only.

AGENTS: London (Eng.), Bernard Quaritch, 15 Piccadilly, W.; M. P. G. Leymarie, 5, Rue Neuve des Petits Champs, Paris, France; New York, Fowler and Wells, 753, Broadway; Boston, Mass, Colby and Rich, 9, Montgomery Place; Chicago, Ill. J. C. Bundy, 92, La, Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., 71, Broadway, New York.

Ceylon: Isaac Weeresooriya, Deputy Coroner, Dodanduwa: John Robert de Silva, Surveyor General's Office, Colombo: Don Timothy Karunaratne, Kandy. China: Kelly and Walsh, Shanghai.

THE THEOSOPHIST.

BOMBAY, FEBRUARY 1ST, 1881.

सत्यात् नास्ति परो धर्म्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

DR. COLODON'S AUDIPHONE.

And Jesus... "rebuked the foul spirit, saying unto him..." Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." (Mark IX. 25.)

In 1879, an American named Rhodes, residing at Chicago, invented an apparatus, which he called the *audiphone*, and which was immediately adopted by many institutions for deaf-mutes. The success of the apparatus surpassed all expectations: in two or three months, with its help the poor, afflicted patients learned to hear and distinguish the sounds of the human voice, and even to know the difference between the sounds of several musical instruments. Still happier results were attained with those persons who, without being dumb, simply suffered from deafness.

The Rhodes apparatus has the form of a fire-screen and is made of a thin, strong india-rubber. The top of the apparatus is cut in the shape of an arc and joined with the handle by two cords, stretched so tightly, as to bend it entirely. Applying to the teeth of the upper jaw the bended end of the screen, the deaf person suddenly acquires the faculty of hearing sounds of a certain volume and to discern words and musical notes. If the deaf-mute patient had been previously able to articulate a few syllables, then, with the help of the new apparatus and under the guidance of an experienced tutor he very soon learns to understand and repeat with precision words and whole sentences. In short, the great merit of the *audiphone*, say the most competent authorities, is beyond question. It has but one defect; it is very expensive, and cold, frosty weather causes the india-rubber membrane to shrink and burst.

In consequence of this, a Geneva scientist, Dr. Colodon, had the idea of perfecting the discovery by replacing the Rhodes apparatus with a still simpler one—one that should be cheaper and more durable at the same time. At first, he tried to use instead of the india-rubber membrane, thin metallic and even wooden plates, but these would not answer. Then, he experimented with various kinds of paper, and after a good deal of research found at last what he wanted, in a specimen of cardboard made from nettles, which is used for polishing, and known in France as *carton d'orties*. The latter acted quite as well as the india-rubber membrane and had the enormous advantage of lowering the cost of the apparatus to but 50 centimes (less than 8 annas), whereas the American one cost 50 francs (Rs. 20). This cardboard has all the required compactness, elasticity, and homogeneity in its composition. A small disc, one *milimetre* in thickness, three *centimetres* wide, and four centimetres, in length, is cut out of it. A portion of the disc is saturated with a waterproof composition, so as not to be liable to decay as a result of the patient's constant breathing on it; this being the part that the deaf man applies to his upper teeth, while he slightly depresses the opposite part, so as to bend the disc. A sound wave, striking the convex surface, produces a vibration in the teeth which is transmitted into the tympanum and is distinctly heard by the deaf person. This apparatus requires neither cords nor handles like that of Rhodes. In order to intensify the distinctness between the sounds, Dr. Colodon takes a small bit of hard wood, half split in its middle (about the size of the "sardine" or

string-tightener in a violin), and attaches it to that part of the cardboard disc which is water-proof; this obviates the necessity for the deaf person's placing the cardboard in the mouth. All he has to do is to apply to his upper teeth the bit of wood and the result will be equally complete!

It is difficult to imagine an apparatus more simple, less complicated or cheaper. Every deaf man is now enabled to prepare for himself as many such *audiphones* as he likes almost without cost. Its extreme simplicity naturally raised serious doubts as to its practical fitness. To think that a bit of simple cardboard, applied to the teeth of a deaf man, was able to return him his faculty of hearing and discerning sounds, was held to border on the miraculous. But a series of experiments made at Geneva by Dr. Colodon, in the presence of numerous witnesses, including a host of physicians, dispelled every doubt. They had at last to bow before one more wonder-working force in nature..... a little piece of cardboard! The most convincing and crucial test of all, is unanimously declared to be the one tried by Dr. Coloden upon eight deaf and dumb pupils of Dr. Zeger, the well-known professor of the Deaf-mute Institute. These eight young men had improved so far already, under the treatment of the learned doctor, that simply, by the motion of their tutor's lips, they could understand whole sentences and pronounce distinctly a few words. First of all, Dr. Colodon ascertained the precise distance at which it became absolutely impossible for them, even with the help of acoustic instruments—to discern the slightest musical sound. Placing them at such a distance from a violin, a piano, a violoncello, and several other instruments, the inventor next furnished each of them with an *audiphone*. No sooner had they applied it to their teeth, than they immediately received the faculty of hearing and discerning even the faintest sounds! Their eyes were then tightly bandaged, so as to prevent their seeing either the instruments or the motions of those who played upon them; but notwithstanding this precaution, they could invariably tell each time whether the sound proceeded from a violin, a piano, or a violoncello, and whether the note struck was a high or a low tone &c. A similar experiment was tried with the human voice. With their eyes bandaged, and when unable to observe the motion of the lips of the speaker, they, notwithstanding, received very distinctly words and sentences pronounced at a certain distance from the *audiphone*. After only a few experiments, the eight patients were even enabled to repeat distinctly and without the slightest mistake the sounds they had just heard, uttered by the human voice. According to Dr. Zeger's opinion, but a very short period of time is now required, with the help of Dr. Colodon's wonderful new apparatus, to teach any deaf-and-dumb person to speak, even though he be one of the least gifted pupils. The "Colodon audiphone" is shortly to be tried at Paris, at the celebrated "Deaf-mute Institution" of the Abbé l'Ené.

WHO ARE THE GENUINE CHRISTIANS? MR. F. J. THOMAS writing upon the belief of Free-thinkers in that admirable and useful magazine, *Freethought*, (Sydney) incidentally quotes some statistics relative to the sects of Christendom, which our Ceylon branches will find useful to remember. In the "Dictionary of Sects, Heresies, Ecclesiastical Parties, and Schools of Religious Thought," edited by the Rev. J. H. Blunt, M.A., F.S.A., in 1874, are descriptions of 12 Jewish Sects; 6 Heathen Religions; 13 Heretics referred to in the New Testament; 55 Early Heretics between the Apostolic Age and A.D. 313; 52 Later Heretics A.D. 313-700; 46 Mediæval Sects and Heresies; 58 Continental Sects of the Reformation and later date; 15 English Sects (long extinct); 18 Chief Existing Sects in England, together with 23 other English Sects "very insignificant and some of them nearly extinct:" 33 Scottish Sects; 41 American Sects; 24 Russian Sects; also 22 "Church Parties;" and 38 Schools of Thought. Here are 425 ways of getting to the Christian Heaven pointed out since the "Apostolic Age;" What wonder that so many get confused and prefer to stay "Heathen."

THE SADHOO'S BURIAL ALIVE AT LAHORE: IMPORTANT NEW TESTIMONY.

At page 29 of the present Volume of this Magazine, in the late Dr. Paul's *Treatise upon the Yoga Philosophy*, allusion is made to the well-known case of the voluntary inhumation of a *Sadhoo*, or religious man, for forty days, and his subsequent resuscitation, in the presence of Maharajah Runjeet Singh. This case has long been quoted by European and American writers upon physiology and psychology as an instance of extreme physical endurance. It was originally printed in Sir Claude Wade's *Camp and Court of Runjeet Singh*, and in Dr. MacGregor's *History of the Sikhs*. Of these thoroughly credible witnesses, the former was British Resident at Lahore, and the latter the Residency Surgeon. Their two accounts substantially agree, and the evidence certainly is conclusive that this *sadhoo*, or fakir, offered to allow himself to be buried alive for forty days, was done up in a sack, locked in a chest, and shut up in a chamber specially excavated in the ground of one of Runjeet's gardens; where a detail of the Maharajah's own body-guard watched the place night and day until the expiration of the period agreed upon. He was then exhumed, taken out of his several confining covers, and after various frictions and the application of hot cakes of flour to the crown of his head, fully resuscitated. Among other later authors who have quoted from Wade's and Macgregor's works, is Miss Catherine Crowe, who gave the story at length in her *Nightside of Nature*. Our recent visit to Lahore offered too favourable an opportunity to collect from surviving witnesses corroborative testimony upon this famous case to be neglected. We heard of two respectable Native gentlemen who had been present at the time in question, and from one, now an octogenarian pensioner, but formerly Sir Claude's own clerk, we through the kindness of Lala Birj Lall, of the Government Advocate's Office at Lahore, obtained the interesting narrative which is given in the subjoined letter, and which our friend has kindly translated from the original Urdu.

Translation of a letter dated Ludhiana, 10th November 1880, from Baboo Jowalla Pershad, Pensioner, late clerk to Colonel Wade, Political Agent at Maharaja Runjeet Singh's Durbar, to Lalla Birj Lall, Head Clerk, Government Advocate's Office, Lahore.

"MY DEAR FRIEND LALLA BIRJ LALL,

"With my compliments to you, I beg to state that I received your letter dated 8th November, 1880, by yesterday's post and have not been able to reply sooner on account of headache, from which I am not yet quite relieved even now.

"The Sadhoo about whom you enquire came from the Deccan with his disciples to Lahore and was perfectly skilled in the art of Samadhi. The Maharaja Runjeet Singh tested him, and shut him up in a wooden box of the Punjabi fashion, which was locked up, and was placed in the Baraduri of the Garden called Sardar Gowla Singh Bhuraniawabla, situate on the banks of Rawi river. The doors of this Baraduri were closed with pukka bricks, and a military guard was appointed to watch on the roof and at the closed doors of this building until the experiment was finished. It was agreed that the Sadhoo should be taken out from that place alive after forty days. When this period was about to expire, Colonel Wade, the Political Agent of the British Government, arrived at Lahore with a staff of English officers (including Dr. Murray and Dr. McGregor), on a mission from the Governor-General. The Maharaja Runjeet Singh informed Colonel Wade, through Fakeer Azeez Deen (one of the principal courtiers of the Maharaja), that a Yogi who was buried in Samadhi forty days previously was to be taken out the next morning, and that it would be highly desirable that Colonel Wade, with the Doctor and other European officers, should be present on the occasion. Next morning Colonel Wade with all his staff went to the spot, and a few minutes later, the Maharaja, accompanied by Raja Shyan Singh, Raja Heera Singh, and other principal courtiers and attendants, arrived and ordered Missur Beli

Ram, his Treasurer, to bring the keys of the closed doors and to open them. The solid brick-work was demolished and this was done. The Maharaja then ordered the wooden box to be opened and the box was also opened. Then the disciples of the Sadhoo took him out of the box, and placed him before the door of the Baraduri. The Sadhoo was found wrapped in a Bhagwon (light reddish) cloth sewn all over so as to form a closed bag. When the body of the Sadhoo was unwrapped, the Maharaja asked Col. Wade to request the Doctor to examine the Sadhoo's body, and the doctor felt the pulse and said that it was stopped, and that there was no sign of life in the body. Meanwhile the Sadhoo's disciples opened the mouth, ears, nostrils and eyes of the Sadhoo, which had all been plugged with cotton and wax, and rubbed the oil of almonds over them. After they had done this the Sadhoo's eyes were opened and he breathed heavily and loudly, making a noise something like the hissing of a big black snake. This brought life into the Sadhoo's body, and he bathed himself with the Ganges water, which had been provided by his disciples. The Maharaja then gave him some milk to drink, a precious *khilat* (coat of honour) worth 2000 rupees, and took leave with his attendants and returned to his palace. The British officers also returned to their tents.

"This Sadhoo had arrived at Lahore when Kounar Nownihal Singh was married, and used to say that he could sit in samadhi for one year. If the British Government should wish to test him, they might, but in case of success he would expect them to make over to him the city of Calcutta as the reward of his labours.

"Now, I have told you whatever I saw with my own eyes. Please read over this letter to Colonel Olcott and acquaint him with the above matters on my behalf.

Yours truly,

"JOWALLA PERSHAD HALDER, Pensioner.

"Ludhiana, 10th November, 1880."

One interesting fact was elicited in conversation with another gentleman who had knowledge of the above described event. We had expressed the opinion that the Sadhoo could not have been a truly pious ascetic since he allowed Maharaja Runjeet Singh to make him costly presents. Our informant replied that that was the very observation made by the Maharaja to the officers of his Durbar, and that consequently the Sadhoo was allowed to depart. Whereas, had he refused the presents, he would have been kept there as a holy man and revered as a saint. He had actually learnt how to hybernate in samadhi, but had not freed himself from the weaknesses of common men.

"WHAT IS YOUR SECRET ?" ASKED A LADY OF TURNER, the distinguished painter. He replied, "I have no secret, madam, but hard work."

Says Dr. Arnold : "The difference between one man and another is not so much in talent as in energy."

"Nothing," says Reynolds, "is denied well-directed labor, and nothing is to be attained without it."

"Excellence in any department," says Johnson, "can now be attained by the labor of a lifetime, but it is not to be purchased at a less price."

"There is but one method," says Sydney Smith, "and that is hard labor ; and a man who will not pay that price for distinction had better at once dedicate himself to the pursuit of a fox."

"Step by step," reads the French proverb, "one goes very far."

"Nothing," says Mirabeau, "is impossible to a man who can and will. This is the only law of success."

"Have you ever entered a cottage or travelled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom," asked Sir Edward Bulwer Lytton, "without finding that each of these men had a talent you have not, knew something you do not?"

What men want is not in talent, but purpose ; in other words, not the power to achieve, but the will to labor.

*TRANSCENDENTAL PHYSICS.**

As was remarked last month, the now world-known work of Professor Zöllner, on his experimental inquiry into the theory of a fourth dimension of space, with the aid of Dr. Henry Slade, the American spiritual medium, is one of the most valuable that have ever appeared in connection with the mediumistic phenomena. Modern spiritualism has spawned almost as many books as a female herring does of eggs ; and out of the number all but a few might as well have never appeared. But now and again the enquiry into this subject has begotten some work that is a permanent contribution to the progress of science. And Professor Zöllner's is of that class. It is the record of a series of sittings, or seances, with one of the most strangely endowed 'psychics' of our times. Slade is a man who seems to be surrounded with an aura, or magnetic atmosphere, capable of so saturating the objects about him as to make them subject to disintegration and reintegration at the caprice of some intelligent power which hears, consents, wills, and executes. He fancies it is the hovering soul of his deceased wife which, however, is believed to yield its place momentarily to other 'spirits' to write their own messages to their own (surviving) friends, in their own languages—languages which neither Slade nor she ever knew. Most mediums have some one or two forms of phenomena peculiar to themselves. Thus, William Eddy produces walking, and sometimes talking, figures of dead people ; Mesdames Thayer, of America, and Guppy-Volckmann, of England, have showers of flowers ; the Davenports showed detached hands from their cabinet window, and musical instruments flying through the air ; Foster has names in blood-writing ooze up under the skin of his arm, and picks the same names out of a lot of written ballots strewn on the table ; and so on. Slade's chief speciality is to get automatic writing upon slates under perfect test conditions ; but he is also, sometimes, clairvoyant, has vaporous figures appear in the room, and under Professor Zöllner's observation, he produced a series of novel and astounding phenomena illustrating the passage of matter through matter. This Leipsic *savant*, it must be noted, is one of the most eminent among astronomers and physicists. He is also a profound metaphysician, the friend and compeer of the brightest contemporary intellects of Germany. He had long surmised that besides length, breadth, and thickness, there might be a fourth dimension of space, and that if this were so then that would imply another world of being, distinct from our three-dimensional world, with its own inhabitants fitted to its four dimensional laws and conditions, as we are to ours of three dimensions. He was not the originator of this theory ; Kant, and, later, Gauss, the metaphysical geometer, had forecast its conceptibility. But, the experimental denomination lacking, it remained as a mere intellectual speculation until Zöllner was enabled to solve the problem, and to convince his great colleagues Weber, Fechner and Scheiber. The publication of these experiments has created an intense interest throughout the world of science, and the discussion between the parties of progressive and conservative thinkers is actively and even angrily proceeding. Our space does not permit a very exhaustive review of Prof. Zöllner's book, and as it should be in the library of every one who pretends to hold intelligent opinions upon the subjects of Force, Matter and Spirit, the reader must be left to seek in its pages the major part of its wonderful contents.

Briefly, then, the facts are these: Zöllner started with the proposition that, granting, for argument's sake, the existence of a world of four dimensions with four-dimensional inhabitants, these latter ought to be able to perform the simple experiment of trying hard knots in an endless

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* *Transcendental Physics*. An account of Experimental Investigations from the scientific treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic ; Mem Royal Saxon Soc of Sciences ; &c., &c Translated from German, with a Preface and Appendices, by Charles Carleton Massey, of Lincoln's Inn, Barrister-at-Law, (Vice-President of the Theosophical Society).

cord. For the fourth dimension of space—or, shall we say, the fourth property of matter—must be permeability. So, when he knew that the medium Slade was coming to Leipsic he took a cord, tied the two ends together, and sealed them with wax which he stamped with his own signet. Slade came and the Professor sat with him at a table, in broad daylight, their four hands laid upon the table, Slade's feet in sight, and the endless cord with the sealed end lying on the table under the Professor's thumbs, and the loop hanging down and resting upon his lap. It was the first time Slade had heard of that kind of an experiment, and no one had tried it with any medium. In a few seconds the Professor felt a slight motion in the cord—which no one was touching—and upon looking, found to his surprise and joy that his wish had been gratified. Only, instead of one knot four had been tied in his string. To a scientific mind like his, this result, though infinitely less sensational than hundreds of mediumistic phenomena, was as conclusive and important a proof of the theory of four dimensions, as was the falling of a single apple to Newton in corroborating his immortal theory of gravity. Here was clearly an instance of the passage of matter through matter, in short, the corner-stone of a whole system of cosmic philosophy. This experiment he frequently, and in the presence of several witnesses, had repeated. As a further test he bethought him of having turned two rings out of solid pieces of wood of different species—one of oak, the other of alder wood—which he strung on a cord of catgut. He also put on the string an endless band, which he had cut from a bladder. He then sealed the ends of his cord as in the previous experiment, and as before, held the seal on the table under his two thumbs, letting the loop with the two wooden rings and the endless band or ring of bladder, hang down between his knees. Slade and he sat—again in full daylight—at two sides of the table, with all their hands in view, and the medium's feet where the Professor could see them. Just near the farther end of the table stood a small, round-topped stand, or teapoy, with one stout pillar to which the top was permanently attached, and three branching feet. After a few minutes had elapsed a rattling sound was heard at the small stand, as of wood knocking against wood, and this sound was thrice repeated. They left their seats and looked around; the wooden rings had disappeared from the endless catgut cord; the cord itself *was found tied in two loose knots, through which the endless bladder band was hanging uninjured.* The two solid wooden rings were—where? Encircling the pillar of the small stand, without the slightest solution of the continuity of their fibres or those of the pillar! Here was a permanent, most undeniable proof that matter *could* be passed through matter; in short, to the vulgar a 'miracle.'

Numerous other like phenomena were obtained during the thirty sittings which Professor Zöllner had with Slade. Among them the abstraction of coins from a hermetically-sealed box, and their passage through the table on to a slate held flat against the under side of the table-top; while simultaneously two fragments of slate pencil laid on the slate at the commencement of the experiment, were at the close found to have passed into the sealed box. Again, two separate endless bands of leather laid loosely under the hands of Professor Zöllner on the table, were under his very hands made to interlock, one with the other, without the breaking of the seals or any injury to the fibre of the material. A work, taken from the library shelf and laid upon a slate which Slade held partly under the edge of the table, disappeared, and after the sitters had vainly searched for it for the space of five minutes all over the room, and then reseated themselves at the table, it presently fell straight from the ceiling of the room on to the table with violence. The room was light, the seance was at eight in the morning, and the book fell from the direction opposite to that in which Slade was sitting; so no human hand could have thrown it. The small table, or stand previously referred to, on one occasion, no one touching it, began to slowly oscillate. What further happened we will let Dr. Zöllner himself describe:—

"The motions very soon became greater, and the whole table approaching the card-table laid itself under the latter, with its three feet turned towards me. Neither I nor, as it seemed, Mr. Slade, knew how the phenomenon would further develop,* since during the space of a minute which now elapsed nothing whatever occurred. Slade was about to take slate and pencil to ask his "spirits" whether we had anything still to expect, when I wished to take a nearer view of the position of the round table lying, as I supposed, under the card-table. To my and Slade's great astonishment we found the space beneath the card-table completely empty, nor were we able to find in all the rest of the room that table which only a minute before was present to our senses. In the expectation of its reappearance we sat again at the card-table, Slade close to me, at the same angle of the table opposite that near which the round table had stood before. We might have sat about five or six minutes in intense expectation of what should come, when suddenly Slade again asserted that he saw lights in the air. Although I, as usual, could perceive nothing whatever of the kind, I yet followed involuntarily with my gaze the directions to which Slade turned his head, during all which time our hands remained constantly on the table, linked together (*über-einander liegend*); under the table, my left leg was almost continually touching Slade's right in its whole extent, which was quite without design, and owing to our proximity at the same corner of the table. Looking up in the air, eagerly and astonished, in different directions, Slade asked me if I did not perceive the great lights. I answered decidedly in the negative; but as I turned my head, following Slade's gaze up to the ceiling of the room behind my back, I suddenly observed, at a height of about five feet, the hitherto invisible table with its legs turnedupwards, very quickly floating down in the air upon the top of the card-table. Although we involuntarily drew back our heads sideways, Slade to the left and I to the right, to avoid injury from the falling table, yet we were both, before the round table had laid itself down on the top of the card-table, so violently struck on the side of the head, that I felt the pain on the left of mine fully four hours after this occurrence, which took place at about half-past eleven."

The English-reading public is under many obligations to Mr. Massey for his translation and synopsis of the German edition of Dr. Zöllner's work. His self-imposed and entirely disinterested (he reaps no pecuniary profit from it) task was the more difficult inasmuch as he was almost entirely self-taught in German, and his satisfactory rendering of his author is all the more to be admired. In a preface of some forty pages, Mr. Massey introduces us to the several personages concerned in the ever-memorable Leipsic experiments, and shows their evident good faith and credibility; while in an appendix of twenty more, he handles with able lucidity the question of the two sides of the proposition that evidence, to command assent, should be proportioned to the probability or improbability of the fact to be proved.

It will interest our readers, and perhaps the public, to learn the circumstances which led to Mr. Slade's visit to Europe in 1877, from which such startling results have happened. In the winter of 1876-7 the professors at the Imperial University of St. Petersburgh, Russia, determined—under the pressure of very august authority—to form a committee for the scientific investigation of the mediumistic phenomena. The Hon. Alexandre Aksakof, Russian Imperial Councillor, and now an officer of the Theosophical Society, having long studied the subject, was invited to lend his help. He, therefore, asked Colonel Olcott and the Conductor of this Magazine, both then in America, to select out of the

* The movement of heavy objects without any possible contact by Slade was so common that we looked on the movement of the table as only the beginning of a further succession of phenomena.

best American mediums one whom they could recommend to the Committee. A careful search was accordingly made and Mr. Slade fixed upon for the following reasons:—(1) His phenomena all occurred in full light; (2) They were of a character to convince scientific men of the real presence of a force and the absence of charlatanry and sleight-of-hand; (3) Slade was willing to be placed under any reasonable test conditions and assist in trying scientific experiments—the importance of which he was intelligent enough to appreciate. So, after he had submitted himself for three months to an enquiry by a Special Committee of our fellows, expressly chosen by President Olcott, out of the skeptics in our Society; and the Committee had favourably reported, Mr. Aksakof was recommended to engage him. In due time the choice was ratified, the necessary money to pay Slade's passage was sent to us, and the medium sailed from New York for Russia, *via* England. His subsequent adventures, including his arrest and trial at London upon a malicious charge of attempted fraud, release, and triumphant vindication of his psychic powers at Leipsic and other European capitals,—are all well known. It is not too much to say that in this one case the agency of the Theosophical Society was productive of an effect upon the relations of exact science with psychological research the importance of which must be felt for long years to come. Not only was Slade originally chosen by Theosophists for the European experiment and sent abroad, but at his London trial he was defended by a Theosophist barrister, Mr. Massey; at St. Petersburg another Theosophist, Mr. Aksakof, had him in charge; and now Mr. Massey has bequeathed to future generations of English readers the full story of his wondrous psychical gifts.

GOLDEN RULES FOR THE EXAMINATION OF WITNESSES.

BY DAVID PAUL BROWN.

The name of Mr. David Paul Brown, of the Philadelphia Bar, is known throughout all America as that of one of the ablest and most successful criminal lawyers of the day. These "Golden Rules" of his embody in a succinct form all the essential principles to be observed by counsel in the management of witnesses, and should be memorized by every one who aspires to rise in his profession. We are led to transfer them to our columns because, among our subscribers, are a very large number of pleaders and law-students to whom the directions will be especially valuable. They are as follows:—

"There is often more eloquence, more mind, more knowledge of human nature displayed in the examination of witnesses than in the discussion of the cause to which their testimony relates. Evidence without argument is worth much more than argument without evidence. In their union they are irresistible.

"The trial of a cause may be aptly compared to the progress of a painting. You first lay your groundwork, then sketch your various figures, and finally by the power and coloring of argument separate them or group them together with all the advantages of light and shade. But if the groundwork be imperfect or the delineations indistinct, your labor will frequently commence where it ought to conclude, and even after all will prove utterly unsatisfactory if not contemptible. Or perhaps it may more justly be likened to a complicated piece of music, wherein a single false note may destroy the entire harmony of the performance.

"First as to your own witnesses:

"I. If they are bold and may injure your cause by pertness or forwardness, observe a gravity and ceremony of manner toward them which may be calculated to repress their assurance.

"II. If they are alarmed or diffident and their thoughts are evidently scattered, commence your examination with matters of a familiar character remotely connected with the subject of their alarm or the matter in issue; as, for instance, Where do you live? Do you know the parties? How long have you known them? &c. And when you have restored them to their composure, and the mind has regained its equilibrium, proceed to the more essential features of the case, being careful to be mild and distinct in your approaches, lest you may trouble the fountain again from which you are to drink.

"III. If the evidence of your own witnesses be unfavorable to you (which should always be carefully guarded against) exhibit no want of composure; for there are many minds that form opinions of the nature or character of testimony chiefly from the effect which it may appear to produce upon the counsel.

"IV. If you perceive that the mind of the witness is imbued with prejudices against your client, hope but little from such a quarter—unless there be some facts which are essential to your client's protection and which that witness alone can prove, either do not call him, or get rid of him as soon as possible. If the opposite party perceive the bias to which I have referred he may employ it to your ruin. In judicial inquiries of all possible evils, the worst and the least to be resisted is an enemy in the disguise of a friend. You cannot impeach him, you cannot cross-examine him, you cannot disarm him, you cannot indirectly even assail him, and if you exercise the only privilege that is left to you and call other witnesses for the purpose of explanation, you must bear in mind that instead of carrying the war into the enemy's country, the struggle is still between sections of your own forces, and in the very heart perhaps of your own camp. Avoid this by all means.

"V. Never call a witness whom your adversary will be compelled to call. This will afford you the privilege of cross-examination, take from your opponent the same privilege it thus gives to you, and in addition thereto, not only render everything unfavorably said by the witness doubly operative against the party calling him, but also deprive that party of the power of counteracting the effect of the testimony.

"VI. Never ask a question without an object, nor without being able to connect that object, with the case, if objected to as irrelative.

"VII. Be careful not to put your question in such a shape that if opposed for informality you cannot sustain it or at all events produce a strong reason in its support. Frequent failures in the discussions of points of evidence enfeeble your strength in the estimation of the jury, and greatly impair your hopes in the final result.

"VIII. Never object to a question from your adversary without being able and disposed to enforce the objection. Nothing is so monstrous as to be constantly making and withdrawing objections; it either indicates a want of correct perception *in making them* or a deficiency of reason or of moral courage in not *making them good.*

"IX. Speak to your witness clearly and distinctly, as if you were awake and engaged in a matter of interest, and make him also speak distinctly and to your question. How can it be supposed that the Court and jury will be inclined to listen when the only struggle seems to be whether the counsel or the witness shall first go to sleep.

"X. Modulate your voice as circumstances may direct. Inspire the fearful and repress the bold.

"XI. Never begin before you are ready, and always finish when you have done. In other words, do not question for question's sake, but for an answer."

CROSS-EXAMINATION.

"I. Except in indifferent matters, never take your eye from that of the witness; this is a channel of communication from mind to mind, the loss of which nothing can compensate.

> "With falsehood, hatred, anger, scorn, despair,
> And all the passions—all the soul is there."

"II. Be not regardless, either, of the *voice* of the witness; next to the eye, this is perhaps the best interpreter of his mind. The very design to screen conscience from

crime—the mental reservation of the witness—is often manifested in the tone, or accent, or emphasis of the voice. For instance, it becoming important to know that the witness was at the corner of Sixth and Chesnut streets at a certain time, the question is asked, Where you at the corner of Sixth and Chestnut streets at six o'clock ? A frank witness would answer, perhaps, " I was near there." But a witness who had been there, desirous to conceal the fact and to defeat your object, speaking to the letter rather than spirit of the inquiry, answers " No," although he may have been within a stone's throw of the place, or at the very place, within ten minutes of the time. The common answer of such a witness would be—" I was not at the *corner* at *six o'clock*."

"Emphasizing both words plainly implies a mental evasion or equivocation, and gives rise, with a skilful examiner, to the question, " At what hour were you at the corner ?" or, " At what place were you at six o'clock?" And in nine instances out of ten, it will appear that the witness was at the place about the time, or at the time about the place. There is no scope for further illustrations ; but be watchful, I say, of the voice, and the principle may be easily applied.

"III. Be mild with the mild, shrewd with the crafty, confiding with the honest, merciful to the young, the frail, or the fearful, rough to the ruffian, and a thunderbolt to the liar. But in all this, never be unmindful of your own dignity. Bring to bear all the powers of your mind, not that you may shine, but that virtue may triumph, and your cause may prosper.

"IV. In a criminal, especially in a capital case, so long as your cause stands well, ask but few questions, and be certain never to ask any, the answer to which, if against you, may destroy your client, unless you know the witness perfectly well, and know that his answer will be favorable equally well, or unless you be prepared with testimony to destroy him if he plays the traitor to the truth and your expectations.

"V. An equivocal question is almost as much to be avoided and condemned as an equivocal answer, and it always leads to or excuses an equivocal answer. Singleness of purpose, clearly expressed, is the best trait in the examination of witnesses, whether they be honest or the reverse. Falsehood is not detected by cunning, but by the light of truth ; or if by cunning, it is the cunning of the witness, and not of the counsel.

"VI. If the witness determine to be wily or refractory with you, you had better settle that account with him at first, or its items will increase with the examination. Let him have an opportunity to satisfy himself either that he has mistaken your power or his own. But in any result be careful that you do not lose your temper. Anger is always the precursor or evidence of assured defeat in every intellectual conflict.

"VII. Like a skilful chess-player, in every move fix your mind upon the combinations and relations of the game ; partial and temporary success may otherwise end in total and remediless defeat.

"VIII. Never undervalue your adversary, but stand steadily upon your guard ; a random blow may be just as fatal as though it were directed by the most consummate skill. The negligence of the one often cures and sometimes renders effective the blunders of another.

"IX. Be respectful to the Court and to the jury, kind to your colleague, civil to your antagonist, but never sacrifice the slightest principle of duty to an overweening deference toward either."

TIGER AND LEOPARD.—A EUROPEAN FRIEND OF OURS is anxious to procure a number of skins of the tiger and leopard. He would like, if possible, to have them in an unmutilated condition, that is, with the heads and claws attached, but at any rate to get them. Will our subscribers and correspondents do us the favour of reporting how many skins are obtainable in their several localities, and at what cost ? Please address the Manager of this Journal.

THE ELECTRIC AND MAGNETIC AFFINITIES BETWEEN MAN AND NATURE.

Without going too deeply into certain vexed questions based upon what the orthodox men of science please to term the " hypothetical " conclusions of the Psychological School, whenever we meet with discoveries made by the former, coinciding perfectly with the teachings of the latter, we think ourselves entitled to make them known to the world of skeptics. For instance, this psychological, or spiritual, school holds that " every being and naturally-formed object is in its beginning, a spiritual or monadial entity" which, having its origin in the spiritual or monadial plane of existence, must necessarily have as many relations with the latter as it has with the material or sensuous plane in which it physically developes itself. That " each, according to species, evolves from its monadial centre an essential aura, which has positive and negative magnetoïd relations with the essential aura of every other, and that, *mesmeric* attraction and repulsion exhibiting a strong analogy with *magnetic* attraction and repulsion, this analogous attraction and repulsion obtains not only between individuals of the same, but of different species, not only in animate but in inanimate nature." *(Clairvoyance, Hygienic and Medical,* by Jacob Dixon, L. S. A. L.)

Thus if we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research, which may lead us to understand more easily the production of certain phenomena. The modification of the peripheral extremities of nerves by which electricity is generated and discharged in certain genera of fishes, is of the most wonderful character, and yet, to this very day its nature remains a mystery to exact science. For when it has told us that the electric organs of the fish generate the electricity which is rendered active by nervous influence, it has given us an explanation as hypothetical as that of the psychologists whose theories it rejects *in toto*. The horse has nerves and muscles as well as a fish, and even more so ; the existence of animal electricity is a well-established fact, and the presence of muscular currents has been found in the undivided as well as in the divided muscles of all the animals, and even in those of man. And yet by the simple lashing of its feeble tail a small electrical fish prostrates a strong horse ! Whence this electric power, and what is the ultimate nature and essence of the electric fluid ? Whether as a cause or effect, a primary agent or a correlation, the reason for each of its manifestations is yet hypothetical. How much, or how little has it to do with vital power ? Such are the ever-recurring and always unanswerable queries. One thing we know, though, and that is, that the phenomena of electricity as well as those of heat and phosphorescence, within the animal body, depend on chemical actions; and that these take place in the system just as they would in a chemist's laboratory ; ever modified by and subjected to this same mysterious Proteus—the Vital Principle, of which science can tell us *nothing*.

The quarrel between Galvani and Volta is well known. One was backed by no less an authority than Alexander Humboldt, the other by the subsequent discoveries of Matteucci, Dubois Reymond, Brown-Sequard, and others. By their combined efforts, it was positively established that a production of electricity was constantly going on in all the tissues of the living animal economy ; that each elementary bundle of fibrils in a muscle was like a couple in a galvanic battery ; and that the longtitudinal surface of a muscle acts like the positive pole of a pile, or galvanic battery, while the transverse surface acts like the negative pole. The latter was discovered by one of the greatest physiologists of our century—Dubois Reymond ; who, nevertheless, was the greatest opponent of Baron Reichenbach, the discoverer of the *Od* Force, and ever showed himself the most fierce and irreconcilable enemy of transcendental speculation, or what is best known as the study of the occult, *i.e.*, the yet undiscovered forces in nature.

Every newly-discovered power, each hitherto unknown correlation of that great and unknown Force or the Primal Cause of all, which is no less hypothetical to skeptical science than to the common credulous mortals, was, previous to its discovery, an *occult power of nature.* Once on the track of a new phenomenon science gives an exposition of the facts—first independent of any hypothesis as to the causes of this manifestation; then—finding their account incomplete and unsatisfactory to the public, its votaries begin to invent generalizations, to present hypotheses based upon a certain knowledge of principles alleged to be at work by reasserting the laws of their mutual connection and dependence. They have *not explained* the phenomenon; they have but suggested how it might be produced, and offered more or less valid reasons to show how it could not be produced, and yet a hypothesis from their opponents' camp that of the Transcendentalists, the Spiritualists and Psychologists, is generally laughed down by them before almost these latter have opened their mouths. We will notice a few of the newly-discovered electro-magnetic phenomena which are still awaiting an explanation.

In the systems of certain people the accumulation and secretion of electricity, reach under certain conditions, to a very high degree. This phenomenon is especially observed in cold and dry climates, like Canada, for instance; as well as in hot, but at the same time, dry countries. Thus, —on the authority of that well-known medical journal, the *Lancet*—one can frequently meet with people who have but to approach their index fingers to a gas-beak from which a stream of gas is issuing, to light the gas as if a burning match had been applied to it. The noted American physiologist, Dr. J. H. Hammond, possesses this abnormal faculty upon which he discourses at length in his scientific articles. The African explorer and traveller Mitchison informs us of a still more marvellous fact. While in the western part of Central Africa, he happened at various times in a fit of passion and exasperation at the natives, to deal with his whip a heavy blow to a negro. To his intense astonishment the blow brought out a shower of sparks from the body of the victim: the traveller's amazement being intensified by his remarking that the phenomenon provoked no comments, nor seemed to excite any surprise among the other natives who witnessed the fact. They appeared to look upon it as something quite usual and in the ordinary run of things. It was by a series of experiments that he ascertained at last, that under certain atmospheric conditions and especially during the slightest mental excitement it was possible to extract from the ebony-black body of nearly every negro of these regions a mass of electric sparks; in order to achieve the phenomenon it sufficed to gently stroke his skin, or even to touch it with the hand. When the negroes remained calm and quiet no sparks could be obtained from their bodies.

In the *American Journal of Science,* Professor Loomis shows that "persons, especially children, wearing dry slippers with thin soles, and a silk or woollen dress, in a warm room heated to at least 70°, and covered with a thick velvet carpet, often become so electrically excited by skipping across the room with a shuffling motion, and rubbing the shoes across the carpet, that sparks are produced on their coming in contact with other bodies, and on their presenting a finger to a gas-burner, the gas may be ignited. Sulphuric ether has been thus inflamed, and in dry, cold weather sparks, half an inch in length, have been given forth by young ladies who had been dancing, and pulverized resin has been thus inflamed". So much for electricity generated by human beings. But this force is ever at work throughout all nature; and we are told by Livingstone in his *Travels in South Africa,* that the hot wind which blows during the dry seasons over the desert from north to south "is in such an electric state that a bunch of ostrich feathers, held a few seconds against it, becomes as strongly charged as if attached to a powerful electric machine, and clasps the advancing hand with a sharp crackling sound ..... By a little friction the fur of the mantles worn by the natives gives out a luminous appearance. It is produced even by the motion communicated in riding; and a rubbing with the hand causes sparks and distinct crepitations to be emitted."

From some facts elicited by M. J. Jones, of Peckham, we find them analogous to the experiments of Dr. Reichenbach. We observe that "a magnetoid relation subsists between subjects of a nervous temperament and shells—the outgrowth of living entities, and which, of course, determined the dynamical qualities of their natural coverings." The experimenter verified the results upon four different sensitive subjects. He says that he "was first drawn to the enquiry by the fact of a lady looking at a collection of shells, complaining of pain while holding one of them. His method of experimenting was simply to place a shell in the subject's hand; the *purpura chocolatum,* in about four minutes, produced contraction of the fingers, and painful rigidity of the arm, which effects were removed by quick passes, without contact, from the shoulders off at the fingers."

Again, he experimented with about thirty shells, of which he tried twelve, on May 9, 1853; one of these causing acute pain in the arm and head followed by insensibility.

"He then removed the patient to a sofa, and the shells to a sideboard. "In a short time" says Mr. Dixon, from whose book we quote the experiment, "to his astonishment the patient, while still insensible, gradually raised her clasped hands, turning them towards the shells on the sideboard, stretching the arms out at full length, and pointing to them. He put down her hands; she raised them again, her head and body gradually following. He had her removed to another room, separated from that containing the shells by a nine-inch wall, a passage, and a lath and plaster wall; the phenomenon, strange to say, was repeated. He then had the shells removed into a back room, and subsequently into other places, one of which was out of the house. At each removal the position of the hands altered to each new position of the shells. The patient continued insensible...for four days. On the third of these days the arm of the hand that had held the shells was swollen, spotted, and dark-coloured. On the morning of the fourth day, these appearances had gone, and a yellow tinge only remained on the hand. The effluence which had acted most potently, in this experiment, proceeded from the *cinder murex* and the *chama macrophylla,* which was most wonderful; the others of the twelve were the *purpurata cookia, cerethinum orth., pyrula ficordis, sea urchin* (Australia), *voluta castanea, voluta musica purpura chocolatum, purpura hyppocastanum, melanatria fluminea,* and *monodonta declives.*"

In a volume entitled "The Natural and the Supernatural" M. Jones reports having tested the magnetoid action of various stones and wood with analogous results; but, as we have not seen the work we can say nothing of the experiment. In the next number we will endeavour to give some more facts and then proceed to compare the "hypotheses" of both the exact and the psychological sciences as to the causes of this inter-action between man and nature, the *Microcosm* and the *Macrocosm.*

THE PHYSIOLOGICAL TEST FOR THIEF-CATCHING IN THE NORTHERN KONKAN.

BY KHAN SAHEB NOOR KHAN, Pas.

Inspector of Police, Tanna District.

I read with great interest the story of the physiological test for thief-catching, supplied to you by Dr. Batukram, and inserted at page 59 of the present volume of the THEOSOPHIST with an editorial foot-note. With reference to your note, I beg to state that on the 25th day of August 1880, several gold and silver ornaments, to the aggregate value of Rs. 60, were stolen from the house of a Wadwal, named Mahadeo Jhaoria, in Nurpur, a village two miles westward from the Dhana Railway Station on the B. B. & C. I. line. On the day following a Bhagat Ramji Raja Warli, of

Kosbad, was called to enquire into the theft. The Bhagat requested all the villagers of the Wadwal castes, seventy in number, to be assembled on the open ground in front of the Patel's house. There, in the presence of all he took out a small brass pot of a round form from his hand-bag, and putting it on the ground, chanted some Kokani words. After a time the pot became self-agitated and began to roll about the assemblage until it touched the feet of one Barik Mangla, brother to a clerk in the Family Printing Press, in Fanaswari at Bombay. On asking him if he were guilty, he admitted the offence before the Patel Bapu Nana, and said he had given over the property to one Bhagur Jhina for disposal. But this man having been questioned by the people of Nurpur, denied all knowledge of the theft, and said that Barik was his enemy. Thereupon Barik was arrested by the Patel, and taken before the Foujdar of Dhanu, who made enquiries and finding no direct proof against the accused, released him on the 10th of September 1880. Hence anger and a spirit of revenge took root in the heart of Mahadeo on account of losing his ornaments, which were not produced by Barik although a Bhagat was employed with a view to find out the truth of the case. The result was that on the night of the 9th November 1880, Mahadeo went into the field of Barik, which is near the Railway line, and killed him there in the presence of his wife, Radki. The case is now under investigation by the District Police.

Bandora,
5th December, 1880.

(Concluded from the January number.)

PURE GOLD ARTIFICIALLY MADE.

An account of some Experiments on Mercury, Silver, and Gold, made at Guildford in May 1782, in the Laboratory of James Price, M.D., F.R.S., to which is prefixed an abridgment of Boyle's Account of a Degradation of Gold.

(TRANSCRIBED FOR "THE THEOSOPHIST" BY PETER DAVIDSON, ESQ., F.T.S.)

EXPERIMENTS ON MERCURY AND SILVER.

EXPERIMENT VII.

Made, Saturday, May 25, 1782, in the presence of the Lords Onslow, King, and Palmerstone, Sir Robert Barker, and Sir Philip N. Clarke, Barts; the Rev. O. Manning, B. Anderson, G. Pollen, J. Robinson, Clerks; Dr. Spencer, William Maun Godschall, William Smith, W. Godschall Junr., Esqs., Messrs. Gregory and Russell.

℥ij mercury were taken from the cistern formerly mentioned, and in a similar manner, and rubbed up with a few drops of Vit: Ether, in the small mortar, as in Experiment VI.

A bare grain of the white powder was projected, and afterwards rubbed up with it. The mercury, which before the addition of the powder had been very bright and fluid, was now perceived by the company to be dull and run heavily; it was poured out into a small glass vessel and after standing for about 45 minutes, was put into a cloth to be strained. It now poured so sluggishly that the latter portion of it seemed in a state intermediate between fluidity and solidity, or to use a term less scientific, but like many other vulgar ones, very descriptive, poured "groaty."

A great part of the superfluous mercury being strained off, a mass similar to an amalgam was left in the cloth; and the remaining mercury which could not be pressed out being driven off by fire from a portion (about a fourth) of the whole mass, a globule of white metal which had all the appearance of silver remained, and was kept in a white heat for about 2 minutes, before the blow-pipe. This globule weighed about 10 grains, so that the whole product, by means of one grain, would have been found, if collected, to be 40 grains; besides what was left in the expressed mercury.

On the same day and before the same company:—Half an ounce of mercury revoirfied from cinnabar, brought by the Rev. Mr. Anderson, was by him placed in a small round English crucible, taken from among a number of others in the laboratory, by Lord Palmerstone, on a flux composed of a small piece of charcoal and a piece of borax, both taken casually by some of the company from large quantities, and pounded in a mortar previously inspected by those present.

This flux being pressed down in the crucible with a small pestle, also examined, the mercury was poured into the depression, by one of the spectators, and on it *half a grain*, bare weight, of the Red Powder, was put by Lord Palmerstone. The crucible being then covered with a lid taken in the same manner as the crucible from among many others, and shown round to the company, was placed in the furnace, surrounded by lighted charcoal.

One or more of the company, particularly the Lords King and Palmerstone were during the whole time of the experiment close to the furnace and operator; and as requested by him, gave the closest attention to every part of the process.

When the crucible had acquired a full red heat, the cover was removed, and several of the company saw the mercury in a tranquil state, neither evaporating nor boiling, in which state it continued even when the mercury itself was completely ignited.

The cover being replaced, the fire was gradually raised to a white heat, the crucible being continued in this heat for 30 minutes, was taken out, cooled, and broken.

A globule of metal was found at bottom, neatly fused, and *exactly fitting* the concavity of the divided *scoriæ*, This globule fell out by the blow, among the fragments of the crucible, and was taken up and shown round to the company by Lord Palmerstone, and in their presence replaced in the hollow of the vitrified borax, to which it was accurately adapted.

Many other globules were diffused through the *scoriæ* attached to the sides of the crucible, fragments of which were distributed among the company at their request.

The bead which lay at the bottom, weighed about 10 grains, and was taken away, together with the silver, by Mr. Godschall, and by him afterwards transmitted to Lord Palmerstone, to be submitted to proper examination.

Mr. Godschall returned the gold with the Assay-master's report on it and on the silver. The Assay-master, whom Mr. Godschall for greater certainty on this occasion had the precaution to have recommended by the Clerk of the Goldsmiths' Company, reported both the gold and silver to be perfectly pure.

Dr. Price, though well acquainted with the characters employed by Assay-masters in making their reports (which are peculiar to them) unwilling to rely entirely on his own knowledge, and being desirous to offer collateral evidence to the public, showed the gold and the report to Mr. Lock, an experienced goldsmith, and a magistrate of the city of Oxford, without informing him of any of the above particulars.

Mr. Lock (before two gentlemen of Magdalen Hall who were present) affirmed the metal to be *by the Report* pure Gold; which he added was confirmed by its appearance; and that it consequently was *superior* to gold of the English *Standard.*

Two experiments, similar to those made on Saturday, May 25, were repeated on a larger scale, before some of the above company on the Tuesday following; with the same attention on their part, and more on that of the Doctor to the regulation of the fire; which he observed to them, being now less engaged and his attention not divided, he could employ to produce a much greater effect.

Twelve grains of the white powder produced from 30 oz. of mercury upwards of an ounce and a quarter, or 600. grains of fixed white metal; or in proportion of 50: 1. And two grains of the Red Powder, produced from one ounce of mercury, 2 drams, or 120 grains of fixed and tinged metal, *i. e.*, 60 times its own weight.

HOLBROOK LIBRARY PACIFIC SCHOOL

These last portions of gold and silver, as well as a part of the produce of the former experiment have had the honor of being submitted to the inspection of His Majesty, who was pleased to express his royal approbation.

This honor may be mentioned with the less impropriety, as it is conferred by a sovereign equally revered for his patronage of Science, and beloved for his amiable condescension.

PHILOSOPHY IN SANSKRIT NAMES AND WORDS.

BY RAO BAHADUR DADOBA PANDURANG.

The names of Vishnu.

Náráyana.—This is another well-known name of Vishnu. The forms and the attributes which were described in the shloka given in the preceding part of the present article (see THEOSOPHIST No. 10) are peculiarly appropriate to Vishnu under his present denomination Náráyana, as will be seen from the following definition of the term—

आपोनाराइति प्रोक्ता आपोवैनरसूनव :
अयनंतस्यता: पूर्वंतेन नारायण: स्मृत : ॥

This verse is translated by Prof. H. H. Wilson as follows :—

"The waters are called Nárá, because they were the offspring of Nara (the Supreme Spirit); and as in them his first (Ayana) progress (in the character of Brahma) took place; he is thence named Náráyana (he whose place of moving was the waters)."

The above is the well-known verse of Manu, I. 8., rendered by Sir W. Jones, probably prior to the translation of Prof. Wilson as follows :—

"The waters are called Nárá, because they were the production of Nara, or 'the spirit' of God; and since they were his first Ayana, or place of motion, he is thence named Náráyana, or 'moving on the waters.'"

There appears to me not much difference in the language of these two translations of the same verse, though the "moving on the waters" is an idea more in consonance with the language of the Christian Scriptures than the wording of the present text can strictly warrant.

Different writers have more or less modified the above text from Manu, and have given different explanations of the name Náráyana as suited their own ideas. Thus, the Markandeija, Váyu, and the Linga Puranas in citing the same verse have modified its wording as follows :—

आपोनारावितनव इत्यंवानामशुश्रुम:
अप्सुशेते यतस्तस्मात्तेन नारायण: स्मृत: ॥

Apa is the same as Nárá, or bodies (Tanavah); such, we have heard (from the Vedas), is the meaning of Apa. He who sleeps in them is thence called Náráyana.

We have not as yet met with water as the meaning of the word Tanu (plu: Tanavah) as is given in the above modified verse, and the meaning must, therefore, be turned and twisted in order to render it perfectly intelligible.

What strikes me, particularly in this, as it must strike many of the readers of this paper, is, that the name Náráyana should be suggestive of an idea tallying so exactly with what Moses conceived, as is now supposed some three or four thousand years ago, when he wrote* the well-known verse in Genesis, which says—"And the Spirit of God moved upon the face of the waters." It is difficult, but very interesting to conceive how could the coincidence of these two ideas emanating from such distant and different sources have ever occurred; unless they could be traced to the very source in the conception of water as being an element universally known for its creative and prolific nature, which it ultimately derives from the all-pervading Supreme Spirit inhering in it.

* Rather, is *alleged* to have been written.—ED.

Vásudeva.—This is another name of Vishnu. It is derived from "*Vas*," to dwell, from Vishnu's abiding in all things, and all in him, in conformity with the explanation of the term as is found given in Sanskrit—

॥ सर्वत्रा सौसमस्तंचवसत्यत्र ॥

In the Máhábhárata it is explained as follows :—

सर्वंजगदात्मानिवासयतिसर्वभूतेषुवसतीतिवासु:
सूर्यइवदीप्तिमानितिदेव: वासुश्चासौदेवश्चेतिवासुदेव:

"He causes all things to dwell in him, and he abides in all; whence he is named Vásu; being resplendent as the sun, he is called Deva: and he who is both these, is denominated Vásudeva."—(WILSON'S VISHNU PURANA.)

The same idea seems to be propounded in the Bhagvadyita in which Krishna commends the knowledge of the name Vásudeva in the following verse :—

बहुनांजन्मनामंते ज्ञानवान्मांप्रपद्यते
वासुदेव: सर्वमितिसमहात्मासुदुर्लभ:

"After many generations the person who has a true knowledge that the whole Universe is Vasudeva obtains me; (says Krishna to Arjuna) such a person is magnanimous and not easily to be found.."

The name Vásudeva is the very essence of the holy mantra held peculiarly sacred by all the Vaishnavas, and known amongst them under the peculiar appellation of द्वादशाक्षरी मंत्र or the holy formula of twelve syllables; which is constantly repeated by them in their devotions.

(To be continued.)

AN UNEASY GHOST.

BY BIRJ LALL, ESQ.

As I have read many interesting accounts of spiritual manifestations in your journal, I feel inclined to acquaint your readers with a singular experience of this nature.

I have felt very great interest in the phenomena of spirit-manifestations from the early days of my life, and have consequently been making numerous enquiries from trustworthy sources. Some years ago there lived at Lahore an old Pundit of a very high position, well versed in Sanskrit and acquainted with the English language also. He held a very important position in Maharaja Runjeet Sing's Durbar, and had good opportunities of being associated with every European officer. He had a very exalted mind and was much above the superstition by which the common Hindoo Pundits are generally suspected to have been influenced. I had the honor of being well acquainted with this Pundit, and on more than one occasion I enquired of him of the truth of spiritual phenomena, telling him that I would not believe any thing but what might be the result of his personal experiences. He related to me the following story, which I write here *verbatim.*

"Many years ago" said he "I knew a Khutree resident of Lahore who often used to come to me, and attended regularly at *kutha* reading at my temple every evening. This man was well known for his devotion, and was consequently called Bhagat. After a few years, this Bhagat died, and his departed spirit began to manifest itself through his living younger brother, whom he used as 'medium.' This spirit manifested himself very often, and used to tell strange things through his medium. He even sometimes predicted future events, which afterwards came to pass exactly as he had predicted. The sign of the manifestation was that the medium used to become senseless suddenly, and after one or two minutes, while the living body of the medium appeared quite senseless, the spirit used to talk through the vocal organs of the medium. In the course of time the familiarity of the spirit became so great with the medium that the spirit used to come whenever the medium

would merely recall him to mind. The news spread abroad, and I was at last informed of it. I could not believe the story at first, and sent for the medium, viz., the younger brother of the deceased man. I enquired of him whether the story I had heard was true, and he answered in the affirmative. I asked him to show me the phenomenon; whereupon he fixed his mind upon the spirit and immediately fell senseless on the ground. After a minute the spirit addressed me thus,—'Good morning, Punditjee; I now see you after a long time. I used to come to your temple to hear *kutha*. Now tell me what do you wish to ask me and why have you called me.' I was quite astonished to hear this speech of the supposed spirit, and told him that before I asked my questions he should tell me through what bad *Karma* he had become a ghost, or an earth-bound soul. The spirit replied,—'Why do you ask this, Punditje? This has no connection with your object. I am happy in this state also, and even now I spend much of my time in devotion, as I used to do when living on earth with the material body.' I then asked him some questions as to the future fate of some principal men then residing at Lahore, and the spirit predicted their destinies exactly as it came to pass thirty months afterwards. Sometime after the spirit obliged his brother, the medium, to go to Gya and perform his shraddha; and after this was done, the spirit neither spoke nor appeared any more."

Whatever view your readers may take with respect to this fact, I regard its authenticating evidence so strong that I am not prepared to deny it, though I am a great sceptic about these things.

Lahore,
11*th November*, 1880.

SOME MORAL MAXIMS.

BY PANDIT DAYANAND SARASWATI, SWAMI.

I.

1. Nothing is created without a purpose or uselessly; that is to say, every thing that is, is useful.

2. Losing better gain for smaller present advantage is entirely improper.

II.

(To suffer) a smaller disadvantage for a higher good is a wise action.

III.

Whatever is contrary to natural laws, is always opposed to science, to God and wise men.

IV.

True wisdom and learning yield greater advantages to others; as a man holding a lamp in his hand gives light to others with a very little profit to himself. The Almighty's creation is solely for the advantage of others.

V.

True *dharma*, or religion, harms no one.

VI.

Kings and subjects are related exactly as parents and children. It is the duty of parents to do good for their children and to extirpate every cause of their uneasiness. If not, the parental duties remain unfulfilled.

VII.

It is a filial duty to do every thing that may benefit parents; without this, a child's duty is unaccomplished.

VIII.

The true man is he who, without regard to great or lesser considerations, adopts true doctrines and acts accordingly; and is never intimidated by those who are strong, nor ever afflicts those who are weak and infirm.

IX.

Proper men are those who neither like dogs are enemies of their own race, nor, like monkeys, wage war against other races of animals; but are always friendly to virtuous persons and the opponents of mischief-makers.

X.

Good men are those who do good themselves and make others to do the same, and are always protectors of the good. The opposite qualities are shown by bad (*dusht*) men.

ALCHEMY.

BY MUHAMMED ARIF,

Nazir of the Collector's Court, Benares.

That which is commonly known in this country as Ukseer and which in the English language is termed Elixir, appertains to the science of Alchemy and has generally been admitted by Egyptians, Hindus, Chinese, Arabians, and Grecians as a probable means of transmuting metals; although as to this matter there have been many sceptics and the same diversity of opinion prevailed in Europe down to the days of Richard Bacon and others who supported the views of the learned Gaber. When the light of knowledge dawned on the Arabian intellect, much attention was bestowed on this subject, and after many experiments the enquirers were divided into two sects, the one admitting and the other ignoring the mutability of metals; the ringleader of the latter sect was Hakim Yakoob, of Kund, whose works on scientific subjects are most prolific, and who wrote especially on the improbability of mutation of metals with such force that several of the other sect who, notwithstanding that they were themselves men of excessive attainments, began to waver and change their views on the subject. The principle of his theory was that the heretofore-made assertions of learned doctors that every metal was a composition of mercury and sulphur was an error, and that, on the contrary, metals of all denominations were independently created and not composed.

This view was maintained by another learned doctor, Takki-oo-Deen Ehmed, son of Tummeemah, who has likewise written a work on the subject. Even Moulvie Saina at the commencement of his literary career entertained this view of the matter, and it was not until after many experiments that he arrived at the conclusion that metals are compositions. He ascertained after the most indefatigable researches that arsenic and mercury can be brought to such a condition as to withstand the effects of fire, and it is whilst they are in this state that we are able to transmute copper into silver. He has in like manner discovered that sulphur being reduced to a similar condition is capable of transmuting copper into a semblance of gold. He goes on to say that the mutation of metals can be effected in two ways, viz., either by adding some heterogeneous matter, or by removing some of the component substances. The deductions of Hakim Yakoob, of Kund, and of Takki-oo-Deen Ehmed, abovementioned, were subsequently controverted by Zacharish of Razee, and Nujum-oo-Deen, son of Dar of Baghdad, respectively.

Later on, one Ishmael *alias* Tagrai, a son of Hosein, wrote a work entitled "Ishtahadutt" in support of the possibility of mutation, in which he has completely vanquished the expositors of the adverse views; their principal argument being that all bodies differ from one another in twelve distinctly essential properties, viz., color, smell, taste, density, sound &c. &c., and that they cannot all be changed to the essentials of another substance, or body. But Ishmael has proved by experiments that each of the twelve properties is capable of being changed separately as well as collectively; as, for instance, though the natural sulphate of mercury (*shingriff*) differs in all the twelve essentials from mercury and sulphur, yet the artificial sulphate of mercury is made to assume the same properties as the natural; in like manner artificial ammoniacal salt and borax are made to assume all the properties of the natural. There were, however, some who opposed this view, but they were materialists who would not be convinced, simply because they never witnessed the making of gold or silver, and their opinions

cannot, therefore, be held to have much weight; for some of the most unquestionable authorities on the subject have opined that until the actual properties of these bodies can be definitely determined, it is premature to offer a contradictory opinion.

Such were the contentions among the ancient authors; the contradictions now offered by the modern writers in Europe are based on the fact that gold and silver being held to be elements, similarly with oxygen, hydrogen and other gaseous bodies, defy all art in their production, as do the other elements. But those who have urged this argument give no proof of these being actually elements, so that under these circumstances the same issue is obvious as was first attained, viz., that until the actual properties can be definitely determined, no contradiction to the theory can with certainty be adduced. More anon.

QUESTIONS ANSWERED ABOUT YOGA VIDYA.

A Hindu gentleman of the Madras Presidency propounds a number of questions about Occult Science which we answer in these columns, as the information is often demanded of us and we can reach all at once in this way.

Q. Do you or Col. Olcott undertake to teach this wonderful *Vidya* to any one who may be anxious to learn it?

A. No: the correspondent is referred to our January number for remarks upon this point.

Q. Would you like to give proofs of the existence of occult powers in man to any one who may be sceptically inclined, or who may desire to have his faith strengthened, as you have given to Mr. and Mrs——and the Editor of the *Amrita Bazar Patrika?*

A. We would "like" that every one should have such proofs who needs them, but, as the world is rather full of people—some twenty-four crores being in India alone—the thing is impracticable. Still such proofs have always been found by those who sought them in earnest, from the beginning of time until now. We found them—in India. But then we spared neither time, trouble nor expense in journeying around the world.

Q. Can you give such proofs to one like myself who is at a great distance; or must I come to Bombay?

A. Answered above. We would not undertake to do this thing, even if we could, for we would be run down with thousands of curiosity-seekers, and our life become a burden.

Q. Can a married man acquire the Vidya?

A. No, not while a *Grihasta*. You know the invariable rule was that a boy was placed at a tender age under his *guru* for this training; he stopped with him until he was 25 to 30; then lived as a married man 15 to 20 years; finally retired to the forest to resume his spiritual studies. The use of liquors, of beef, and certain other meats and certain vegetables, and the relations of marriage prevent spiritual development.

Q. Does God reveal himself by inspiration to a Yogi?

A. Every man has his own ideas about "God." So far as we have learned, the Yogi discovers his god in his inner self, his ATMA. When he reaches that point he *is* inspired—by the union of himself with the Universal, Divine Principle—Parabrahma. With a personal God—a God who thinks, plots, rewards, punishes and repents—we are not acquainted. Nor do we think any Yogi ever saw such an one—unless it be true, as a missionary affirmed, the other day, at the close of Col. Olcott's lecture at Lahore that Moses who had murdered a man in Egypt and the adulterous murderer, (David), were Christian Yogis!

Q. If any adept has power to do any thing he likes, as Col. Olcott said in his lecture at Simla,* can he make me, who am hungering and thirsting after the Vidya, a thorough adept like himself?

A. Colonel Olcott is *no* adept and never boasted of being one. Does our friend suppose any adept ever became such without making himself one, without breaking through every impediment through sheer force of WILL and SOUL-POWER? Such adeptship would be a mere farce. "AN ADEPT BECOMES, HE IS NOT MADE" was the motto of the ancient Rosicrucians.

Q. How is it that in the presence of such clear proof the most civilized nations still continue to be sceptical?

A. The peoples referred to are Christian, and although Jesus declared that all who believed in him should have the power to do all manner of wonders (See Mark, XXVI, 17, 18), like a Hindu Yogi's, Christendom has been waiting in vain some eighteen centuries to see them. And now, having become total disbelievers in the possibility of such *Siddhis*, they must come to India to get their proofs, if they care for them at all.

Q. Why does Col. Olcott fix the year 1848 as the time from which occult phenomena have occurred?

A. Our friend should read more carefully and not put us to the trouble to answer questions that are quite useless. What Col. Olcott did say was that Modern Spiritualism dates from 1848.

Q. Are there any such mediums in India as William Eddy, in whose presence materialized forms can be seen?

A. We do not know, but suspect there are. We heard of a case at Calcutta where a dead girl revisited her parents' house in broad daylight, and sat and conversed with her mother on various occasions. Mediumship can be easily developed anywhere, but we think it a dangerous thing and decline to give instructions for its development. Those who think otherwise can find what they want in any current number of the London *Spiritualist*, the *Medium and Daybreak*, the Melbourne *Harbinger of Light*, the American *Banner of Light*, or any other respectable Spiritualistic organ.

Q. How do these mediums get their powers;—by a course of training, or as the result of an accident of their constitution?

A. Mediums are mainly so from birth; theirs is a peculiar psycho-physiological constitution. But some of the most noted mediums of our times have been made so by sitting in circles. There is in many persons a latent mediumistic faculty, which can be developed by effort and the right conditions. The same remark applies to adeptship. We all have the latent germs of adeptship in us, but in the case of some individuals it is infinitely easier to bring them into activity than in others.

Q. Col. Olcott repudiates the idea of spirit agency as necessary to account for the production of phenomena; yet I have read that a certain scientist sent spirits to visit the planets and report what they saw there.

A. Perhaps reference is made to Professor William Denton, the American geologist, author of that interesting work *The Soul of Things*. His explorations were made through psychometry, his wife—a very intellectual lady though a great sceptic as to spirits—being the psychometer. Our correspondent should read the book.

Q. What becomes of the spirits of the departed?

A. There is but one "Spirit"—Parabrahma, or by whatever other name one chooses to call the Eternal Principle. The "souls" of the departed pass through many other stages of existence after leaving this Earth-body, just as they were in many others anterior to their birth as men and women here. The exact truth about this mystery is known only to the highest adepts; but it may be said even by the lowest of the neophytes that each of us controls his future rebirths, making each next succeeding one better or worse according to his present efforts and deserts.

Q. Is ascetism necessary for Yoga?

A. Yoga exacts certain conditions which will be found described at p. 47 of our December number. One of these conditions is seclusion in a place where the Yogi is free from all impurities—whether physical or moral. In short, he must get away from the immoral atmosphere of the world. If any one has by such study gained powers, he cannot remain long in the world without losing the

* Col. Olcott never said anything of the kind.—ED.

greater part of his powers—and that the higher and nobler part. So that, if any such person is seen for many consecutive years labouring in public, and neither for money nor fame, it should be known that he is sacrificing himself for the good of his fellow-men. Some day such men seem to suddenly die, and their supposed remains are disposed of; but yet they may not be dead. "Appearances are deceitful"—the proverb says.

*PROPHETIC HOROSCOPES.**

BY THE LATE HON. MORARJI GOKULDAS., C.I.E.

My uncle, Premji Jivan, was a great believer in astrology and a patron of learned Brahmins, whom he consulted on all important matters. One of these, named Nana Joshee, was renowned for his skill. He would cast horoscopes and read the past and future as though they were an open book. When my uncle was about 30 or 35 years of age, Nana cast his horoscope and prophesied, among other things, that at the time of his death he would leave an estate of a certain amount, which was at least six times as much as he was then worth. He even stated the exact sum in rupees, annas and pies. He died at the age of 54 and his estate was administered by me as executor. Upon calculating the assets it turned out that the exact sum named by Nana, nineteen years before, not one anna more or less, was in the estate.

Another instance. A gentleman, occupying a very high position in India, relates the following:—My horoscope was drawn more than forty years ago at the time of childhood. It mentioned that at the age of 19, I would have a daughter. This proved true. The horoscope of my son was drawn. A certain bad aspect of the heavens was prophesied for a specified day, which caused his mother and myself great apprehensions. Until two days before this time the child was well, and we had him out riding in the carriage; but on the evening of that very day, he was taken ill and on the fatal day of prophecy, was taken from us for ever. Thus, let there be as many false prophets and lying prophecies as you will, there are still men left in India who are able to forecast human destinies. How they do it I will not pretend to say; perhaps it matters little if they only do it at all.

IT MAY BE NEWS TO SOME READERS THAT THERE IS supposed, by modern astronomers, to be some connection, not unlike that dreamed of by the old astrologers, between the position of the planets and the fortunes of our earth. Not, of course, as used to be supposed in Christendom, and is still believed in this and other Eastern countries, that the lives of individual men are influenced, but that the period of perihelion, when the superior planets approach the sun, is one of misfortune arising from natural causes. It is alleged that the history of great epidemics, for example, confirms this theory. The view is that, at such times, the temperature and other conditions of our atmosphere are so seriously disturbed as naturally to engender irregularities. It is not without a rather creepy sensation, therefore, that we learn that the perihelia of the four greater planets are now about to coincide for the first time during about two thousand years; and if the theory be true, we may look for extremes of wet and drought followed by famine, and intensified by pestilence. This seems to confirm Mother Shipton's lugubrious prophecy that "The world to an end shall come, in eighteen hundred and eighty-one." It is some comfort, however, to know that this pessimist old lady has been caught tripping in some of her predictions. She announced that London streets would be deluged in blood when the dragon on the top of Bow Church should meet with the grasshopper of the Royal Exchange. That meeting actually took place in 1820, when the two architectural monsters lay in the same mason's yard for repair. No blood, however, was shed, excepting that of an unfortunate carpenter who was knocked on the head in Hyde Park in the riot that accompanied Queen Caroline's funeral in the following year.—*The Pioneer.*

Note: The next step will be for the modern astronomers to discover that no mere change in atmospheric temperature accompanying the conjunctions of planets affects human destinies, but a far more important and occult power, the magnetic sympathy between the various planetary orbs. Astrology may have fallen into contempt under the influence of improved modern science, but undoubtedly the time is coming when it will again have the attention it deserves and recover its ancient dignity as a sublime science. Perhaps the following paragraph from the *Banner of Light*, may serve as a help to those who would understand the occult forces that pervade our globe, and make it sensitive to solar magnetism:—

"It is reported that Mr. H. C. Strong, of Chicago, has invented a telephone by which electric earth-currents can be utilized to transmit messages without the use of wires A magnetic survey has been commenced, forty-five stations for observation established, and a system adopted by which to record the variation or declination of the needle. The hypothesis is that the magnetic needle is acted on by earth-currents, which bend round the dry hills and mountains, taking by preference the course of the damper valleys and the streams. According to a well-known law, the needle tends to set across the stream-lines of an electric current: and, if earth-currents exist, having a general direction from east to west, the abnormal deviations of the needle are thereby fully accounted for. It is proposed to search for these currents according to Matteucci's method, employed in Europe many years ago; that is, by long telegraph lines grounded at each end and without a battery. That earth-currents *do* exist is a well-known fact. It remains to investigate their direction and strength.

ANOTHER DISTINGUISHED FELLOW.

A short time since we had the pleasure of announcing that the aged Baron du Potet de Sennevoy had accepted the diploma of Honorary Fellow of our Society, and we published his most encouraging and complimentary letter. There is one more name attached to the splendid career of Magnetic Science in France during the last half century, which the historian of Modern Psychology will not permit to be forgotten. It is that of Alphonse Cahagnet, who charmed the public in 1848 with his *Celestial Telegraph*, a record of his experiences with certain singularly lucid clairvoyantes, and who is now living, a septuagenarian philosopher, honoured and beloved by all who know him, especially by students of magnetism. He too now gives us the right to inscribe his name on our list. In all, he has published eleven works, in twenty-one volumes, his latest, *Cosmogonie et Anthropologie*, having accompanied his letter accepting the Honorary Fellowship diploma of our Society, of which a translation is appended. It is our ardent desire that a close and intimate relationship should be developed between the Theosophical Society and the French school of Magnetists, for their work runs in parallel lines. If the Western psychologists can throw light upon our Asiatic Yoga Vidya, so can the latter send its brillant rays into every corner of the modern field of exploration, to make the shadows disappear and enlighten the path towards the Hidden Truth. Some of our eminent new *confréres* have promised to come to India one day, in which case they would do good and receive good in return. With a close union between all classes of students of Occult Science—spiritists, spiritualists, magnetists, Indian mystics, and the theosophists—a great advantage would inevitably result to the cause of truth, and the mocking laugh of the sceptic, the ignoramus and the fool would be answered by irrefutable FACTS.

Our Society for the first time in history offers a broad and easy bridge by which to cross the chasm,

* The facts given in the present article were communicated to a friend and by him written out in Mr. Morarji's presence some time prior to his untimely and regretted decease. It would be very interesting to know how far his own horoscope forecast his demise. We will also gladly receive the testimony of other reputable Hindu gentlemen upon the subject of their horoscopes. —Ed.

M. Cahagnet's Letter.

Argenteuil, October 25, 1880.

To the Secretary of the Theosophical Society.

Esteemed Madam and Fellow Student,

I beg you to be so kind as to thank for me the General Council of the Theosophical Society for the honour it has done me in admitting me as an Honorary Fellow, upon the nomination of Monsieur Leymarie, of the Psychological Society of Paris.

Deign, dear Madame, to say to the Council—of which you are not one of the least active members—that the foundation of such a society has been the dream of my whole life. To bring together all men without subjecting them to any other burden than that they should group together to offer their homage, in full personal liberty of conscience, to the Universal Parent ; to form but one family linked together by fraternal love ; to know but devotion and especially *justice* for each and all : that is an aim, indeed, to strive after, that is worthy of every heart free from egoism and pride ! Alas, is not this aim placed at the very extreme end of our individual education, at the last stage of our painful journey, and perhaps even at that of our successive existences ? No matter, it is always good to raise our thoughts towards it, and never to lose sight of it by the way. Roman Catholicism attempts something of this sort ; but it does not seem willing to leave each man to take the path of his choice. It offers but a single gate of entrance to the sanctuary that hides the secrets of life : and of it, it claims to hold the only key. Those who would enter must profess but one creed, one faith, and blindly accept its teaching—a teaching which leaves too much to desire to be regarded as unique.

Coquerel the Younger, a Protestant divine, better grasped the religious question when he would have avoided making it obligatory upon the aspirant for a seat at the fraternal board of their churches to believe any more in the divinity of Christ than in that of any other. He regarded the temple as a holy place, which each man entered to pray to the Deity of his own studies and choice. The clergy, assembled to decide upon this modification in dogmatic belief taught by them, remained uncompromising pastors ; and poor Coquerel has now gone to submit his proposition in the spheres of thinkers released from the sad necessity of always maintaining their point. Will the theosophists of our time be wiser and more fortunate? Assuredly yes, if their teachings, religious and social, are kept within the following limits. Let us love one another, protect one another, and instruct each other, by example as well as precept. Let us not demand in religion only that which we ourselves believe. Let the same rule apply in questions of politics and social aspirations. Let us not play the tyrant. Let us not dispute, nor quarrel, nor, above all, speculate upon each other. Love, much love ; and Justice, to which one and all, without a single exception, shall be subordinated. Help, assistance, without counting which is most needy, him who gives or him who receives ; since he who gives with the one hand receives by the other. Who, then, can possess without its having been given to him ? Let us desire that the Hottentot and the Parisian may be two men who will take each other by the hand without noticing whether either lacks or has the conventional education or the fashionable dress.

Therein is the law of life, its administration, its preservation, and, let us add, its immortality.

Accept, good Madame and Sister in Theosophy, my fraternal greetings.

Alp. Cahagnet.

P. S.—Kindly salute for me our brothers of the Society, Col. Olcott especially. This letter is accompanied with a copy of the latest work I have published, under the title of *Cosmogonie et Anthropologie* : or God, the Earth, and Man studied by Analogy. I beg your acceptance of it as a mark of my great personal esteem.

An apology is due to M. Cahagnet for the non-appearance of this benevolent communication in an earlier issue. In fact it was translated and posted at Benares in time for the December number, but unfortunately the parcel of MSS was lost in the mails before reaching Bombay.

And now, that we have attentively read his recent work he so kindly sent us, we must add a few words as much respecting the author as his intensely interesting little volume. *Cosmogony and Anthropology* ; or *God, the Earth, and Man, studied by Analogy* is, as above stated, the title of the latest of his long series of works upon the most transcendental subjects. Our respected Brother, M. Alphonse Cahagnet, is now in his 73rd year, and one of the earliest, as at present most widely known, spiritists of France. From his youth he has been known as a seer and philosopher. In fact, he is the modern Jacob Boehme of France. Humble and unknown at the beginning of his career, like the theosophist of Silesia, his early education was as deficient if we may judge from his own confessions. And as he went on with his writings, self-taught and self-inspired, more than once perhaps, his friends the Reincarnationists might have had good reasons to suspect that the soul of the German mystic had descended once more upon earth, and accepted a new trial under the very same circumstances as before. As in Boehme, so in him the highly contemplative mind, the same rare powers of intuition, and an identical and most exuberant fertility of imagination ; while his deep-rooted love of the mysterious workings of nature is the counterpart of that of the poor shoemaker of Goerlitz. The only substantial difference between the two—a decided improvement, though, in the modern mystic—is a total absence in M. Cahagnet of anything like a pretension of being *divinely* inspired. While Boehme ended his too short career (he died hardly forty) by seriously imagining himself in direct communication and conversation with the Divinity, the French seer claims for himself but the faculty of perceiving things *spiritually*. Instead of grovelling in the formalistic path of modern science, which leaves no margin for the intuitional perceptions, and yet forces upon the world hypotheses which can hardly claim any firmer footing than like hypothetical speculations based upon pure intuition, he prefers to learn as much truth as he can find about all things in the domain of metaphysical philosophy. Yet both Boehme and Cahagnet have sought "to light a torch for all who are longing for truth." But while the works of the former, such as *Aurora*, or the *Rising of the Sun*, are full of ideas largely speculated upon by philosophers who had preceded him as well as by later thinkers, such as Hegel, whose fundamental doctrines of speculative philosophy bear a striking resemblance to those of Boehme, the works of M. Cahagnet, from the *Spiritual Telegraph* to the work under notice, are absolutely original. They have nothing of the crude, enthusiastic and figurative language of the German theosophist, but startling and bold as are the flights of his imagination into the hazy regions of speculative science, his language is always sober, clear and intelligible. In short, our venerable brother is as much the child of, and the outgrowth of, his century, as Boehme was of the mediæval ages. Both rebelled against the dead letter of scholasticism and dogmatism, and both view the Divinity not as a personal being, but as an eternal unit, the Universal Substance undefined by any human qualification, the *unfathomable* ; as incomprehensible to human understanding as the "absolute nothing."

The last work of M. Cahagnet as a diametrical deviation from the general hypotheses of Modern Science is so original, and so full of novel ideas—which the author is far from claiming to be infallible—that to take only a short notice of it would be to do an injustice to our readers, especially theosophists. We have, therefore, concluded to give adequate space for a proper presentation of the views of one of our most eminent French theosophists in this "Journal of the Theosophists." Some of his ideas, moreover, so strangely coincide with those taught in the occult, or esoteric schools of the East, that we will try to

point out, as we proceed, all such similarities of thought, as well as those which clash with the said philosophy. As the mystic speculations of Boehme—"abstruse and chaotic lucubrations," as they may appear to many—have been seriously studied and analysed by the greatest thinkers of every century since his days, so the profoundly original teachings of M. Cahagnet have already attracted attention and found many an admirer and disciple among the wisest philosophers and mystics of France. Shunning dogmatism, true and sincere as truth itself, instead of imposing his own views upon the reader, he always modestly acknowledges his ignorance, and liability to err in his "analytical impressions." He begs that the reader will not allow himself to be influenced by his propositions. "Study, and either accept or reject them"—are his first words; for "these propositions emanate neither from Hermes Trismegistus, nor Zoroaster, nor from Mount Sinai, nor yet from Confucius, nor Socrates, nor Jesus, nor least of all from Ignatius Loyola...They are no more the result of conscious revelations than that of vast and profound meditations, though they do descend on me from the Unknown. Accept them *as they are*, and think of them what you will, but I would advise you before rejecting them to try and grasp them by analogy, by more closely studying chemistry and physics...I dare not ask you to withdraw within your ownself, in order that, acquiring a better knowledge of your *ego* you might, perchance, discover in yourself such superior spiritual faculties as would enable you to become the most skilful of philosophical locksmiths by furnishing you with keys which alone such faculties can give you." So honest a guide as this one feels he may safely follow through the devious paths that lead through the mistland of speculation up to the light of truth. We will begin our selection from his work next month.

HINDUSTANI DOMESTIC REMEDIES.

BY PANDIT JASWANT ROY BHOJAPATRA, ASSISTANT SURGEON.

The contribution of Pandit Prananath on the efficacy of the charm-cure, or the writing of a quinque-angular figure on the extreme or proximal end of the limb bitten by a scorpion, has, we are glad to find, induced the trial of similar experiments elsewhere; among others, by a surgeon of Jaulna, whose evidence was published in the January number, and with unvarying success. It, therefore, affords us gratification to notice by way of comment that the occult power of an impression, tactile or mental, has in no small number of authenticated cases, proved a blesssing to the suffering. The sequence of a cure following a poison-bite, or, to say the least, the relief of agonising pain suddenly caused by the sting of a venomous insect, through mental, or rather psychological, agency, is in itself no small gain to humanity. And if it could be established by experiments conducted elsewhere by faithful and unprejudiced practitioners, in all cases of scorpion-bites, we might by and bye test the influence of psychological methods of cure in cases of stronger and more venenate poisons, like that of the snake.

The apparently real efficacy of the method of treatment attested to by three of our contributors naturally leads us to examine more closely the relations of the symptoms caused by scorpion-poisoning to the probable pathological condition temporarily induced by the poison; and to attempt the solution of a question which suggests itself regarding its intimate nature and action on man. We have first to determine whether it is a local irritant, spending its action on the nerves of the part, or a blood poison which produces the symptoms developed by the bite through the blood vessels of the bitten part.

To approach the solution of this problem, it is necessary to analyse the symptoms observed after the bite. Let us, therefore, see what they are. They are found to be an instantaneous feeling of severe burning in the part attacked, as if a live coal were placed on it; an *aura* proceeding from the part through the limb up to its further extremity, or as far as the junction of the limb with the trunk of the body; this further limit being the arm-pit if the bite was in the hand or the forearm, and the groin, if it was in the foot or the leg. Then a general stunning of the system followed by cold perspiration all over the body, and a feeling of exhaustion or prostration, due to a shock to the nervous system as well as the mind. The above represents, indeed, the whole train of immediate symptoms following the bite. We need not here refer to the after effects, for they are *nil* in many cases. Most of them are indicative of local inflammation involving the absorbents where the bite is caused by a mature scorpion.

It suffices our present purpose to state that the influence of the poison does not travel beyond the nearest large plexus of lymphatics; and it is also probable that the poison is not immediately absorbed by the blood-vessels, for if it were graver and even, fatal symptoms would have more frequently ensued. It is true that no direct experiments have yet been made with the scorpion-poison, isolated like the snake poison, on the lower animals; and its venenosity and the mode of death have not been determined. But nevertheless we assume that its operation is that of an irritant and caustic attacking one or two of the tactile Pacenian corpuscles of the *rete mucosum*, or the true skin, which are highly endowed with sensitive nerves. The sudden shock caused by the injection of the poison in the intimate structure of the skin becomes intensified, it is probable, from these circumstances, viz, first, in the absence apparently of any visible cause, and secondly, under the wonted fear when the animal is observed, which popular knowledge connects with the action of a scorpion-bite. It is, therefore, apparent that any method which will divert the mind from such a notion will mitigate fear, and that that which also combines with it an opposite influence on the nervous currents, must for a time check the *aura*, neutralise the tendency to congestions, and allay the morbid muscular irritability, which shows itself in the temporary cramps accompanying the aura. Both these effects can be controlled by a strong, positive current artificially thrown over the part from the nearest nerve-centre downwards to the part attacked; hence it is probable that a healthy man with a strong will and determination to throw a current of his own vital magnetism on the bitten part must succeed in relieving pain and helping the absorbents to take an increased action and decompose the poison. The poison itself becomes in time *chemically* disintegrated and carried away through the system by absorbents. But this is an assumption which experiments conducted with the poison will alone separately determine. Relief from suffering, in the meanwhile, can therefore be most certainly derived by the help of the psychological tricks described by our contributors.—ED.

DR. BHOJAPATRA'S NOTES.

I call them "domestic" because they are remedies used by unprofessional persons, such as nurses, priests, fakirs &c. These remedies may be classed under two heads:—1st. Those which act upon the mind or nervous system of the patient by exciting the imagination, and which may be named *Psychological*; 2nd. Those acting by their physical or chemical properties on the system when taken internally, or applied locally to the part affected, and which may be termed *Medicinal*.

As in the last few numbers of the THEOSOPHIST, some such remedies have been given for scorpion-bite, I take this subject first of all; and after treating on the stings and bites of other animals, I will deal with diseases in which such remedies are generally used.

SCORPION-STING.

When a person is stung by a scorpion he first feels an agonizing pain in the part where the sting has entered the skin. It shoots probably along the course of the nerve supplying that part, towards its roots; or, in other words, the sting produces an excitement of the nerve, which pain is felt along the course of the nerve thus affected. Now any thing that changes this state of the nerve will relieve the pain. To bring on that change several methods are tried, the object being to attract the patient's attention *away from the suffering part*. Some make passes over

the seat of the pain, generally from above downwards to the part stung, with a rod of metal or wood. Others write or merely draw figures at the painful part, or on the ground in front of the patient. Some at the same time when making passes or writing figures recite certain "Muntras." Others only pretend to do charms or spells without uttering a word, but merely uttering now and then an unmeaning sound.

The following remedies have been tried in my presence, and I am in a position to testify that almost all of them have proved successful.

A fruit or a leaf of a plant of exactly the shape of a scorpion, which was given by a Yogi, was shown to the patient and the pain disappeared.

My cousin reads the Muntra of Gayutri over a glass of water, asks the patient to drink seven mouthfuls of it at one breath, and wash his hands, feet, and arms with the remainder.

I and my uncle, at the suggestion of Dr. Chetan Shah, used to give the patient a little of the black powder of degenerated wheat (rye) and tell him to apply the same like *surma* (antimony) to the eye opposite to the side stung by a scorpion. Patients who came crying to us went away cured and thankful always.

The following medicines have been reported to me by others :—If during an earth-quake a person stands upon his hands and kisses a lump of earth several times, that earth moistened with water and made into a paste, and applied to the seat of pain, is said to relieve the pain at once.

Kendeir (केंडरकीलकडी) wood rubbed on a stone with a little water and applied, has a similar effect. Mulmundi Buti (मलमंडीबूटी) is also similarly used.

Smoke-black and sujee, rubbed together with a little warm water and applied to the part stung, is also said to be useful.

The head of a fly, moistened with saliva and tied over the sting, is said to relieve pain.

Loonak (लूनककोरस) juice, warmed and applied as a wash to the seat of pain, is also used by some.

Multan, Punjab,
January, 1881.

(To be continued.)

*DR. WYLD'S NEW BOOK.**

Some months ago (see THEOSOPHIST, Vol I p 213) exception had to be taken in these columns to the views officially propounded by Dr. Wyld, the respected President of our British Theosophical Society, in regard to the divinity, or superlative divine perfection of Christ. The mischievous and wrong impression was given to the public that the Theosophical Society proper, and especially its London Branch, shared our colleague's opinions upon that subject. Our Society was presented almost in the light of an Unitarian Christian sect, whereas the very opposite was the fact, it not being a sect of any kind. Issue was also joined with our esteemed friend and brother as regards his estimate of the aims, methods and character of Hindu proficients in Occult Science. At the same time it was made clear that under our rules, our colleague was at perfect liberty to hold his own religious opinions, and to put them forth on his own responsibility, whatsoever they might be. The present work comprises the series of thoughtful, scholarly and interesting papers which the author has contributed to current British literature upon the topics designated in the title. The tone of all is inspiriting to the moral sense, stimulative of spiritual aspiration, and calculated to win the regard for Theosophy of those better and broader minds among Christians who are able to tolerate a seeker after divine truth even though he be known by their Church as a pagan or a heathen. With the religious questions debated by the author, we do not care to meddle, since his Biblical illustrations and quotations will carry little weight among the Asiatic readers of our magazine, and his appeals are more cogent for a Western public. But in his chapter on Anæsthesia as a means of experimentally proving the existence of the soul (pp 118-132), he comes upon ground where he may meet with the brightest and noblest of Aryan psychologists. The idea is not an original one, it having often been discussed, though the fact seems to have escaped his notice and that of his critics; but it is full of interest. He says:

"In the year 1800, Humphrey Davy, then twenty-two years of age, suggested that the inhalation of nitrous-oxide gas might be used in surgical operations as a means of preventing pain ; but it was not until 1844 that Mr. Horace Wells, a dentist residing at Hartford, Connecticut, used it in extracting teeth, and thus demonstrated the truth of Humphrey Davy's conjecture.

"In the year 1846, Dr. Morton, of Boston, U. S., demonstrated for the first time that the severest surgical operations could be performed without pain under the inhalation of the vapour of sulphuric-ether. Lastly, Sir James Simpson, of Edinburgh, in the same year, introduced the beneficent use of chloroform in the labours of child-bed.

"Anæsthetics having thus conferred on poor suffering humanity the inestimable blessing of painless surgery, I ask with reverence and hope : Are anæsthetics not yet destined to confer on the human race the infinitely greater boon of scientifically demonstrating the existence, free from the body, of the human soul ?

"It is true that the vast majority of human beings do instinctively believe in the existence of the human soul; and this is of all arguments the strongest, because any spiritual belief which is all but universal in the human mind, must be regarded as an instinctive revelation in harmony with the nature of man, and therefore true ; and when, further, this instinct is found to increase the happiness and welfare of the human race, the proof to me seems absolute, because no falsehood can produce ultimate good.

"There are, however, among the scientific minds of the present day, an ever-increasing number of thoughtful, truthful, and benevolent men, who doubt or deny that there exists any entity or ego apart from the body, and these men assert that when the bodily organisation dies the man himself, so far as evidence goes, becomes extinct.

"Let us then inquire whether or not this materialistic assertion is true, or whether the use of anæsthetics cannot demonstrate that this assertion of unbelief is contrary to fact.

"It has been long known that persons who have been all but drowned, so as to appear actually dead, but who—it may be after hours of restorative labour— have been restored to consciousness, have sometimes declared that the process of drowning, after the first struggle, was not agonising, but actually pleasurable.

"These individuals have sometimes said that the entire history of their lives flashed before them as if photographed instantaneously, and that then they have seemed to ascend to heavenly regions and celestial felicity.

"Again, many of those who have inhaled nitrous-oxide, which produces asphyxia exactly analogous to that of drowning, have expressed their enjoyment of like happiness, even as their teeth were being extracted.

"The same results have often followed the use of chloroform ; and I myself, some six years ago, on one occasion, while inhaling chloroform as a relief to the agony of passing a small calculus, suddenly, to my surprise, found my ego, or soul, or reasoning faculty, clothed, and in the form of my body, standing about two yards outside my body, and contemplating that body as it lay motionless on the bed.

"This startling discovery was to me most significant and I have mentioned the fact to many others since.

* *Theosophy and the Higher Life*, or *Spiritual Dynamics and the Divine and Miraculous Man*. By G. W....., M.D., Edin'r, President of the British Theosophical Society. London, Trübner and Co, 1880.

"Yesterday, becoming suddenly awakened to the important signification of this experience, I called on three medical men who had very great experience in the giving of anæsthetics.

"In reply to my question, one gentleman said, 'I can quite believe your assertion, as I have often heard patients express a similar idea, although in a confused way.' Another gentleman said, 'He had himself on three occasions taken chloroform, and on each occasion he found himself, as it were, pleasantly whirling and soaring in the air;' and the third gentleman said, 'My patients have often said that under my operations they felt no pain, but *saw* all I was doing like spectators looking on and watching the operations.'

"In connection with these facts concerning drowning and anæsthetics, I will here draw attention to what are called mesmeric experiments.

"I have, during the last forty years witnessed many mesmeric experiments, and I have found that certain individuals, while their minds have been concentrated on a point, and their breathing has become slower and slower, have passed into trance more or less profound, and while in this state it is well known from the evidence of Dr. Esdaile, of Calcutta, and others that the severest surgical operations have been performed not only without pain, but while the patient has at the same time passed into ecstatic joys.

"The history of ecstatic martyrs has furnished additional evidence in this direction.

"Thus we find in mesmeric trance a condition of things exactly analogous to what we sometimes find during the administration of anæsthetics.

"Lastly, those who have studied Oriental Theosophy know that there is an order of Hindu ascetics who, having passed their lives in fasting, contemplation, and prayer, can so discipline their bodies as by practice to retain the breath until they become asphyxiated.

"They assert that thus they can project their souls from the body, become entranced, and ascend to God.

"The Romish saints, without exactly practising the same method, so far as the breath is concerned, also at periods became entranced, and, 'ascending to heaven, united their souls with the Lord.'

"Now all this is *one*.

"Whether by drowning, asphyxiating gases, mesmeric asphyxia, or 'internal breathing,' or the self-imposed asphyxia of the Hindu ascetics, or the entrancements of the ecstatic saints, the *modus operandi* is analogous and the result identical, namely, the temporary death of the body, and thus the temporary freeing of the soul. As St. Peter says, 'Dead in the body, but alive in the spirit.'

"This asphyxia is dangerous if pushed too far by the operation of medicinal substances; but in the entrancement produced by mesmerism or ecstasy, the condition may exist for hours, days, or even weeks, while the ecstatic declares on his return to earth-consciousness that he has in spirit outside his body been in Paradise, and beheld things impossible to utter. Although St. Paul says that when caught up into Paradise he beheld things not lawful to utter, he knew not whether he was in or out of the body,

"The sceptic will say all this proves nothing but hallucination and dreams.

"In reply to this objection, I would say that trance is a condition entirely beyond mere sleep, and that visions of the spirit are entirely distinct from the dreams of imperfect sleep.

"No one in mere sleep can submit to painful operations, not only without flinching, but with the smile of joy on his face; and no one dreams that he is *outside* his body; he dreams that he is with his body. Moreover, those who awake from dreams at once admit the dream, but those who return from the revelations of entrancement assert that these were not dreams; and, therefore, sceptics who merely *suggest* explanations cannot have the weight of those who assert their beliefs from experience.

"I therefore submit that sceptics have, with the use of anæsthetics, a physical and scientific means of testing the beliefs and assertions of pneumatologists as to the existence outside the body of the soul or ego as a scientific fact.

"The sceptic will deny that the all but universal belief of human beings in the existence of the soul has any scientific weight. He will further deny the authority of spiritual revelations. He will discredit the experiments of mesmerists, and deny the assertions of Hindu or Christian ecstatics; but if he experiment with medicinal anæsthetics on his own person, and find out, as I and others have done, that the soul may be projected outside the body, and externally exist as the true ego, he may then be induced to believe in the existence of the human soul.

"If thus the soul can be demonstrated as a *fact*, the next step is to postulate that the ego, or soul, or mind is a *unity*.

"All visible substances are compounds, and as compounds are liable to disintegration, decay, and death. Even the royal gold can thus be, from its liability to slow decay, shown to be not an elementary but a compound substance. But the soul as a *unity* is incapable of division, therefore, incapable of decay, and is therefore immortal.*

"Finally, those who have demonstrated the existence of their spiritual nature know that in so doing they demonstrate the existence of the Father of all Spirit—God.

"This communication called forth in *The Spiritualist*, the following interesting corroborations of my views:—

EMANCIPATION FROM THE FLESH.

'Dr. Wyld's letter, in connection with the interesting question of the psychological influence of anæsthetics, is receiving the attention among Spiritualists that it deserves. As you say, if the spirit of man can be separated from the body by the judicious use of anæsthetics, a new and easy branch of experimental psychical investigation has been opened up. And, truly, Dr. Wyld has put it plainly enough when he says: 'Whether by drowning, asphyxiating gases, mesmeric asphyxia, internal breathing, or the self-imposed asphyxia of the Hindu ascetics, or the entrancements of the ecstatic saints, the *modus operandi* is analogous and the result identical, namely, the temporary death of the body, and thus the temporary freeing of the soul.'

'This is plain speaking, but I believe it to be, to all intents and purposes, a true position, a temporary actual absence of vitality in the body, with a quickening of the spirit.

'That I have expressed analogous opinions in your pages will be shown from a communication of mine in *The Spiritualist* of July 14, 1876.

'If, then, we bear in mind that *anything* which dulls the bodily energy may, and probably will, quicken and give scope to spiritual energy, notably sleep, disease, or the use of certain drugs, which latter are often taken to induce such a state—haschish, for instance, prepared for hemp by the Zulus and others, and opium by the Chinese— we must also see the reason why visions are so common just before death. The carnal state is now on the ebb, and the spiritual on the flow; the flesh is no longer subduing the spirit, the real self, that which is our true normal status; while the cause of haschish and opium, so often producing visions that are disagreeable, not to say monstrous, may well be, because the low moral state which induces this indulgence, and which state is, for the most part, vastly increased by the indulgence in such narcotics, brings with it *real ghostly experiences* cor-

* We beg to differ in this with our learned author and Brother. Spirit alone is a unity. The *soul* as an aggregate compound of various faculties and but to it—characteristic traits which go to form its individuality, not only can it be called a *unity*, but it is not even an elementary substance since its very individuality proper rests upon a variety of qualities, which only when liked together make it what it is—a psychic entity. Take insanity, for instance; monomania alters the entity greatly; complete lunacy destroys it. The former is due to the derangement of one faculty; the latter to a general derangement of the brain. We ought to learn to makea distinction between the material soul and pure spirit.—ED.

responding with the spiritual state of the victim to the degraded habit. The above remark is probably equally applicable to some of the effects of *delirium tremens*, &c."

"By the above it will be seen that, though I had not comprehended the full light of actual temporary death assumed by Dr. Wyld, yet that I was not very far off it, and that we are greatly indebted to Dr. Wyld for his discrimination, and the results of his experience.

"Dr. Wyld points out this great difference between a man during sleep and a man in a trance or vision of the spirit. He says: 'No one in mere sleep can submit to painful operations with a smile of joy upon his face.' Personally I was never subject to an anæsthetic but once. Nitrous oxide was the agent in the case of a rather formidable array of dental operations. I expected to have had to take the gas two or three times, but it was all over at one sitting, which makes me think that I must have been absent rather long. Many visions have been vouchsafed me, but I know of none that gave me the exquisite delight of that anæsthetic, and never did I so regret the awakening as on that occasion; and I feel now, after Dr. Wyld's powerful elucidation, the fruit of much experience on his part as a mesmeriser, that I was then really temporarily, to all intents and purposes, dead in the body but alive in the spirit.

"So I think I have been shown, now, not only that I can and shall live without the body—a fact I never doubted—but also that I can and may, and probably shall, finally live in happiness. Yet I would not have any suppose that I take to myself any honours, or assume the least superiority over the least worthy of God's creatures on account of this my pleasing experience of the body's death, so to speak, for a short time, or on any other account. It was simply what almost all sensitives feel when in a state of catalepsy; they, too, generally feel regret at awaking. It was simply getting rid for a short time of the pains and penalties of earth life: for much of our purgatory is, I think, undergone here—a throwing off, for a very short season, the clog of the body. And surely few have more reason to appreciate this than one who, like myself, has been for many years a bodily sufferer.

"No. This was the experience of getting rid of a heavy millstone, for a few minutes, that one hopes at least to throw off for a longer time when he dies."

M.A. (Cantab.)

THE PSYCHOLOGICAL EFFECTS OF BREATHING NITROUS OXIDE.

We have received the following letter in connection with the interesting question raised by Dr. Wyld of the psychological influence of anæsthetics:—

(*To the Editor of "The Spiritualist."*)

"SIR,—Since the publication of Dr. Wyld's article in your last number, a remarkable statement has been made to me by a gentleman to whom I had just administered an anæsthetic. Knowing my patient (an eminent literary reviewer and critic) to be of great intelligence, I asked him immediately on recovery to describe any sensations or impressions he may have experienced. With considerable earnestness and excitement he said (in nearly his own words), 'I thought I had *in some way, you know, got to the bottom and behind everything, saw the cause and reason of things, and understood the mystery of life and the great secret that all have sought.*' And I called to others to put in writing what it was, and how I found it out, but I now remember nothing more than this.

"WALTER H. COFFIN.

"Junior Athenæum Club, Piccadilly, W.

"*December 28*, 1879."

"The above sensations may be compared with those of Sir Humphrey Davy, who made a long series of experiments upon himself, to ascertain the effects of breathing nitrous oxide. About one of his earlier experiments he says:—

"I gradually began to lose the perception of external things, and a vivid and intense recollection of some former experiments passed through my mind, so that I called out, 'What an amazing concatenation of ideas!'"

"In one of his later experiments, Sir Humphrey Davy experienced the following sensations:—

"'I began to respire twenty quarts of unmingled nitrous oxide. A thrilling extending from the chest to the extremities was almost immediately produced. I felt a sense of tangible extension highly pleasurable in every limb; my visible impressions were dazzling and apparently magnified; I heard distinctly every sound in the room, and was perfectly aware of my situation.* By degrees, as the pleasurable sensations increased, I lost all connection with external things; trains of vivid visible images rapidly passed through my mind, and were connected with words in such a manner, as to produce perceptions perfectly novel. I existed in a world of newly-connected and newly-modified ideas. I theorised—I imagined that I made discoveries. When I was awakened from this semidelirious trance by Dr. Kinglake, who took the bag from my mouth, indignation and pride were the first feelings produced by the sight of the persons about me. My emotions were enthusiastic and sublime; and for a minute I walked round the room, perfectly regardless of what was said to me. As I recovered my former state of mind I felt an inclination to communicate the discoveries I had made during the experiment. I endeavoured to recall the ideas; they were feeble and indistinct; one collection of terms, however, presented itself; and with the most intense belief and prophetic manner, I exclaimed to Dr. Kinglake, '*Nothing exists but thoughts!—the universe is composed of impressions, ideas, pleasures, and pains!*' About three minutes and a half only had elapsed during this experiment, though the time, as measured by the relative vividness of the collected ideas, appeared to me much longer.'"

"On the assumption that anæsthetics occasionally separate the soul from the boy, the above is an example how entrance into the spiritul state suddenly transformed one of the greatest physicists of modern times into an idealist.

"Sir Humphrey Davy did not enter this exalted state on the first occasion of breathing nitrous oxide. He frequently breathed the gas, and felt pleasure in so doing; he gradually increased the quantity inhaled until he reached the maximum in the foregoing experiment; consequently, it would seem that a long series of trials with each individual is necessary in order to ascertain by experiment whether the spirit can be temporarily separated from the body by the use of nitrous oxide. The after effects of the experiment just quoted were pleasing; Sir Humphrey Davy was in a happy, lively frame of mind all the rest of the day.

"Nitrous oxide has not the same effect upon all who breathe it. Some experience no pleasurable sensations; others acquire a headache; others again indulge in lively muscular exercise. Mr. Wynne, M. P., was one of the first to try its effects; he inhaled seven quarts of it without much effect upon his specially stubborn organism. One James Thomson found it to cause pains of the day before in his back and knees to return to him, and was quite sure of the accuracy of his observations on this point. When nitrous oxide is used before dental operations it is breathed through a large orifice, and the patient quickly passes as a general rule, into a state of insensibility. To experience its exhilarating effects it must be breathed through a small orifice. Sir Humphrey Davy found that the more he breathed it the more did his susceptibility to its influence increase, in which respect its action upon a sensitive resembles repeated applications of the power of mesmerism. During the state of psychical excitement he found the light of the sun to be painful to him, in which respect his state bore a resemblance to trance-mediumship. In pursuit of knowledge Sir Humphrey Davy intoxicated himself in eight minutes by drinking sufficient wine for the purpose; he discovered no short cut to heaven that way, but acquired a splitting headache, and experienced sensations altogether unlike those produced by nitrous

* In all these experiments, after the first minute my cheeks became purple.—H. D.

oxide. It is not certain whether when under the maximum influence of this gas he did not see spirits and hear them talk, but was afraid to say so, for he owns, in the statement already quoted, to having seen something, and heard words in an abnormal way, probably by clairaudience. Davy says of the after effects of breathing the gas—"I slept much less than usual, and previous to sleep my mind was long occupied with *visible* imagery."—ED. SPIR.

"These letters are strongly confirmatory of my views, and go to show that anæsthetics liberate the soul by, as it were, drowning the body. That in fact they drive the soul out of the body and thus render the body incapable of experiencing pain, for it is by the mind that pain is known, and hence the lower the mental organisation in animals the less sensitive are their bodies to pain.

"The expression used by Mr. Coffin's patient, when under anæsthesia, that 'he had got to the bottom and behind every thing, and saw the cause and reason of things, and understood the mystery of life and the great secret that all have sought' is the expression of the profound truths known to adepts and ecstatics; while the expression used by Sir Humphrey Davy, when under the influence of nitrous oxide, that 'nothing exists but thought,' was a profound revelation of Divine Philosophy.

I would therefore urge on Scientists, Psychologists, and Materialists further experiments with anæsthetics as a means of arriving at an experimental demonstration of the existence and powers of the human soul."

The November *Journal of Science* contained a review of Dr. Wyld's book, by a critic who had evidently read Dr. N. C. Paul's pamphlet on Yoga Philosophy, and found in the Yoga processes therein described and in an apparently ingrained personal hatred of occultists, enough to make him say "Above all I hold that every friend of humanity should wage a war of extermination against ascetism as one of the foulest survivals of ignorance and savagery." Very pretty and very scientific sentiments, these; so characteristic of the breadth and fairness of the modern scientists! This writer falls afoul of occult science in a manner of brutal jest, using almost the identical words that the New York editors employed against our Society. Dr. Wyld happened to mention that the Indian Yogi could raise his body in the air when at his devotions. Granted, says the London sceptic, now let him do it here and float above the heads of the crowd. Or if he cannot do it here let him do it at Bombay or Calcutta. Meaning that unless it is done as demanded, *ergo* an Indian Yogi never did anything of the sort. This is the stuff our scientists call logic and lay down as law. They—and, unhappily, Dr. Wyld also—forgot the known effects of Soma juice in this matter of liberating soul from body and opening the divine sight. See the panegyrics to this royal sap in the most ancient literary relics of mankind—the Vedas. So marvellous was its potency that it was hailed as something royal—a king; "the king of the world, the king of heaven and earth, the conqueror of all." (See *Chips from a German Workshop*, vol. I, 28.) In the Rigveda, Varuna is styled *somapá*, the soma-drinker. He comes in his chariot, drawn by two yellow horses and attended by the Maruts, to quaff the draughts of it presented by his worshippers, and then, in the fury it produces, drives off at once to transfix Vritra, and break open the fastnesses of the mountains: this highly poetical imagery evidently referring to the soul-liberating potency of the sacred juice. Prof. Whitney (*Oriental and Linguistic Studies*, p 145) puts into metrical form Roth's translation of a hymn of the Rigveda, from which we take this verse:

INDRA.

I love the prayers, the wishes, the libations;
The odors rise; the *Soma*-press is ready;
They draw and win me with their invocation;
My coursers here carry me forward to them.

Reference to *soma* is found in the Persian *Avesta*; but on Indian soil its use was so general for inspirational purposes, and its effects were so splendid, that the hymns in its honour fill one entire book of the Rigveda. "Soma" says Whitney "is there addressed as a god in the highest strains of adulation and veneration; all powers belong to him; all blessings are besought of him, as his to bestow." The use of narcotics, then, to assist the development of the psychic powers dates back to the earliest dawn of our race. From India and Persia the cultus travelled westward through Babylonia, Egypt, Greece and Rome to Far Europe. The Egyptians produced an intoxicating substance from hemp, called *Assis*. They rolled it into balls of the size of a chestnut. Having swallowed a few, they experienced ecstatic visions. Johann Weir mentions a plant in the Lebanon (*Theangelides*) which, if eaten, causes persons to prophesy. Kámpfer informs us that, at a festival in Persia, an exhilarating drink was brought to him, after drinking which he experienced the sensation of flying through the air among the clouds. The illustrious Van Helmont in his *Demens idea*, (§ 12) describes the effects of doses of *Napellus* upon himself. His brain retained the idea of movement and sensation spreading themselves from the head throughout the body, "yet the whole power of thought was really and unmistakeably situated in the pit of the stomach, always excepting a sensation that the soul was in the brain as a governing power. For the above and other most interesting details of this part of the subject the reader may consult Ennemoser (*Hist. of Magic*, I, 82).

Among the Greek fables is one which describes how Venus, mourning the death of Adonis, threw herself upon a bed of lettuces to drown her grief. And in Winwood Reade's *Veil of Isis* (p. 106-7) we read that it was one of the rites of the Druids of Britain "to procure a virgin and to strip her naked, as an emblem of the moon in an unclouded sky. Then they sought for the wondrous *selago* or golden herb. She who pressed it with her foot slept, and heard the language of animals." We have now only to cross the Atlantic and there we find the *medicine-men*, or inspired prophets and oracles of the wild Red Indians, intoxicating themselves by swallowing great mouthfuls of the smoke of tobacco, and in the phrensy thus produced seeing visions and prophesying future events.

CURIOUS PHENOMENA IN AMERICA.

BY S. B. SEXTON, ESQ., F.T.S.

In the course of recent studies, I tried the following mesmeric experiment. I put my sensitive, a young lady of about eighteen, into the mesmeric state, and told her to go to a Masonic Lodge that I knew met that evening, and describe to me what took place. After lying unconscious for about an hour and a half, to all appearance without life, except for a very slight breathing, she said "I am back"; and after telling me that the first person she encountered was a man with a drawn sword in his hand, who, of course, was the Tyler, she went on and described the ceremony of the third degree, the candidate and the inmates of the Lodge, giving me his, and several of their names. All these particulars I enquired into the next day, and found they were correct in every particular. I had also a curious experience with a Chicago medium—a Mrs. R. H. Simpson. I asked "Skiwaukee," the controlling spirit, or whatever it was that professed to be the spirit of an Indian, if he could bring me a lock of hair from a mesmeric sensitive of mine. He said "We will try; you must will your sensitive to sleep." He then asked for an empty envelope, told me to put the envelope between two closed book-slates, put the slates on the top of the table, lay my hands on one end, and have the medium lay hers on the other. We did so, and after waiting for about five minutes, there came the sound of three raps. We took the slates apart, opened the envelope, and inside was a lock of hair, of the colour of that of the sensitive mentioned above. It had the appearance of having been burnt from the head. The next day I received a letter from my sensitive saying, "Why did you will me to sleep?" When I awoke, my head felt as if it had had a hot iron passed through it. With this same medium I have had writing come inside

closed slates. In one instance a live snake was brought by the invisible agent; in another a live fish. For physical manifestations she is one of the best I have ever met, and she submits to any test you may propose.

THE MISSING LINK.

A good many of the Western papers are terribly excited over a bit of news just arrived in Europe from Sangoon. The most radical and freethinking of them crow over the fact as well they may in the interest of truth—as though the thickest, and hitherto most impenetrable of the veils covering Mother Nature's doings had been removed for ever, and anthropology had no more secrets to learn. The excitement is due to a little monster, a seven-year old boy, now on exhibition at Sangoon. The child is a native of Cambodia, quite robust and healthy, yet exhibiting in his anatomy the most precious and rare of physical endowments—a real tail, ten inches long and 1½ thick at its root!

This original little sample of humanity—*unique*, we believe, of his kind—is now made out by the disciples of Darwin and Haeckel to be the *bonâ (bony?) fide* Missing Link. Let us suppose, for argument's sake, that the evolutionists (whose colours we certainly wear) are right in their hypothesis, and that the cherished theory of having baboons for our ancestors turns out true. Will *every* difficulty in our way be then removed? By no means: for, then, more than ever will we have to try to solve the hitherto insolvable problem, which comes first, the Man or the Ape? It will be the Aristotelean egg and chicken problem of creation over again. We can never know the truth until some streak of good chance shall enable science to witness at different periods and under various climates either women giving birth to apes, graced with a caudal appendix or female orang-outangs becoming mothers of tailless, and, moreover, *semi-human* children, endowed with a capacity for speech at least as great as that of a moderately clever parrot or mina.

Science is but a broken reed for us in this respect, for science is just as perplexed, if not more so, than the rest of us, common mortals. So little is it able to enlighten us upon the mystery, that the men of most learning are those who confuse us the most in some respects. As in regard to the heliocentric system, which, after it had been left an undisputed fact more than three centuries, found in the later part of our own a most serious opponent in Dr. Shroepfer, Professor of Astronomy at the University of Berlin, so the Darwinian theory of the evolution of man from an anthropoid, has among its learned opponents one, who, though an evolutionist himself, is eager to oppose Darwin, and seeks to establish a school of his own.

This new "perfectionist" is a professor in the Hungarian town of Fünfkirchen, who is delivering just now a series of lectures throughout Germany. "Man," says he "whose origin must be placed in the Silurian mud, whence he began evoluting from a frog, must necessarily some day re-evolute into the same animal!" So far well and good. But the explanations going to prove this hypothesis which Professor Charles Deezy accepts as a perfectly established fact, are rather too vague to enable us to build any thing like an impregnable theory upon them. "In the primitive days of the first period of evolution," he tells us, "there lived a huge, frog-like, mammalian animal, inhabiting the seas, but which, being of the amphibious kind, lived likewise on land, breathing in the air as easily as it did in water, its chief habitat, though, was in the salt sea-water. This frog-like creature is now what we call—man (!) and his marine origin is proved by the fact that *he cannot live without salt.*" There are other signs about man, almost as impressive as the above by which this origin can be established, if we may believe this new prophet of science. For instance, "a well-defined remnant of fins, to be seen between his thumbs and fingers, as also his insurmountable tendency towards the element of water": a tendency, we remark *passim*, more noticeable in the Hindu than the Highlander!

No less does the Hungarian scientist set himself against Darwin's theory of man descending from the ape. According to his new teaching, "it is not the anthropoid which begot man, but the latter who is the progenitor of the monkey. The ape is merely a man returned once more to its primitive, savage state. Our Professor's views as to geology, and the ultimate destruction of our globe, coupled with his notions regarding the future state of mankind, are no less original and are the very sweetest fruit of his Tree of Scientific Knowledge. Provoking though they do general hilarity, they are nevertheless given out by the "learned" lecturer in quite a serious spirit, and his works are considered among the text-books for colleges. If we have to credit his statement, then we must believe that "the moon is slowly but surely approaching the earth." The result of such an indiscretion on the part of our fair Diana, is to be *most certainly* the following! "The sea waves will, some day, immerse our globe and gradually submerge all the continents. Then man, unable to live any longer on dry land, will have but to return to his primitive form, *i. e.*, he will rebecome an aquatic animal—a man-frog". And the life-insurance companies will have to shut up their shop and become bankrupts—he might have added. Daring speculators are advised to take their precautions in advance.

Having permitted ourselves this bit of irreverence about Science—those, rather, who abuse their connection with it—we may as well give here some of the more acceptable theories respecting the missing link. These are by no means so scarce as bigots would like to make us believe, Shweinfurth and other great African travellers vouchsafe for the truth of these assertions and believe they have found races which may, after all, be the missing links—between man and ape. Such are the *Akkas* of Africa; those whom Herodotus calls the *Piqmies* (II. 32) and the account of whom—notwithstanding it came from the very pen of the Father of History—was until very recently believed to be erroneous and they themselves myths of a fabled nation. But, since the public has had the most trustworthy narratives of European travellers, we have learned to know better, and no one any longer thinks that Herodotus has confounded in his account men and the cynocephaloid apes of Africa.

We have but to read the description of the orang-outang and of the chimpanzee to find that these animals—all but the hairy surface—answer in nearly every respect to these *Akkas*. They are said to have large cylindrical heads on a thin neck; and a body about four feet high; very long arms, perfectly disproportionate, as they reach far lower than their knees; a chest narrow at the shoulders and widening tremendously toward the stomach which is always enormous; knees thick, and hands of an extraordinary beauty of design, (a characteristic of monkey's hands, which with the exception of their short thumbs have wonderfully neat and slender fingers tapering to the ends, and always prettily shaped finger nails.) The *Akkas'* walk is vacillating which is due to the abnormal size of their stomach, as in the chimpanzee and the orang-outang. Their cranium is large, profoundly depressed at the root of the nose, and surmounted by a contracting forehead sloping directly backward; a projecting mouth with very thin lips, and a beardless chin—or rather no chin at all. The hair on their heads does not grow, and though less noisy than the orang-outang they are enormously so when compared with other men. On account of the long grass which often grows twice their own size in the regions they inhabit, they are said to jump like so many grasshoppers, to make enormous strides, and, to have all the outward motions of big anthropoids.

Some scientists think—this time with pretty good reason—that the Akkas, more even than the Matimbas of which d'Escayrac de Lauture gives such interesting accounts—the Kimosas, and the Bushin, of austral Africa, are all remnants of the *missing link*.

HYPNOTISM.

The views of medical men in regard to *Hypnotism* or self-mesmerisation have been greatly strengthened of late. This is evident from the report by Dr. Grishhorn, of St. Petersburg, at the latest meeting of the Society of the St. Petersburg Physicians, on November 18 (Dec. 1), a report which is full of interest. Until recently, the phenomena of hypnotism have been only accepted under a quasi protest, while mesmerism and clairvoyance were regarded and denounced by the best authorities in Science as pure charlatanism. The greatest physicians remained sceptical to the reality of the phenomena, until one after the other came to learn better; and these were those, of course, who had the patience to devote some time and labour to personal experiment in this direction. Still many have thus acquired the profound conviction that there exists in man a faculty—mysterious and yet unexplained—which causes him under a certain degree of self-concentration to become as rigid as a statue and lose more or less his consciousness. That once in such a nervous state, at times his spiritual and mental faculties will seem paralyzed, and but the mechanical action of the body alone remain; while at others it will be quite the contrary: his physical senses becoming benumbed, his mental and spiritual faculties will acquire a most wonderful degree of acuteness.

Last summer, Dr. Grishhorn made, with Professor Berger, a series of hypnotic experiments and observations in the Breslau hospital for nervous diseases. One of the first patients experimented upon was a young girl of about twenty, who suffered actually from rheumatic pain. Professor Berger, applying to the tip of her nose a small hammer used for auscultations, directed her to concentrate all her attention upon the spot touched. Hardly a few minutes had elapsed, when, to his utmost astonishment, the girl became quite rigid. A bronze statue could not be more motionless and stiff. Then Dr. Grishhorn tried every kind of experiment in order to ascertain that the girl did not play a part. A lighted candle was closely approached to her eyes and it was found that the pupil did not contract; the eyes remaining opened and glassy, as if the person had been dead. He then passed a long needle through her lip and moved it in every direction; but the two doctors remarked neither the slightest sign of pain, nor, what was most strange, was there a single drop of blood. He called her by her name; there came no answer. But when, taking her by the hand, he began to converse with her, the young girl answered all his questions, though feebly at first and as if compelled by an irresistible power.

The second experiment proved more wonderful yet. It was made with a young soldier, who had been just brought into the hospital, and who proved "what the spiritualists call a medium"—says the official report. This last experiment finally convinced Drs. Grishhorn and Berger of the reality of the doubted phenomena. The soldier, a German, ignorant of a single word of Russian, spoke in his trance with the doctor in that language, pronouncing the most difficult words most perfectly, without the slightest foreign accent. Suffering from a paralysis of both legs, during his hypnotic sleep he used them freely, walking with entire ease, and repeating every movement and gesture made by Dr. Grishhorn with absolute precision. The Russian sentences he pronounced very rapidly, while his own tongue he spoke very slowly. He even went so far as to write, at the doctor's dictation, a few words in that language, quite unknown to him and in the Russian characters.

The debates upon this most important report by a well-known physician, were announced to take place at the next meeting of the Society of the St Petersburg Medical Practitioners. As soon as the official report of the proceedings is published, we will give it to our readers. It is really interesting to witness how the men of science are gradually being led to acknowledge facts which they have hitherto so bitterly denounced.

Hypnotism, we may add, is nought but the *Trataka* of the Yogi, the act of concentrating his mind on the tip of the nose, or on the spot between the eye-brows. It was known and practised by the ascetics in order to produce the final *Samadhi*, or temporary deliverance of the soul from the body; a complete disenthralment of the spiritual man from the slavery of the physical with its gross senses. It is being practised unto the present day.

(Continued from the October number.)

EAST INDIAN MATERIA MEDICA.

BY PANDURANG GOPAL, G.G.M.C., F.T.S.

Group No. XVII. contains—

Sanskrit.	*Marathi.*	*Botanical.*
Oushaka	खारोमाती	A saline earth.
Saindhava	झेंदेलोण	Rock-salt.
Silajatu	शिलाजीत	Bitumen, dark, unctuous exudation from the rocks (of the Vindhya hills).
Kaseesá vas)	two दोन प्रकारचो तुरटी	Alums of two kinds.
Hingoo	हिंग	Gum assafœtida.
Tooththā	मोरचूत	Sulphate of copper.

These drugs diminish congestions and fat, and act as diuretics, lithontriptics, and resolvents of internal deposits.

Group No. XVIII. Internal refrigerants.

Sanskrit.	*Marathi.*	*Botanical.*
Sariva	उपळसरी (अनंतमळ)	Hemidismus Indicus.
Chandana	चंदन (सफत)	Santalum album
Koochandana	लालचंदन	Pterocarpus santalinum
Padmaka	लालकमळ	Nelumbium speciosum.
Kashmaree-fala	शिवणीचो फळें	Gmelina parviflora.
Madhuka pushpa	मोहाची फुलें	Bassia latifolia.
Ushira	वाळा	Andropogon muricatus

These allay thirst and relieve the dryness of the fauces and cool the 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 which is the most prominent and constant symptom of inflammatory fevers (recognised formerly by the term 'bilious fevers.')

Group No. XIX. Drugs similar in action to the above, but whose special properties are not specified.

Sanskrit.	*Marathi.*	*Botanical.*
Anjana	सुर्मा	Black sulphide of antimony.
Rasanjana	रसांजन (?)	The real stuff is not determined. Some make it as sulphide of lead and others as the watery extract of Berberis known as *Kâsot.*
Nagapushpa	नागकेशर	Mesua ferrea.
Priyangoo	प्रियंगु (?)	Aglaia Roxburghiana. W. A.
Neclôtpalā	मोठे कमळ	Nelumbium speciosum.
Nala	नल	Arundo karka.
Panalina		Undetermined
Keshara	केशर	Crocus sativus.
Madhooka	मोह	Bassia latifolia

Group No. XX. Cordials and appetisers, which clear the urine by equalising the circulation of the fluids, Some of them are sub-acid and others astringent.

Sanskrit	*Marathi.*	*Botanical.*
Parooshaká	फालसा	Grewia Asiatica.
Draksha	द्राक्षा	Vitis vinifera.
Kat-phala	कायफळ	Myrica sapida
Dadima	डाळिंब	Punica granatum.
Rajadana	चारोळी	Buchanania latifolia
Kataka-phala	निवळी	Strychnos potalorum.
Shakaphal	?	?
Trifala	त्रिफळा	Terminalias & phyllanthus emblica.

These drugs are grateful to the tongue and act as cordials, appetisers and equalisers of the circulation by clearing the urine of its impurities.

Group No. XXI. Sedatives of pain, cordials and cooling agents.

Sanskrit	*Marathi*	*Botanical.*
* Priyangoo	कांगणा, माल कांगणी	Celastrus paniculata.
Samanga	लहान चिकणा	Undetermined.
Dhatakee	धायटीचीं फुळे	Grislea tomentosa.
Poonnaga	उंडीचीं फुले	Calysaccion longifolium.
Rakt-chandana	लाल चंदन	Hæmatoxylon campechi.
Koochandana	पतंग	Cæsalpenia sappan.
Mocha-rasá	सांवरीचा डीक अथवा गाद	A gummo-resinous exudation from the outer bark of Butea frondosa.
1 var Rasanjana 2 var. Srotanjana	(रसांजन) ? काळासुर्मा	Galena or sulphide of lead.
Koombheeka	जायफळ	The fruit of Myrestica moschata.
Padma kesar	कमळांतील केसर	The stamens & pistils of lotus flowers
Yojanavalee	मंजिट	Rubia manjista.
Deergha-mula	सालवण	Desmodium Gangeticum.

Most of these drugs, or even all of them, abound in an astringent and colouring principle which is cooling and astringent in its effects, and therefore, in the presence of this ingredient, when administered in the form of an infusion or decoction, prove efficacious in allaying and even checking inflammations wherever they may occur.

Group No. XXII. This is apparently a subordinate or supplemental group to the previous one, but drugs included in this group have been credited with a special virtue, viz, of being specifically useful in controlling dysentery or inflammatory diarrhœa, and of being useful in curing internal ulcers, that is, ulcers or suppurating sores situated in the internal viscera of the body. They heal ulcers or promote the healing processes in all branches of tissue.

Sanskrit	*Marathi.*	*Botanical.*
Ambashta or Patha	पाहाड मूळ	Cissampelas hernandifolia.
Dhatakee koosooma (flowers)	धायटीचे केंसर	Grislea tomentosa.
Samanga	लहान चिकणा	Sida acuta
Katvanga	टेंट	Calosanthes Indica.
Madhuka	मोह	Bassia latifolia.
Bilwa peshika	बेलाचीं कोवळीं फळें	Ægle marmelos (the unripe fruit)
Rodhra *vel* Lodhra	लोध्र	Symplocos racemosa.
Savar-rodhra	सांवरीचा डीक	Bombax malabarica (Gummy exudation from.)
Palasha	पळस	Butea frondosa
Nandee vriksha	तूण, कुडक	Cedrela toona.
Padma kesara	कमळांतळे केंसर	Nymphæa odorata. (stamens and pistils of.)

* This plant is identified with different species, but we identify it with the Celastrus on the authority of Raj-nighanta which is the most reliable of all works on descriptive materia medica.

Group XXIII. This is also a supernumerary group of mild astringents, refrigerants and alteratives of uterine circulation. They also promote the formation or secretion of lymph. They are :—

Sanskrit	*Marathi.*	*Botanical.*
Nyagrodha	वड	Ficùs Indica.
Oodoombara	उंबर	,, religiosa.
Ashwattha	पिंपळ	,, religiosa.
Plaksha	पिंपरी	,, ?
Madhooka	जाष्टिमध	Liquoritia offianates.
Kapitanak	पारोसा पिंपळ	Theopesia populnea
Kakoobha	अर्जुन सादडा	Terminalia tomentosa.
Amra	आंबा	Mangifera Indica.
Koshamra	रानआंबा	?
Choraka	तगर (गठोना)	Valeriana Hardwickii.
Tamala-patra	तमालपात्र	Cinnamomum tamala.
Jamboodwaya (2 var.)	जांबूल (२ प्रकारची)	Sizygium jambolanum.
Peevala	चारोळा	Buchanania latifolia.
Madhooka	मोह	Bassia latifolia.
Rohinee	कटु रोहण	Soymida febrifuga.
Vanjula	अशोक	Jonesia Asoca.
Kadamba	कळंब	Nanclea kadamba.
Badaree	बोर	Ziziphus jujuba.
Tindookee	टेंभुर्णी	Diospyros glutinosa.
Sallakee	साळय	Boswellia serrata.
Rodhra	रोध्र	Symplocos racemosa.
Savara-rodhra	सावर रोध्र	Bombax Malabarica.
Bhallataka	भिलावा	Semecarpusana cardum
Palasha	पळस	Butea frondosa.
Nandee-vriksha	(नांदरुख ?) कुडक	Cedrela toona.

Group XXIV. Remedies which act as mild appetisers, specially allaying symptoms arising from an excess of bile. They relieve vomiting, hiccup and thirst, and reduce organic or internal heat. They are also febrifuges.

Sanskrit.	*Marathi.*	*Botanical.*
Goodoochee	गुळवेल	Tinospora cordifolia.
Nimba	निंब	Melia azidaracta.
Koostoom-booroo	धने	Coriandrum sativum.
Chandana	चंदन	Santalum album.
Padmaka	पद्मकाष्ट	A fragrant wood resembling toon brought from Malwa or Southern India (Oodoychand Dutt.)

Group XXV. Simple refrigerants. They are comprised in an enumeration of the varieties of the flowers and the flowers of the Bassia latifolia.

Group XXVI. This group includes drugs which exert a very remote action through the vascular system on the circulation generally and on the uterus also. They relieve congestions and all atonic conditions of the system. They promote digestion and purify the secretion of the mammary glands (milk), and in the long run cure or

modify bilious fevers (febrifuge). They contain the following :—

Sanskrit.	*Marathi.*	*Botanical.*
Moosta	नागरमोथा	Cyperus rotundus.
Haridra	हळद	Curcuma zedona.
Daru-haridra	दारू हाळद	Berberis lycia.
Hareetakee	हिरडे	Terminalia chebuli
Amalaka	आंवळे	„ emblica.
Bebheetaka	बेहडा	„ bellerica.
Kooshta	कोष्ट, कुलिंजन	Costus speciosus.
Haimavatee	रेणुक बीज	Piper aurantium.
Vacha	वेसड	Acorus calamus.
Patha	पाहाड मूळ	Stephanonia hernandifolia.
Katoo-rohinee	कुटकी	Helleborus niger.
Ateevisha	अतिविष	Aconitum heterophyllum.
Dravidee	एलची	Amomum cardamomi.
Chitraka	चित्रक	Pumbago rosea.

Group XXVII. This is a triad consisting of Haritakee (हिरडा), Bebheetaka (बेहडा) and Amalaka (आंवळा), the dried pericarps of the fruits of which trees form the *trifala* combination, so commonly used in all Hindoo households. These, mixed together and used, relieve costiveness, mitigate urethritis (common inflammation of the urinary canal), relieve cerebral congestions, and act as alteratives of the skin.

Group XXVIII. This is another triad group of drugs which are stimulant and acrid, acting on mucous tracts generally, but more especially on that of the stomach and small intestines. They are solvents of phlegm and fat, stomachics, relieve anorexia, visceral obstructions and specially exert their action on the skin and the nasal mucous membrane.

(To be continued.)

AN INFLUENTIAL ROMAN CATHOLIC ORGAN IN AMERICA, the *Catholic Mirror*, says :—

A troupe of Arabs is in this country giving exhibitions of the dress and customs of the people of the East. One of them, a Bedouin named Sheik Abou Dayeh, was present the other day at a ballet performance in a theatre in Boston. When the Amazons filed out before the footlights in their scant costume, he turned to the manager of the troupe, who was with him, and asked whether the young women were all orphans.

"Oh, no," answered the manager.

"Have they brothers and fathers?" asked the Bedouin.

"Yes," he was told.

"Well," he said, "why don't they kill these girls? I would if they were my sisters before I would allow them to appear like this."

Yet this degrading and corrupting kind of dancing, to which the Sheik would put such a bloody end, is going on every night in half a dozen vile dens in this town, the people of which are supposed to form a community of Christians.

From this we "heathen" may judge that the morals of a Christian country are not so severe as to compel the police to prevent the dancing of almost naked women in public. If anything half so shameless were permitted among Hindus, all Christendom would lift up its hands in horror. The severe rebuke of the Catholic journal is very creditable, but a Catholic priest has just given a glimpse behind the scenes of the confessional which is thus noticed in the *Religio-Philosophical Journal*, of Chicago :—

"The Priest, the Woman and the Confessional. By Father Chiniquy. Chicago: A. Craig & Co., publishers, 1880.

"This book is one well calculated to create a sensation, especially among those not familiar with the interior and secret workings of the Catholic Church. One thing is self-evident—either Father Chiniquy is one of the most consummate falsifiers of the 19th century, or there are priests connected with the confessional of the Catholic Church, more diabolical and corrupt than the loftiest imagination can conceive; in fact, words are inadequate to express their subtle cunning and lasciviousness. Father Chiniquy depicts in a glowing language 'the struggle before the surrender of womanly self-respect in the Confessional.' He claims that 'Auricular Confession is a deep pit of perdition for the priest,' and that the 'Confessional is the Modern Sodom,' and that it destroys all the sacred ties of marriage and human society."

PHYSIOLOGY OF FLOWERS.

Hardly twenty years ago, the name of Darwin, now one of the most prominent in science, was very little known. It is but since the appearance of his book—"The Origin of Species"—that the name of this great naturalist acquired the enormous popularity it has enjoyed ever since. From that time to the present, "Darwinism"—represented as a *hypothesis* by his opponents, and termed *theory* by his disciples—has made a gigantic progress, and now even the most irreconcilable foes of the Darwinian scheme of evolution are unable to lower its importance. This is why the appearance of a new work by Darwin is hailed in the scientific as in the literary world as an event of the first magnitude. The one just published in London by Murray bears the interesting title of "The Power of Movement in Plants." Solely devoted to the investigation of one of the most interesting questions of vegetable physiology, it explains, or rather defines and develops, the ideas of Linnæus, well-known as the "Hours of Flowers", and found, we believe, partly in his celebrated *Genera Plantarum* and partly in the *Philosophia Botanica.**

But Darwin does not limit his researches to the investigation of the phenomenon known as the "sleep of the flowers". He goes further and, bringing forward a variety of facts discovered by him, proves the existence of a circular or rather an elliptical movement in the flowers, which affords them the greatest benefit and explains at the same time a world of phenomena. The Aristotelean hypothesis about the analogy which exists between the motions of the vegetable and the animal worlds, is thus finally and conclusively proved.

The roots of the plants are assimilated by Darwin to the human brain! They fulfil in relation to the plant the same functions which, in the animals, is fulfilled by the nervous system. From cell to cell is transmitted the consciousness of that which takes place at the surface and the various extremities of the body. One of the most interesting of Mr. Darwin's descriptions is the rotary movement of the stalk around its own axis. Our space is too limited to allow us the possibility of treating the subject at any length. We can only add that Mr. Darwin's new work treats of the physiology of flowers under every possible aspect, and explains with mathematical precision a number of most interesting phenomena, as, for instance, the well-known movements of the sensitive plant, the *mymosa pudica*, the direction chosen by the creepers, &c. The work is written in clear and most intelligible language, and ought to be read by every lover of nature and of modern science.

MR. J. GILLINGHAM, IN A RECENT COMMUNICATION TO the *Medium and Daybreak* (London), describes the evil effect upon a mesmeric subject of the influence of an impure magnetiser, and sensibly adds, "Hence the awful danger of sitting in circles [for mediumistic phenomena] with natures which, if opened to the light, would make one scream with terror as having all the virus of the pit [Hell]. He gives an illustrative fact of science, demonstrated by the gastrograph, to show the infinite

* The first of these works is conspicuous for unfolding the mysteries of the flowers founded on the sexuality of plants and holds the chief place among the works of Karl von Linnæus.

transmissibility of the subtle *aura* of material things." "Place the pole of a battery in a tumbler of wine, and at some distance away, miles it may be, place another glass with water and insert the other pole of the battery; the water will become fused with the qualities of the wine."

THE IMPERFECTIONS OF SCIENCE.

Mr. Robert Ward, discussing the questions of Heat and Light in the November *Journal of Science*, shows us how utterly ignorant is science about one of the commonest facts of nature—the heat of the sun. He says:—"The question of the temperature of the sun has been the subject of investigation by many scientists. Newton, one of the first investigators of the problem, tried to determine it, and after him all the scientists who have been occupied with calorimetry have followed his example. All have believed themselves successful, and have formulated their results with great confidence. The following, in the chronological order of the publication of the results, are the temperature (in centigrade degrees) found by each of them: Newton, 1,669, 300°; Pouillet, 1,461°; Zöllner, 102,200° Secchi, 5.344.840°; Ericsson, 2,726, 700°; Fizeau, 7,500°; Waterston, 9.000.000; Spoeren, 27,000°; H. Sainte-Claire; Deville, 9.500°; Soret, 5,801,846°; Vicaire 1,398°; Violle, 1,500°; Rosetti, 20,000°. The difference is, as 1,400° against 9,000,000°, or no less than 8,998, 600°! There probably does not exist in science a more astonishing contradiction than that revealed in these figures." And again. Ever since the science of geology was born, scientists have accepted the theory that the heart of our globe is still a mass of molten matter, or liquid fire and only a thin crust is cool and solid. Assuming the earth's diameter to be about 9,000 miles, this crust they have estimated to be relatively to it only as thick as the film of a huge soap-bubble to its entire diameter. And they have assumed that the alleged increasing temperature in certain deep mines as we go from the surface downwards supported this theory. But science, through the mouth of Mr. Ward, rebukes this as a fallacious theory though still, without sufficient data—"it is confidently asserted that the interior of the earth is in a red-hot molten condition, and that it is radiating its heat into space, and so growing colder. One of the results of the *Challenger* and other explorations of the deep ocean is to determine that the water towards its bottom is freezing cold. Considering that the ocean covers nearly three-fourths of the entire globe, this fact certainly does not support the theory of central heat accompanied by radiation. The coldest water, it is true, usually sinks by its greater weight towards the bottom, and that, it may be said, accounts for its coldness; but, on the theory of radiation the water of the ocean has been for long geological ages supported on the thin crust of the earth, through which the central heat has been constantly escaping; and yet it is still of freezing coldness! Experience would say that the heat cannot have escaped through the water without warming it, because the capacity of water for heat is greater than that of any other substance. We can no more imagine such a radiation, and consequent accumulation of heat in the ocean, without the natural result of a great rise in temperature, than we can believe in a pot resting for hours on a hot fire without the usual result of boiling water. We have no reason, therefore, to believe, as has been suggested, that the earth is growing colder, or that we, in common with all living things, are destined to be frozen out of existence and the earth itself finally swallowed up by the sun."

And now let us ask our smart young graduates of Bombay, Calcutta, Madras and Lahore how they like this view of the infallibility of that modern science for whose sake they are ready to abandon the teachings of their ancestors. Is there anything more unscientific in their speculations, granting, even, that they are as stupid?

OUR RESPECTED COLLEAGUE, PANDIT ADITYARAM BHATTACHARAYA, of Allahabad, writes to warn the public against a juggler hailing from Delhi who is going about the country pretending to do some wonderful phenomena by the help of *djins*, or familiar spirits. Among other things he pretends to cause the re-appearance of a gold ring thrown into a well; a feat ascribed to Hassan Khan. The fellow agreed to do this trick for a reward of Rs. 20, and a day was fixed. He first kept the company waiting while he went through the usual jugglers' repertory of sleight-of-hand illusions, and finally when he saw their patience was almost exhausted, did his great *tamasha*. It proved to be only a clumsy affair of substituting a duplicate ring to be thrown into the well, and keeping the original concealed about him to show at the right time. Persons with a craving after these marvels should bear in mind that a man who takes money for showing *siddhis* is, ten to one, a humbug and a cheat. Real *sadhoos* never traffic in their spiritual gifts. Mr. Adityaram made the Delhi man the very sensible offer, that instead of throwing the ring into the well he should drop it into a large jar of water whence it could easily be recovered. But it was *not* accepted.

THE PRESIDENT AND CORRESPONDING SECRETARY OF the Theosophical Society take this occasion to express their warmest acknowledgments to the following friends, for great kindness received, during their recent trip to the North-West Provinces and the Punjab:—His Highness, the Maharajah of Benares, and the officers of his Durbar; H. H. Rajah Sivaprasad; Babu Pramáda Dásá Mittra; Pandit Rámá Misra Sástri and the other officers and members of the Literary Society of Benares Pandits; the English Debating Club, Benares; Swamiji Dayánand, Saraswati; Babu Chadee Lall, and the Arya Samaj of Meerut; the officers and members of the Arya Samaj, Lahore; the officers and members of the Arya Samaj, Amritsar; the officers and members of the Arya Samaj, Multan; Lala Gunga Bishen, Commissioner's Office, Umballa; the officers and members of the Arya Samaj, Cawnpore; Pandit Sunderlal; Babu Avinas Chandra Banerjee; Babu Shib Rakhan Shukal (Joint-Sec. Allahabad Inst.); the Arya Samaj, and others, Allahabad.

"THE CARIBS ARE DESCRIBED AS A CHEERFUL, MODEST, courteous race, and so honest among themselves that if they missed anything out of a house they said quite naturally, 'there has been a Christian here.'"—*Primitive Culture*; by E. B. Tylor.

HE, WHO EATS RICE FACING HIMSELF TOWARDS THE EAST, shall prolong his days; he who eats facing the south, shall accumulate riches; he who eats facing towards the west, shall obtain both health and wealth; and no man should eat rice facing the north.—*Ancient Eastern Proverb.*

—:o:—

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THE THEOSOPHIST

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THE THEOSOPHIST.

BOMBAY, MARCH 1ST, 1881.

सत्यात् नास्ति परो धर्म्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

THE LEAVEN OF THEOSOPHY.

Those of us whose duty it is to watch the theosophical movement and aid its progress, can afford to be amused at the ignorant conceit displayed by certain journals in their criticisms upon our Society and its officers. Some seem to think that when they have flung their handful of dirt we must certainly be overwhelmed. One or two have even gone so far as with mock sympathy to pronounce us already hopelessly disrupted. It is a pity we cannot oblige them, but so it is, and they must make the best of the situation. Our Society as a body might certainly be wrecked by mismanagement or the death of its founders, but the IDEA which it represents and which has gained so wide a currency, will run on like a crested wave of thought until it dashes upon the hard beach where materialism is picking and sorting its pebbles. Of the thirteen persons who composed our first board of officers, in 1875, nine were spiritualists of greater or less experience. It goes without saying, then, that the aim of Society was not to destroy but to better and purify spiritualism. The phenomena we knew to be real, and we believed them to be the most important of all current subjects for investigation. For, whether they should finally prove to be traceable to the agency of the departed, or but manifestations of occult natural forces acting in concert with latent psycho-physiological human powers, they opened up a great field of research, the outcome of which must be enlightenment upon the master problem of life, Man and his Relations. We had seen phenomenalism running riot and twenty millions of believers clutching at one drifting theory after another in the hope to gain the truth. We had reason to know that the whole truth could only be found in one quarter, the Asiatic schools of philosophy, and we felt convinced that the truth could never be discovered until men of all races and creeds should join like brothers in the search. So, taking our stand upon that ground, we began to point the way eastward.

Our first step was to lay down the proposition that even admitting the phenomena to be real, they need not of necessity be ascribed to departed souls. We showed that there was ample historical evidence that such phenomena had, from the remotest times, been exhibited by men who were not mediums, who repudiated the passivity exacted of mediums, and who simply claimed to produce them by cultivating inherent powers in their living selves. Hence the burden of proving that these wonders were and could only be done by the dead with the agency of passive medial agents, lay with the spiritualists. To deny our proposition involved either the repudiation of the testimony of the most trustworthy authorities in many countries and in different epochs, or the wholesale ascription of mediumship to every wonder-worker mentioned in history. The latter horn of the dilemma had been taken. Reference to the works of the most noted spiritualistic writers, as well as the newspaper organs of the movement, will show that the thaums, or "miracles," of every "magician," saint, religious leader, and ascetic, from the Chaldean Magusti, the ancient Hindu saint, the Egyptian Jannes and Jambres, the Hebrew Moses and Jesus, and the Mussulman Prophet, down to the Benares Sannyasi of M. Jacolliot, and the common fakir of to-day, who has made

Anglo-Indian mouths gape with wonder, have each and all been spoken of as true mediumistic marvels. This was the best that could be done with a difficult subject, but it could not prevent spiritualists from thinking. The more they have thought, read, and compared notes, during the past five years, with those who have travelled in Asia and studied psychological science *as* a science, the more has the first acrid feeling against our Society abated. We noticed this change in the first issue of this magazine. After only five years of agitation, without abuse from us or any aggressive propagandism on our part, the leaven of this great truth has begun to work. It can be seen on every side. We are now kindly asked to show Europe and America experimental proofs of the correctness of our assertions. Little by little, a body of persons, including some of the best minds in the movement, has come over to our side, and many now cordially endorse our position that there can be no spiritual intercourse, either with the souls of the living or the dead, unless it is preceded by self-spiritualisation, the conquest of the meaner self, the education of the nobler powers within us. The serious dangers as well as the more evident gratifications of mediumship, are becoming gradually appreciated. Phenomenalism, thanks to the splendid works of Professor Zöllner, Mr. Crookes, Mr. Varley, and other able experimentalists is tending towards its proper limits of a problem of science. There is a thoughtful and more and more earnest study of spiritual philosophy. We see this not alone among the spiritualists of Great Britain, Australasia, and the United States, but also among the intellectual and numerous classes of the Continental spiritists, and the magnetists. Should nothing occur to break the present harmony and impede the progress of ideas, we may well expect within another five years to see the entire body of investigators of the phenomena of mesmerism and mediumism more or less imbued with a conviction that the greatest psychological truth, in its most unadulterated form, can be found in the Indian philosophies. And, let it be remembered, we ascribe this great result not to anything we few may personally have done or said, but to the gradual growth of a conviction that the experience of mankind and the lessons of the past can no longer be ignored.

It would be easy to fill many pages with extracts from the journalism of to-day that sustain the above views, but we forbear. Wherever these lines are read—and that will be by subscribers in almost every quarter of the globe—their truth will not be denied by impartial observers. Merely to show the tendency of things, let us take the following excerpts from the *Spiritual Notes*, and the *Revue Spirite*, organs respectively of the spiritualist and the spiritist, parties. The first says :—

"From certain delicate yet well-defined signs of the times we are led to believe that a great change is gradually passing over the spirit of that system which, for the last thirty years, has been called by the not altogether happy title of Modern Spiritualism. This change is observable, not perhaps, so much in the popular aspect of the subject which will, doubtless, always remain, more or less, one of sign and wonder. It is probably necessary that such should be the case. It is very likely a *sine qua non* that there should always be a fringe of the purely marvellous to attract the criers of the 'Lo here! lo there!' from whose numbers the higher and inner circle of initiates may be from time to time recruited. It is here we discern the great value, with all their possible abuses, of physical manifestations, materialisations, and the like. These form the alphabet of the neophyte. But the change which strikes us at the present moment is what we may call the rapid growth of the initiate class as opposed to the neophytes : the class of those who have quite grown out of the need of these sensible wonders (a need through which, however, they have duly passed) and who are prepared to pass to the sublimest heights of the Spiritual philosophy. We cannot but regard this as an eminently happy sign, because it is the evidence of normal growth. We have had first the blade, then the ear, but now we have the full corn in the ear. Among the many evidences of this change we note two especially, each of which has been mentioned already in these columns in its single aspect. One is the publication of Dr. Wyld's book on Christian Theosophy, the other the formation and development of the secret society, called the Guild of the Holy Spirit. We are not prepared to commit ourselves to all the doctrines of Dr. Wyld's book. The Guild would be very probably too ecclesiastical in its structure for many of our readers—it is founded, we may mention, by a clergyman of the Church of England—but in each case we notice what is called a 'levelling up.' We perceive that the paramount idea is not to call spirits from the vasty deep—not to force the hand of the Spirit world (so to say) and to compel its denizens to come 'down' (or 'up') to us, but so to regulate life as to open up the dormant sense on our side, and enable us to see those who are not in a land that is very far off, from which they have to come up or down to us. This, we happen to know, is pre-eminently the case with the Guild, which, beginning by being regulative of life and worship, includes a margin for any amount of the thaumaturgical element. We may not say more ; but we may also point to every page of Dr. Wyld's book as an indication of a similar method ; and we notice the supervention of that method with much satisfaction. It will never be the popular method, but its presence, however secret, in our midst will work like leaven, and affect the whole mass of Modern Spiritualism."

THE "REVUE SPIRITE," EDITED BY THAT HONOURED AND thoughtful French spiritist, our friend, M. Leymarie, F.T.S., has devoted many pages to Theosophy during the past three years, and commended our Society's plans and principles to public notice. In a recent issue appears a review of our progress from the beginning to the present time. "We may say" it remarks, "that even now this Society is on the highroad towards a grand success. Its birth seems likely to be the beginning of a most important philosophical and religious movement in both hemispheres; while at the same time contributing to a moral regeneration among the Hindus, so sadly degenerated by centuries of different oppressions. . . . . In our opinion the Theosophical Society is a great centre of research, and its magazine, the THEOSOPHIST, the channel through which we (Europeans) may to a certain extent share in the same."

For the magnetists none, of course, are so well authorized to speak as Baron du Potet and M. Alphonse Cahagnet. The former wrote us (see Vol. I., 117) "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." The latter said "The foundation of such a Society as yours has always been the dream of my life."

History teems with examples of the foundation of sects, churches and parties by persons who, like ouselves, have launched new ideas. Let those who would be apostles and write infallible revelations do so, we have no new church but only an old truth to commend to the world. Ours is no such ambition. On the contrary, we set our faces like flint against any such misuse of our Society. If we can only set a good example and stimulate to a better way of living, it is enough. Man's best guide, religious, moral and philosophical, is his own inner, divine sense. Instead of clinging to the skirts of any leader in passive inertia he should lean upon that better self—his own prophet, apostle, priest, king and saviour. No matter what his religion, he will find within his own nature the holiest of temples, the divinest of revelations.

DOES VACCINATION PREVENT SMALL-POX?

The November *Journal of Science* (London) contains an interesting review of Dr. Parkin's new work "Epidemiology, or the Remote Causes of Epidemic Diseases in the Animal and Vegetable Creation," which is well worth reading. Dr. Parkin's theory is that "there occur certain 'pestilential epochs' during which the world is at frequent intervals devastated by epidemics which travel in a determinate direction from Central or Eastern Asia to the west of Europe and even to America; that during such epochs all diseases, even those not considered as communicable from one person to another, increase in frequency and violence; that these epochs are further marked by Epizoötics and by "blights" or widespread diseases in the vegetable world, and are attended by a general intensification of earthquakes, storms, floods, droughts, fogs, seasons of abnormal heat or cold, and other convulsions of inorganic nature. Such an epoch is generally ushered in by the appearance of new diseases, or the reappearance of maladies that had become obsolete. The last great pestilential term, Dr. Parkin thinks, began about the seventh century, and the fatal wave or current rolled westward without check to the beginning of the eighteenth century. During this time a succession of epidemics raged, among them the fearful plague, or Black Death. In 1803 an epidemic of yellow fever at Malaga carried off 36,000 persons. The plague visiting London in 1665 destroyed, between the months of June and December, 20,000 persons, or one-third of the then whole population. According to Sydenham it had invaded England every thirty or forty years. In 1770 it was at Marseilles, in 1771 and 1772 at Moscow, in 1815-16 in the Neapolitan dominions. But despite its frequent challenges to medical science the best authorities have confessed that of its treatment little is known (See Am. Cyclo. XIII, 369). Nor, in fact, is anything definite known as to the causes of epidemics in general. The author of the medical articles in the Cyclopedia just named prophetically (A D. 1859) says:—"The progressive sciences of meteorology and physical geography will probably soon throw additional light upon these difficult questions." Dr. Parkin's new work comes almost as a fulfilment of this prophecy. He seems to have conclusively disposed of two pet popular theories, that of the sanitary reformers that dirt is the primal cause of epidemics, and the notion that they are propagated by contagion. Such is also the opinion of the reviewer in the *Journal of Science*, who admits that the historical facts mentioned by Dr. Parkin "are decidedly opposed to both." As examples he cites the facts that "the cholera has been known to travel steadily for hundreds of miles in the teeth of a strong monsoon. It often works up a river, showing that it is not occasioned by infectious matter draining into the current." And he adds significantly, "alike in epidemics of plague, cholera, and yellow-fever, it has been found that classes of people who from occupation or habit were most exposed to the air suffered most, whilst those who kept themselves shut up escaped. How ill this agrees with the teachings of the sanitary reformers!"

But we have not referred to this subject merely to show the helplessness of Western scientists in face of one of these mysterious waves of death that flow around the globe at intervals. The immediate cause is the bearing they have upon the subject of compulsory vaccination in India. We have before us an interesting public document* kindly sent us by the learned Dr. Leitner, President of the Government University College, Lahore. The opinion of the Anjuman upon the Bill making vaccination compulsory having been asked by the Punjab Government, that body after a sensible and temperate debate, advised against the adoption of the compulsory clause. The Hindu members especially, and Dr. Leitner himself, pointed out that if the ignorant Hindus should once learn that the vaccine lymph is obtained from ulcers on the teats of the cow, there would be a general protest, perhaps forcible resistance, to the enforcement of the Act. For, while certain products of the cow are regarded, upon the authority of Shastras, as holy, all others, including blood and its impurities are regarded as most impure and unholy. And any one who should knowingly permit either of them to enter his body in any manner, would lose caste. We are not aware what action was taken by the authorities in the premises, but if it is not too late perhaps those in charge of the subject will be interested in the following extract from the same article ("The Sanitary Millennium") in the *Journal of Science*:—

"Amongst the diseases which had become less frequent and less severe, but which have since resumed an epidemic and highly dangerous character, a prominent place is due to small-pox, especially as its alleged preventive, vaccination, has taken rank among the political questions of the day. We are told that if this disease no longer carries off its victims by tens of thousands, as in the dark ages, the change is due to vaccination. But there can be not a shadow of doubt that small-pox had begun to decline long before the discovery of Jenner was introduced into practice.

"In 1722 Dr. Wagstaffe wrote that the mortality among children did not exceed 1 per cent. of the cases. From 1796 to 1825 there was not a single epidemic of small-pox in England. Yet, according to a report published by the College of Physicians in 1807, only about 1½ per cent. of the population were vaccinated. Now if we admit that the immunity gained by this operation is absolute and permanent, how is it possible that three vaccinated persons out of every 200 would protect the remaining 197? At the present time about 97 per cent. of the population are supposed to be vaccinated. Yet so far from being able to protect the residual 3 per cent it is considered that they are imperilled by the obstinacy or neglect of this small minority. We have the lamentable fact that, whilst vaccination has become all but universal, small-pox has reappeared among us not in isolated cases but in epidemics succeeding each other at short intervals, and each more deadly than the foregoing. Thus in the epidemic of 1857-58-59 the deaths were 14,244; in that of 1863-64-65 20,059, and in that of 1870-71-72 44,840. Thus in the first interval the deaths from this cause had increased 50 per cent, whilst the population had grown only 7 per cent. In the second interval the deaths from small-pox have risen by 120 per cent, but the population only 10 per cent. Another ugly fact is that the number of persons who have been vaccinated but who are subsequently attacked with small-pox is steadily on the increase. At the Highgate small-pox hospital from 1835 to 1851 the previously-vaccinated formed 53 per cent. of the total small-pox cases admitted. In 1851-2 it rose to 66·7 per cent; in 1854-5-6- to 71·2 per cent; in 1859-60 to 72; in 1866 to 81·1 and in 1868 to 84 per cent. How are such facts to be reconciled with the orthodox theory that vaccination is a safeguard against small-pox? What would be the conclusion formed by an unprejudiced statistician if these figures were laid before him? If *a* grows more common as *b* increases in number and general distribution no man in his senses will argue that *b* is a hindrance to *a*. The very opposite conclusion, that *b* is causally connected with *a* would seem more legitimate. How the credit of vaccination is to be saved is not apparent. We cannot cut the knot by supposing that modern medical practitioners are less careful and skilled in the performance of the operation or less scrupulous in the selection of vaccine lymph. There remains, then, merely the conclusion that small-pox, too, has had a period of cessation during the latter part of the past century and the first quarter of the present;—that the apparent success of vaccination was mainly due to its coincidence with this temporary lull, and that the disease is now rapidly regaining its old virulence and reassuming the pestilential proportions which it displayed in the days of our forefathers."

* *Proceedings of the Anjuman-i-Punjab, in connection with the proposed Vaccination Bill, etc.*

It is but fair to remark that our esteemed colleague, Dr. D. E. Dudley, President of the Bombay Theosophical Society, takes exception to the accuracy of the above statistics of mortality, and but for the exigencies of his rapidly growing practice would have added a note. Possibly he may find time to do so next month. Meanwhile let us hear from native medical practitioners, astrologers, and pandits what the Shastras have to say as to the cause of epidemics and other abnormal phenomena.

And here is another matter upon which Europe would like to be informed about by them. It is taken from *Spiritual Notes* (London).

"According to Dr. Vincenzo Peset y Cervera the crystals of hæmoglobulin obtained from the blood of different animals have forms so distinct and characteristic that the origin of a sample of blood may thus be determined! All that is required is to mix the blood with a little bile, when crystals not exceeding 0.003 metre in size are formed in the mass. The shapes of the crystals are said to be as follows:—Man, right rectangular prisms; horses, cubes; ox, rhombohedrons; sheep, rhombohedral tables; dog, rectangular prisms; rabbit, tetrahedrons; squirrel, hexagonal tables; mouse, octahedrons, &c. Commenting on these allegations the *Journal of Science* sagely suggests that "if they are confirmed they may serve for the solution of a most important question raised by Dr. Lionel Beale. If the theory of Evolution be true, the crystals obtained from animals which are nearly related should be either identical or such as are in form easily derived from each other. Should the hæmoglobulin crystals—*e. g.*, of the horse and the ass, of the dog and the fox, of the rabbit and the hare, or of the rat and the mouse—belong respectively to different systems, it will supply a serious argument in favour of independent creation!"

AN EPIDEMIC OBSESSION.

A fearful epidemic, reminding one of the gloomy scenes of the mediæval ages has just broken out in the Italian province of Udino, horrifying the clergy, and stirring up the whole body of physicians and police. In the *Annales d' Hygiène*, a medical journal, edited by Dr. Collin, who bases his information upon the official reports made by physicians called from the largest cities of Italy to witness the strange facts, we find that the epidemic originated, in 1878, with a woman who suffered for eight years with hysteria suddenly transformed into violent convulsions, accompanied by convulsive howls and *blasphemy* (?) As a matter of course, the parish priests declared at once that she was possessed of an "evil spirit,"—whether from God" as in the case of Saul, or from some one else who keeps a supply on hand the good fathers ventured not to say. Hence, it was decided that the patient should be purified according to the rites prescribed by the Holy Church, and the Evil One driven out of her with great solemnity. But, strange to say, from the very moment the exorciser touches the sufferer, instead of her being relieved, the poor woman fell into a worse fit than ever, and from that day, the convulsions became more terrible than ever. The mere sight of the priest, and the ringing of bells, especially seemed to bring them on with renewed violence. Seven months later, three young girls of the same community got the same kind of convulsions accompanied by identical screams. They were submitted to exorcism with as solemn a ceremonial as in the first case, but with no better results. Their disease became perfectly unmanageable. Since then from four women, the number of patients has increased to forty, the sufferers being young from 16 to 26 years of age, with the exception of three old grannies, who followed suit. Finally, a young soldier, on leave at the said village, caught the same disease and exhibited the identical symptoms. During the fit, the patients call the devils by whom they are obsessed by their names, state the day when they entered into them, and describe the persons whose bodies they (the fiends) had inhabited before they chose to give these the preference. A number of them boasted of their clairvoyant powers, of being able to speak in any foreign languages they chose. In proof, they usually uttered certain incomprehensible sounds to which they gave the names of Latin and French. The patients are all alike affected by bell-ringing; and church ceremonies such as exorcism and public prayers only make matters worse. Not only do they fail to afford any help, but new cases are developed at every exorcism.

In their official reports the physicians, sent to the spot to inquire into the causes of the epidemic, attribute the latter partially to the hysterical tendency of the first three patients, and partially and especially to the fanatical influence exercised over the population by the local priests, who do everything they can to develop among them a blind superstition. The devil and his doings are more talked about than God in that locality. "Thanks to the daily teachings of the crafty and remorseless clergy," says the paper "the imagination of every female in the district is filled with old legends and narratives about cases of obsessions which happened during the mediæval period, and the ceremony of exorcism has firmly convinced the patients that they were, indeed, under the influence of the evil one. In the neighbourhood of the infected locality, there is an old church called the "Clangetto shrine," having had for several centuries the reputation of successfully driving the devils out of the bodies of the obsessed, and—*it has to live.* The epidemic is of the most obstinate kind. Since the beginning of the judicial inquest, a number of new cases have developed, which became of so scandalous a character as to necessitate the help of the troops. The village is declared in a state of quarantine—a regular siege. And it required a whole battalion of soldiers to forcibly carry away seventeen obsessed patients, who are now safely lodged in the Udino hospital.

The *Pall Mall Gazette* of January 7, 1879, printed a letter from its Rome correspondent in which this epidemic and another curious psychological case were mentioned. He wrote as follows:—

"In a little village away up in the province of Udine, on the borders of Italia Irredenta, there is a great alarm and commotion; for the young girls of the place, one after another, are showing outward and visible signs of being possessed by a devil. According to all accounts there are now about thirty young women in this unhappy condition. Why the Evil One should have selected so obscure a village for his operations does not seem quite clear. Indeed, the blame is laid not on him, but on the priests. Inquiries made by the authorities have elicited the fact that in Lent last year a series of discourses were delivered by a priest, in which he described at great length and with much detail the pains of hell; thereby terrifying weak young women that they were already lost and that the devil had entered into them. The priests, who at first were rather pleased with the impression their brother made, have since found that though they had raised the spirit they had no power to lay it again. Holy water produces no effect, the most searching exorcisms fail, and even such practical measures as beating the person affected have been found useless. While the fit of madness is on, the "possessed" crow like cocks, or mew like cats, or bark and howl like dogs and wolves. What is worse, they shock their neighbours by blasphemous and obscene language; being especially violent against the priests, cursing them for their inability to relieve their suffering by casting out the devil. The prefect of the province has sent a commission to Verzegnis, the name of the village, to see what can be done to stop the progress of this madness; for, by force of example and terror, it threatens to spread. The people of the district are ignorant and uneducated, and cannot be persuaded but that the devil is really at large amongst them. It must be remembered that the rural population in many parts of Italy is no further advanced in civilization than England was two or three hundred years ago.

"A curious incident of the same kind was related to me a few months ago by a friend who had heard it from the lips of one of the doctors at the lunatic asylum at Siena. At Siena there is a very large asylum in proportion to the number of inhabitants, but it is nearly always full. Among

the patients is a man who was formerly servant to a priest in the town, and had been remarkable for his piety and devotion. A year or two ago he began to show signs of religious mania, and his master, in hope of curing him, sent him to a country-house for change of air and scene. The man appeared to get better, and after some months returned to the town, but the mania soon began to show itself again. He had an idea that he was a bishop, and used to preach in the streets; so it was resolved to place him in the asylum. Two attendants were sent with a carriage to remove him; and, to get him away quietly, he was told that he was to officiate at a religious function. As he was driving through the streets he blessed the people; and on nearing the asylum he expressed a wish to go in and bless "the poor mad people," and so was taken in. It was easy to persuade him that the patients were his flock, and he used to preach to them and to assist the keepers in many little ways; and so, being gentle and harmless, he became a great favourite. Among his flock was a very violent lunatic, who constantly used language so blasphemous and disgusting that it shocked the keepers, and even the other patients; and to this man he specially devoted his attention, trying to reason with him and bring him to a calmer state, but always in vain. One day, without any warning, he fell on the blasphemer and strangled him; telling the keepers that the man was possessed with a devil, that he had long tried to cast him out but in vain, and so, as the possessed creature was too wicked to live, he had killed him. But now it seemed as if the spirit of the dead man had entered into his murderer. Religion was forgotten, and its place was taken by all the vicious passions of his victim. The most blasphemous language continually issued from lips that hitherto had been pure of evil speaking; his gentle nature gave place to the violence which had characterized the man he had killed; and from being the most tractable of patients he has now become one of the most dangerous, and the one of whom the keepers are most in fear. They all firmly believe that the evil spirit cast out of the murdered man actually did enter into the body of the murderer."

A PAPER DOMAIN.

One of the greatest curiosities of the Universal exhibition of Sydney was a house built entirely of paper-mass, and furnished with everything out of the same material. Its frame is composed of pressed paper, the same as that of which car-wheels are made; its exterior walls are constructed of the so-called *carton-pierre*, and the empty space between them and the inner walls is filled with paper clippings. The interior walls are decorated with charming arabesques, and upon the imitation stucco of their surface run wreaths in *basso relievo*. The doors, window-frames, and floor are of the same material. All the house furniture and appurtenances, candlesticks included, are made of *papier maché*: even to the fire-place, stoves and bedsteads. The carpets and curtains are also made of paper; sheets, blankets, pocket handkerchiefs, ladies' wearing apparel, caps and bonnets, are fabricated out of paper. According to the reports of the press, during several dinner and supper parties given in that remarkable house, the tables, plates, dishes, knives, forks and glasses—though happily not the food—were of paper-mass. A company for applying practically and bringing into use the various inventions exhibited in that original dwelling has just been formed at Sidney. Query: Will any fire insurance company undertake to insure the now famous "Paper-house?"

A CORRESPONDENT, WRITING FROM BENGAL, SAYS:—"I take this opportunity to inform you that at a village called Sonamukbi, about four miles from the Panighur Station on the E. I. Railway (District Barwan) I am told, there still lives a Brahman, named Taruck Mukerjee, who can swallow stones, bricks, even nails, in fact anything that his mouth will admit, and again disgorge in the same condition. He will swallow *sherbet, i. e.*, sugar dissolved in water) and give out sugar and water separately. He has got a free pass from the Railway authorities on which is endorsed the reason for issuing the pass, opposite the word "why" thus 'extraordinary man.' He is said to have made all the tickets disappear at the Burdwan Station, on one occasion." (In his pockets?)

[Continued from the January number.]

TRANSMUTATION OF METALS, A FACT.

BY MUHAMMED ARIF,

Nazir of the Collector's Court, Benares.

The silver-maker Rahim Buksh of Amehta village—sixteen miles south from Saharunpur—has, as I have already remarked, other strange powers than that of the making of silver out of baser metals. Among other things, he professed to be able to transmute copper into gold. Let me describe an experiment I saw him try.

A friend of mine, named Faiz Mohammed, conversing with the Munja remarked that modern chemistry, which had superseded alchemy, denied the possibility of transmuting copper into gold, and called it an exploded dream. On the other hand, Abou Saina, in his old book on alchemy, affirms that this can be done by the use of some oily preparation from sulphur. Which was right? The Munja said the alchemist was right. He went into a corner, and searching about showed us an old vial containing nothing but having a greasy smear on its inner surface. This, the Munja told us, was the residuum of this very oil of sulphur, which he had himself prepared for an experiment, but finding it of inferior quality, he had emptied it out. A very minute portion of it, not even one drop, adhered to the bottom of the vial. He scraped this up on a bit of stick, and rubbed it on a copper coin which he then laid in the hot sun. After it had been exposed some ten minutes or so he examined it, but no change at all was to be observed. This, he said, was proof of the inferiority of the sulphur-oil as, if it had been good, the half anna would have been turned into gold. He then laid it in a gentle fire so as to heat, without melting, it. After another quarter of an hour it was removed, and we found it of a yellowish color on both sides though the oil had been applied but to one side. I suspected that the oil had contained some strong mixture of zinc, which I knew would embronze the copper coin, at least on the surface which it had touched. I so remarked to the Munja, but he calmly called for a chisel and told me to cut the coin in two. I did so, *and found it of the same yellow tint through and through.* It was given to a goldsmith to rub on his touchstone, and by him pronounced to have no appreciable quantity of gold in it. I myself melted the pieces in a crucible and the resulting button of metal retained the same yellowish hue. I tasted it, and smelt it, but it had none of the peculiarities of brass. What it was I do not know, but it certainly was neither gold, copper, nor brass. My friend Faiz Mohammed had seen him do this experiment once before and with the same result. The half-transmuted coin he had kept in strong vinegar to see if it would corrode like copper, but after long exposure no verdigris was formed. Goldsmiths in the village also told me that the Munja had made other experiments of a similar kind, but had only succeeded in getting the yellowish metal I had seen him make.

One curious feat of his was the following. He would cause each of a number of persons to take a splint or stalk of a certain kind of grass, called *seenk*—of which natives make brooms and which are also used as tooth-picks—and cut them all to one length—say a span. Each man holding his stick, the Munja asked who desired his stick to be increased in length. One having expressed that wish, the Munja would clap his hands once and say *Bar*

jáo ! (Increase !). He would then—without himself having touched either of the sticks or approached any of the bystanders—order us to measure the sticks again. That of the man who had spoken would be found to have become an inch longer than the others ! I saw him do this on two successive days, one stick being elongated on each day. I was, however, told by reputable witnesses that they had seen him make six or seven sticks grow longer in a single day. I asked him how to account for the phenomenon, but his only reply was, "Ask me nothing ; see for yourself." I am satisfied that there was neither sleight-of-hand nor confederacy. But this, of course, is no proof for others.

He does a handkerchief feat which reminds one of some of the so-called "spiritual phenomena" that are described by European writers upon mediumship, and I think, is quite as wonderful. He will let the bystanders tie as many knots as they choose in their handkerchiefs and throw them all into one pile on the floor. He will then without touching them, throw his own cloth over the heap ; and then calling upon each one to say how many knots he has tied in his handkerchief, he touches the heap with a seven-jointed bamboo stick once for each knot, repeating each time the word *Kholo* ! (open !). When the whole number of strokes has been given, he causes the covering cloth to be removed, and lo ! every knot is found to have disappeared. This I saw him do only once and with a single handkerchief—that of Faiz Mohammed —in which seven knots had been tied as tightly as possible ; two persons having even pulled the two ends of the handkerchief with all their strength. The untying was accomplished as rapidly as he could touch the covered handkerchief with his stick or wand.

Experiments like the above this strange man is doing every day. I cannot say whether he would show them to Europeans, but I have no doubt of it. Certainly the captain of his old troop has been seeing them off and on for several years past. When I called on Rahim Baksh to bid him farewell I asked what good advice he had to give me. His answer was that he hoped I would not enslave myself within the narrow bounds of modern science, but extend my studies to the wider range of the ancient science, where I would find that our ancestors had learned secrets of nature worth the finding out.

Benares, December, 1880.

SECRET DRINKING "AT HOME."—THE SPREAD OF INTEMPERATE habits in the large Presidency towns among young Hindus may well alarm all true friends of India. Slowly, yet surely, it is sapping the best national traits and preparing a direful future for that educated class upon whom all hopes of Aryan regeneration are based. These young men do not often have an opportunity to see the reverse of the bright picture of European civilization, for there are few enough interested in them to show it. Let us at least do our part by giving them a glimpse of the state of society in one of the most pious, enterprising, and intellectual cities of Great Britain. How would these young Hindoos like to see *their* wives and daughters copying their own vice after the following fashion ?

A writer in the *Edinburgh Daily Review* gives a rather appalling picture of the extent of secret drinking among ladies in that town. He says :—"The other day, in the ladies' room of one of the confectioners in Edinburgh, I counted twelve ladies at one time, each drinking spirits, porter or ale (none had wine); one, a girl not 14 years old, consumed a bottle of stout. At the counter of the same shop, while I was buying some "sweeties," two young ladies under 20 paid for three "brandies and soda." In the same place, at another time, about noon, I was shocked to see a lady order and drink a glass of raw brandy, and go away without eating anything. A friend who witnessed a similar incident said the draught was followed by liberal applications of eau-de cologne to cover the offensive smell. I am credibly informed that school girls, with books in hand, go to confectioners for "nips" of cherry brandy, more than one such visit being paid by the same girl at different shops on her way home ; and in one case the owner of the shop got a severe reprimand from a young girl for having entered her brandy in the family passbook, as she intended to pay for it herself separately."—*The Bendigo Advertiser*.

DACCA MUSLINS AND SILVER FILAGREE WORK.

A "Lover of Art" in *The Oriental Miscellany* says :—One of the finest qualities of Dacca muslin is that known as *Shaugati*. The word means "presentation" or "gift." *Sharbati* and *Malmal Khas* are other designations applied to the finest qualities. *Malmal khas* (i. e. *King's muslin*) is also used as a generic name for all the finest webs. The second and third qualities are called respectively *Ab-rawan* (running water) and *Shabnam* (dew.) The chief differences in the manufacture of these consist in the number of threads in the warp ; the finest has more than 1,800, the second qualities 1,400 and so on, the threads being finer in proportion to their greater number. There are more threads in the warp than in the woof—the proportion between them being generally as 9 to 11. The trade in these celebrated fabrics has, for some time past, been steadily declining, owing to their costliness and the introduction of English goods. The finest Dacca muslins are, consequently, now very difficult to procure. There are still, however, a few families at Nawabpur capable of producing these exquisite tissues, but they must be specially ordered, and generally either the material or the capital for its purchase has to be supplied. A half piece (10 yards) of the highest quality of "*Malmal khas*" cannot be made in less than four or five months. The prices of the finest textures range from Rs. 100 to Rs. 300 per piece of 20 yards (about a yard in width). *Ab-rawan* and *Shabnam* are now much more in use than the finest qualities. A whole piece of the finest quality can be made to pass through an ordinary sized finger-ring. Tavernier relates that a Persian ambassador on his return home from India presented to his Shah a small cocoanut shell, not large than an ostrich egg, studded with pearls ; the contents consisted of a Dacca muslin turban, 30 yards long.

The thread used for the finest muslins is made at Dhamrai, twenty miles north of Dacca ; it is spun by women, by the fingers only, and direct from the finest cotton ; it is so costly that an ounce will fetch from Rs. 20 to Rs. 50.

It has been a disputed question whether even the very finest Dacca webs have not been equalled by the highest qualities of European machine-made muslins. Dr. Forbes Watson, in his work on the Textile Manufactures of India, gives an exceedingly interesting account of a series of experiments, (by count of threads, by weighment, and by microscopic determination of the diameter of the thread, the number of filaments in it, and the diameter of the filaments themselves), and the result was altogether in favour of the Dacca fabrics. Dr. Watson concludes his account thus :—"*However viewed, therefore, our manufacturers have something still to do. With all our machinery and wondrous appliances, we have hitherto been unable to produce a fabric which for fineness or utility can equal the 'woven-air' of Dacca—the product of arrangements which appear rude and primitive, but which in reality are admirably adapted for their purpose.*"

Cuttack is well-known for its silver filagree work. An outline of the processes employed by the Sonars (silversmiths) in making the work is given below :—

Purification of silver :—One part of lead and sixteen parts of silver are melted together in a small earthen cup, which is placed in a large earthen pot or furnace filled with burning charcoal. The pure silver is then extracted and placed in another earthen vessel in a furnace, and again melted. When the quantity of silver is small, the melting is performed in a simple earthen pot filled with burning charcoal, the heat of which is sustained at high pitch by being blown upon through a bamboo tube ; in melting a large quantity a furnace, blown by bellows, is employed.

Casting into bars :—The molten silver is formed into small bars or sticks by being run into moulds made by

hollowing out channels in bricks, oil being poured into the matrix before the silver is run in.

Beating into plates :—While the stick of cast silver is still somewhat soft, it is hammered upon an anvil ; then smeared with an acid, heated, and beaten again and again : a stick of silver weighing a tola is heated and re-heated, during the process of beating, at least ten times before it attains the required tenuity for drawing into wire.

Drawing into wire :—This is effected by the use of a draw-plate called a *janta* (a plate of iron pierced with holes of different sizes). One end of the piece of silver being carefully beaten to a point small enough to be passed through the largest of the holes in the *janta*, is seized by a pair of pincers, and the hole is pulled through The end is again beaten to a point for insertion into the next-sized hole in the plate, and the wire is then pulled through it in like manner, and so on until the required degree of fineness is obtained. The largest-sized wire, used for the main lines of the design, is, after being drawn through the *janta*, slightly flattened by the hammer ; the thinner wire for the more delicate details is twisted in the following manner :—One end of the wire is fastened to an instrument like a very large needle, which is held between the feet ; the other end is attached to a piece of stout thread, which, being rolled in the hands, communicates the motion to the wire and produces in it a slight helical twist, the minute play of light and shade upon which adds considerable lustre and beauty to the filagree work. The wire is heated and twisted alternately some three or four times, if too great a degree of twisting be attempted at once, without this frequent heating, the wire would break.

Formation of the pattern :—The main lines (formed of the thicker flattened wire) are laid down upon a sheet of *abrak* (mica) and flattened to it by a peculiar cement.* Within the main lines of the design, the smaller filagree details, which have been separately made, out of various thicknesses of the twisted wire (slightly flattened by the hammer), are carefully arranged in their place and cemented to the mica. Thus held together, the permanent soldering is effected. The solder used is silver with an alloy of pewter. A small quantity of this is put upon the parts to be joined, and the whole is placed over a fire until the solder is melted and the union of the several pieces secured. For soldering the most minute portions a lamp and blow-pipe are used, the filagree work being held beneath the lamp in a small tray. The whole process of forming the pattern consists in making up the minute component forms (which are first bent and fashioned by pliers and pincers into the required shapes) into larger sections of the design, joining these up again into still larger portions, again uniting these into greater groups, and so on until the work is completed. A large object thus consists of many hundreds of separate pieces which have in this way been fitted together.

Cleaning and finishing :—The delicate snowy appearance which a finished piece of silver filagree work presents is produced by heating and steeping in acid—a process which is thrice repeated ; after this the object is rubbed with burnt borax, again dipped in acid, and then brushed over with *ritha*† water. Finally, certain parts of the design are polished by burnishing, and the work is completed.

THE RAS MALA, OR HINDU ANNALS OF THE PROVINCE of Gujarát, by the Hon. Alexander Kinloch Forbes, (Gujaráti Edition, Bombay, 1870) says, p. 270, that in 1827 Mr. Baradoll, Collector at Ahmedabad, was ordered by the British Government to enquire into the castes of Gujarát, and reported 207. Originally there were but four—Brahmin, Kschatryia, Vaistrya and Sudra.

* It is thus made :—A gum is obtained from the kernel of a small fruit called *kaiach* ; this is wetted and rubbed on a stone, then mixed with a little borax.

† *Ritha*, the vernacular name for the plant *Sapindus saponaria*, the outer part of the pulpy fruit of which as well known for its detergent qualities, the name *Sapindus* being merely a contraction of *Sapo Indicus*.

A GLANCE AT INDIA, PAST, PRESENT AND FUTURE.

(A lecture* delivered upon invitation before large audiences of Natives and Europeans, at Amritsar, Oct. 29, 1880 ; Lahore, Nov. 12 ; Multan, Nov. 19 ; Cawnpore, Nov. 29 ; Benares—before H. H. the Maharajah—Dec. 7 ; Allahabad, Dec. 22.)

BY COLONEL HENRY S. OLCOTT,

President of the Theosophical Society.

THE PAST.

When we look over the accounts that have been written within our own modern historical period about the migrations of peoples, the rise and fall of empires, the characters of great men, the relative progress of science, the arts, literature, philosophy and religion ; and when we see how the positive assertions of one writer are denied point-blank by another, and then the facts of both proved false by a third who comes after them, is it too much to say that History is, for the most part, a system of bold lying and ignorant mis-statement ? I think not. And I am quite sure that out of all the historians who have figured during this epoch that I have mentioned, hardly one can be acquitted, or will be acquitted by posterity, of incompetence or something worse. Of all the untrustworthy historians the worst is he who writes in the interest of some one religion against the religions of others. It would seem as though, no matter what his creed, he considered it a pious duty to lie as much possible for the glory of his particular god. A similar blight is seen resting upon the consciences of political historians, though not so fatally, for if their party interests are but cared for, they can afford to be in a measure fair in other directions. It seems impossible, therefore, to gather any idea of either Egyptian, Greek, Roman, Assyrian, European, or American history without reading all the historians together and extracting the truth out of the clash and conflict of error.

It will not be required that I should give in the very few minutes for which I shall detain you, either a list of the historians or specimen extracts from their works, upon which the above opinion is based : it being shared by many of the ablest commentators. Suffice it to say that the European histriographers have never had until within a very recent period—say not more than one century—any materials for writing even the most meagre outline of Aryan history. Until the Englishman, Sir William Jones and his compeers, and the Frenchman Burnouf led the way into the splendid garden of Sanskrit literature ; until the astonished eyes of the West saw its glorious flowers of poesy, its fruits of philosophy and metaphysics, its crystal-like rivulets of science, its magnificent structures of philology; no one dreamed that the world had had any history worth speaking of before the times of the Greek and Roman civilizations. Western ideas of Egyptian, Persian, Babylonian, Chinese, and Indian achievements—physical, intellectual and moral—were as hazy as a fog. Like the wayfarer who tries, with the help of the street gas-lamps and the lanterns of his servants to pick his way through London streets, when one of those dense fogs of theirs turns noon into black night, they, the historians, were groping after the facts through the mists of their own ignorance and—religious prejudice. You may look through any great library you please, and you will find there whole shelves of authors who have tried their best to prove that everything has happened within the last 6,000 years. You will see some not ashamed or afraid to say that Asia derived her religious ideas, her industries, and her very language from the Jews or early Christians. You can find books which try to prove that Sanskrit is a derivative from the Hebrew. You can also

* Applications having been severally made to me for permission to issue this lecture in a pamphlet form, and to translate it into Bengali, Urdu, Hindi and Tamil, it was thought expedient to let it first appear in the THEOSOPHIST, whence it may be taken for the above purposes by any one who may think it worth his while to go to the necessary trouble and expense.

H. S. OLCOTT.

Bombay, Feb., 1881.

read arguments from Christian writers to show that the parental resemblance of Hindu mythology to Biblical stories is due to the fact that St. Thomas, one of the alleged disciples of Jesus, came to India and preached his religion here! The theory that Aryavarta was the cradle of European civilization, the Aryans the progenitors of Western peoples, and their literature the source and spring of all Western religions and philosophies, is comparatively a thing of yesterday. Professor Max Müller and a few other Sanskritists of our generation have been bringing about this change in Western ideas. Let us hope that before many more years roll by, we may have out the whole truth about Aryan civilization, and that your ancestors (and ours) will be honoured according to their deserts. The pride of modern people may receive a shock, but the ancients will be vindicated and the cause of truth advanced.

The fact will then appear, far more distinctly than even now, that long before the first page of the Bible was written, generations before the Jews had a nationality to boast of, before the foundations of Babylon were laid, or the first stone of the Egyptian pyramids had been hewn—and that, according to Baron Bunsen and Boeckh, must have been more than 5,700 years B. C—the Aryans were enjoying a splendid civilization, and had perfected a grammar and language with which none other can compare. If asked to prove my words, I may do so by propounding a question. To what age of the world's history must the beginnings of the Egyptian State, the monarchy of Mena, the founder of Egypt, be carried back? Those most interested in the solution of this problem hesitate even as to the duration of Manetho's dynasties—from Mena to the last Pharaoh—the most eminent modern Egyptologers not daring assign to it a more recent period than between 5,000 and 6,000 years B. C. And what do they find on the very threshold of Egyptian history, further back than which Western history cannot penetrate? Why, a State of the most marvellous civilization, a State already so advanced that in contemplating it one has to repeat with Renan, "one feels giddy at the very idea," *(on est pris de vertige)* and with Brugsch: "there are no ages of stone, bronze and iron in Egypt.....We must openly acknowledge the fact that, up to this time at least, Egypt throws scorn upon these assumed periods." And now, Egyptian history and civilization being the most ancient we have, and this history picturing to us, nearly 8,000 years ago, a people already highly civilized, not in the material sense alone, as Brugsch tells us, but in social and political order, morality and religion, the next question would be why we should say that India and not Egypt is the older. My reason may seem at first glance paradoxical, yet nevertheless, I answer—because *nothing is known of India, 8,000 years ago.* And when I say nothing is known I mean known by *us*, the Western nations, for the Brahmins have their own chronology and no one has the means of proving that their calculations are exaggerated. But we Europeans know nothing, or at least have known nothing of it until now, but have a right to more than suspect that India 8,000 years ago sent a colony of emigrants who carried their arts and high civilization into what is now known to us as Egypt. This is what Brugsch Bey, the most modern as well as the most trusted Egyptologer and antiquarian, says on the origin of the old Egyptians. Regarding these as a branch of the Caucasian family having a close affinity with the Indo-Germanic races, he insists that they "migrated from Asia, long before historic memory, and crossed that bridge of nations, the Isthmus of Suez, to find a new fatherland on the banks of the Nile....." The Egyptians came, according to their own records, from a mysterious land (now shown to lie on the shore of the Indian Ocean) the sacred *Punt*; the original home of their gods—who followed thence after their people who had abandoned them, to the valley of the Nile, led by Amon, Hor and Hathor. This region was the Egyptian "Land of the Gods"—PA-NUTER, in old Egyptian—or Holy-land, and now proved beyond any doubt to have been quite a different place than the 'Holy Land' of Sinai. By the pictorial and hieroglyphic inscriptions found (and interpreted) on the walls of the temple of the Queen Hashtop, at Der-el-bahri, we see that this Punt can be no other than India. For many ages the Egyptians traded with their old homes and the reference here made by them to the names of the Princes, of Punt and its fauna and flora, especially the nomenclature of various precious woods to be found but in India, leave us scarcely room for the smallest doubt that the old civilization of Egypt is the direct outcome of that of the still older India, most probably of the Isle of Ceylon, which was in prehistoric days part and parcel of the great Continent as the geologists tell us.

So then we see that thousands of years before a single spark of civilization had appeared in Europe, before a book had been printed, before the doors of a school had been opened, those great Aryan progenitors of ours were learned, polite, philosophical, and nationally as well as individually great. The people were not, as now, irrevocably walled in by castes, but they were free to rise to the highest social dignities, or sink to the lowest positions, according to the inherent qualities they might possess.

If there were great philosophers in those days, so also there were great philologists, physicians, musical composers, sculptors, poets, statesmen, warriors, architects, manufacturers, merchants. In the Chătooshushtee-kăla-Nirnăyă, of Vatsăvănă, are mentioned fifty different professions that were followed in the Vedic period, and that shows that not only the actual comforts, but also the luxuries and amusements of a civilized community were common then. We have the enforced testimony of many Christian authors, whom certainly no one will suspect of partiality for India, that neither in what the West calls ancient nor modern times have there been produced such triumphs of the human intellect as by the Aryans. I might fill a separate book with extracts of this kind, but it is unnecessary just now. I will cite only one witness, the Rev. William Ward, a Baptist Missionary of Serampur and author of a well-known work on Indian History, Literature, and Mythology. Their grammars, he says, "are very numerous, and reflect the highest credit on the ingenuity of their authors. Indeed, in philology the Hindoos have perhaps excelled both the ancients (meaning, no doubt, the Greeks and Romans) and the moderns. Their dictionaries, according to him, "also do the highest credit to the Hindoo learned men, and prove how highly the Sanskrit was cultivated in former periods." The Hindoo sages "did not permit even the military art to remain unexamined..... it is very certain that the Hindoo Kings led their own armies to the combat, and that they were prepared for this important employment by a military education; nor is it less certain that many of these monarchs were distinguished for the highest valour and military skill." After recounting many important facts, Mr. Ward says, "From the perusal of the preceding pages it will appear evident that the Hindoo philosophers were unquestionably men of deep erudition.....and that they attracted universal homage and applause; some of them had more than a thousand disciples or scholars." And in concluding the fourth volume of his work he pays your ancestors this merited compliment: "No reasonable person will deny to the Hindoos of former times the praise of very extensive learning. The variety of subjects upon which they wrote prove that almost every science was cultivated among them. The manner also in which they treated these subjects proves that the Hindoo learned men yielded the palm of learning to scarcely any other of the ancients. The more their philosophical works and law books are studied the more will the enquirer be convinced of the depth of wisdom possessed by the authors."

Now I have been often asked by those who affirm the superiority in scientific discovery of modern nations, whether the Aryans or their contemporaries could show anything so splendid as the electric telegraph and the steam engine. My answer is that the properties of steam

are said to have been known in those ancient days; that printing was used at a most remote antiquity in China; and that the Aryans had, and certain of their descendants now have, a system of telegraphing that enables conversation to be carried on at any distance, and that requires neither poles, wires, nor pots of chemicals. You wish to know what that is? I will tell you, and tell it to the very beards of those ignorant, half-educated people who make fun of sacred things, and who are not ashamed to revile their forefathers upon the strength of some superficial English education they may have picked up. Your ancient Yogis could, and all who have acquired a certain proficiency in occult science, can thus talk, even now, with each other. Some of you may honestly doubt it, but still it is true, as any author who has written on Yoga, and every one who has practised it from the ancient Rishis down to *some* living Yogis of our day, will tell you.

And then the Aryans—if we may believe that good man, the late Bramachari Báwá—knew a branch of science about which the West is now speculating much, but has learnt next to nothing. They could navigate the air; and not only navigate it but fight battles in it, like so many war-eagles combating for the dominion of the clouds. To be so perfect in aëronautics, as he justly says, they must have known all the arts and sciences related to that science, including the strata and currents of the atmosphere, their relative temperature, humidity, and density, and the specific gravity of the various gases. At the Mayasabha, described in the Bhárat, he tells us, were microscopes, telescopes, clocks, watches, mechanical singing-birds and articulating and speaking animals. The "Ashtar Vidya"—a science of which our modern professors have not even an inkling—enabled its proficients to completely destroy an invading army by enveloping it in an atmosphere of poisonous gases, filled with awe-striking, shadowy shapes, and with awful sounds.

The modern school of Comparative Philology traces the migration of Aryan civilization into Europe, by a study of modern languages in comparison with the Sanskrit. And we have an equally, if not a still more, striking means of showing the outflow of Aryan thought towards the West in the philosophies and religions of Babylonia, Egypt, Greece, Rome and Northern Europe. One has only to put side by side the teachings of Pythagoras, Socrates, Plato, Aristotle, Homer, Zeno, Hesiod, Cicero, Scævola, Varro and Virgil, with those of Veda-Vyása, Kapila, Goutam, Patánjali, Kánada, Jaimini, Nárada, Pánini, Marichi, and many others we might mention, to be astonished at their identity of conceptions—an identity that upon any other theory than that of a derivation of the younger philosophical schools of the West from the older ones of the East would be simply miraculous. The human mind is certainly capable of evolving the like ideas in different ages, just as humanity produces for itself in each generation the teachers, rulers, warriors and artisans it needs. But that the views of the Aryan sages should be so identical with those of the later Greek and Roman philosophers as to seem as if the latter were to the former like the reflection of an object in a mirror to the object itself, without an actual, physical transmission of teachers or books from the East to the West, is something opposed to common sense. And this again corroborates our convictions that the old Egyptians were emigrants from India; nearly all the famous ancient philosophers *had been to Egypt to learn her wisdom*, from the Jewish Moses to the Greek Plato.

And now that we have seen—however imperfectly, for the theme is inexhaustible—what India was in the olden times, and what sort of people were her people, let us move the panorama forward and throw a glance at the India of our own days.

THE PRESENT.

If one who loves the memory of this blessed Aryavarta would not have his heart filled with sorrow he ought not to permit himself to dwell too long over the past. For, as the long procession of great men is passing before his inner vision; and he sees them surrounded with the golden light of their majestic epochs, and then turns to view the spectacle that is presented by the India of to-day, it will be hard, though he were the most courageous of souls, to escape a sense of crushing despair. Where are those sages, those warriors, those giant intellects of yore? Where the happiness, the independence of spirit, the self-respecting dignity that made an Aryan feel himself fit to rule the world, and able to meet the very gods on equal terms? Where are the cunning artisans whose taste and skill, as exemplified in the meagre specimens that remain, were unrivalled? Whither are departed the Brahmins in whose custody were all the treasures of Asiatic knowledge? Gone: all gone. Like the visions of the night they have departed into the mist of time. *A new nation is being fabricated out of the old material in combination with much alloy.* The India of old is a figment of the imagination, a faded picture of the memory; the India of to-day a stern reality that confronts and supplicates us. The soil is here, but its fatness is diminished; the people remain, but alas! how hungry and how degenerate. India, stripped of her once limitless forests that gave constant crops and abundant fertility by regulating the rainfall, lies baking in the blistering heat, like a naked valetudinarian too helpless to move. The population has multiplied without a corresponding increase of food-supply; until starvation, which was once the exception, has become almost habitual. The difference between so-called good and so-called bad years to at least 40 millions of toilers, is now only that in the one they starve a little less than in the other. Crushed in heart, deprived of all hope, denied the chances of much bettering his condition, the poor ryot, clad in one little strip of cloth, lives on from hand to mouth in humble, pious expectation of what to him will be the happiest of all hours—the one that ushers him into the other world. The union of the olden days is replaced by disunion, province is arrayed against province, race against race, sect against sect, brother against brother. Once the names Arya and Aryavarta were talismans that moved the heart of an Indian youth to its depths, sent the flush of blood into the cheek, and caused the eye to glitter. Now, the demon of Selfishness sits athwart all noble impulse; the struggle for life has made men sycophants, cowards, traitors. The brow of a once proud nation is laid in the dust, and shame causes those who revere her memory to avert their gaze from the sickening spectacle of her fallen greatness. Mighty cities, once the homes of hives of population, the centres of luxury, the hallowed repositories of religion and science, have crumbled into dust; and either the filthy beast and carrion bird inhabit their desolate ruins, or the very recollection of their sites is lost. Now and then the delving archaeologist exhumes some fragment which serves to verify the ancient Aryan records; but, ten to one, he tries to twist their evidence into a corroboration of some pet theory that denies a greater antiquity than a handful of centuries to Indian civilization.

It is not my province to deal with the political interests involved in the full consideration of our subject. If I were in the least competent to handle it—which I certainly am not, after such a mere glimpse as I have had of the situation, and with the tastes and habits of a life opposed to my dabbling in politics at all—I would nevertheless abstain. For my interest in India is in her literature, her philosophy, her religion, and her science; it was to study them I came. And it is upon glancing at those that I am constrained to express my sorrow that things are as they are. The Brahmins I find engaged as clerks to Government and to merchants, and even occupied in menial capacities. Here and there a learned man is to be found, but the majority receiving no encouragement to devote their lives to abstract science or philosophy, have given up the custom of their forefathers, and their glory is departed. Some still linger about the temples, and repeat their shlokas and shastras in a parrot-like way; and take what gifts the stingy and impoverished public may fling at them; and waylay the European visitor with

outstretched palm and the droning cry of *baksheesh* ! But in their temples there are no longer any sacred mysteries, for there are few priests who have become initiated, and few who even believe that there are secrets of Nature that the ascetic can discover. The very successors of Patanjali, Sánkara, and Kánada doubt if man has a soul, or any latent psychic powers that can be developed. And this fashionable scepticism taints the minds of all Young India. The flower of Aryan youth are turning materialists under the influence of European education. Hope—that bright angel that gives joy, and courage to the human intellect—is dying out ; they have no longer hope in a life of the hereafter, nor in the splendid possibilities of the life of the present. And without hope, how can there be the Cheerful Resignation under evils that begets Perseverance and Pluck ? We have the authority of Sir Richard Temple, late Governor of Bombay, for saying that " modern education is shaking the Hindoo faith to its very foundation." These are the very words he uttered not long ago, in a speech at the University of Oxford, the pamphlet report of which I have here in my hand. And he mentions as chief among the effects of that change the formation of the three great " religious sects" of the Brahmo Samaj, the Prarthana Samaj and—most absurdly—the Theosophical Society, which never was nor ever pretended to be a sect ! The Arya Samaj he does not so much as mention, though the President of the Bombay Samaj—Rao Bahadur Gopalrao Hurree Deshmukh—is a member of the Bombay Governor's Council, and the forty or fifty branch Samajis already founded by Dayánánd Swami include perhaps as many registered or affiliated members as the other three societies together. Sir Richard tells the English people that now is the time for them to send out more missionaries, as Young India is ready to turn Christian as it were in a mass ! Now I believe this is a perfectly erroneous supposition. As I see it, the young Hindoos outside the reformatory Samajes are losing their old religious belief without gaining or being ready to embrace any other. They are becoming exactly like the great mass of educated youth in Europe and America. Influenced by the same causes, they require the same treatment. It is Science which undermined the foundations of Religion ; it is Science which should be compelled to erect the new edifice. As an incomplete study of Nature has led to Atheism, so a complete one will lead the eager student back to faith in his inner and nobler self, and in his spiritual destiny. For, there is a circle of Science as of all other things, and the whole truth can only be learnt by going all the way round. This, I think, is the strongest corner of the edifice of Theosophy that we are trying to raise. Other agitators come to the young generation claiming authority for some book, some religious observances, or some man as a religious guide and teacher. We say " We interfere with no man's creed or caste, preach no dogma, offer no article of faith. We point to Nature as the most infallible of all divine revelations, and to Science as the most competent teacher of its mysteries." But the science we have in mind is a far wider, higher, nobler science than that of the modern sciolists. Our view extends over the visible and invisible, the familiar and unfamiliar, the patent and the occult sides of Nature. In short, ours is the Aryan conception of what science can be and should be, and we point to the Aryas of antiquity as its masters and proficients. Young India is a blind creature whose eyes are not yet open ; and the nursing mother of its thought is a bedizened goddess, herself blind of one eye, whose name is Modern Science. There is an old proverb that " in a company of blind men, the one-eyed man is a king," and here we see it practically exemplified. Our Western educators know just enough to spoil our spirituality, but not enough to prove to us what man really is. They can draw Young India away from their old religion, but only to plunge them into the swamp of doubt. They can show us the ingenious mechanism of our vital machinery, the composition of our digesting fluids, the proportion of fluids and solids in our frame. But *Atma* is an unscientific postulate and Psychology a species of poetry, in their eyes. Shall we then say that modern education is an unmixed blessing to India ? Look at our Indian youth and answer. Sir Richard Temple is right in saying that the foundations of their faith are shaken ; they are indeed, but he does not seem to perceive the proper remedy. It is not Christianity, which itself is tottering before the merciless assaults of the liberal minds within its own household. It is pre-eminently uncongenial to the Hindu mind. No imported faith will afford the panacea for this spiritual disease that is spreading on all sides. What is needed is that the Veda shall be once more restored to its ancient hold upon the Indian mind. Not that it should be accepted as a mere dead letter. Not that it should have a merely tacit reverence ; but an intelligent appreciation of its intrinsic merits. It must be proven, not simply asserted, that the Veda is the fountain-source of all religions, and contains the indications of a science that embraces and explains all sciences. To whom shall we look for this vindication of its majesty ? To whom but to those who unite in themselves at once the advantages of modern critical culture and familiarity with the Sanskrit literature ; and—most important of all—the knowledge of the hidden meaning of Vedic allegory and symbolism ? For the inspired Veda is often hidden under the visible writing and nestles between the lines ; at least this I have been told by those who profess to know the truth. And ignorance of this fact, and the taking of the Veda in its dead-letter sense, is what has driven thousands of the brightest intellects into infidelity. Comparative Philology will not do our interpretation for us, it can only show the dead-letter meaning of the dead-letter text. An esteemed Fellow of our Society—Mr. Shankar Pandurang Pandit—is doing this literal translation work at Bombay, while many others are busily tracing the several streams of Western ideas back to the parent spring in the Veda. But Modern India needs to be instructed in the *meaning* of the Vedic authors ; so that the age may have for itself the perfect certitude that in those far distant ages science was so well understood as to leave no necessity for us to cast aside as rubbish that Book of Books at the behest of modern self-styled " authorities" in Science. An Indian civilization resting upon the Veda and other old national works, is like a strong castle built upon the rocks : an Indian civilization resting upon Western religious ideas, and patched with imported ideas that are fitted only to the local traditions and environments of their respective birth-places, is but a rickety house of cards that the first blast of stern experience may topple over. We certainly cannot expect to see under the totally different conditions of modern times an exact reproduction of Aryan development ; but we can count upon the new development having a strictly national character. Whoever is a true friend of India will make himself recognized by his desire to nationalize her modern progress ; her enemy, he who advocates the denationalisation of her arts, industries, lines of thought, and aspirations. There are men of both sorts among the class who have received the priceless blessing of education—and, I am sorry to say, hundreds, if not thousands, who are setting the pernicious example of aping Western ways, that are good only for Western people, and of imitating Western vices that are good for no people, among them the excessive use of spirituous liquors. I see also everywhere a lot of rich sycophants, who humbly bow the knee to every European they meet in the hope of recognition and reward. These poor fools do not realize that a people intensely manly, independent and self-respectful like the English can only feel contempt for those who cast aside their own dignity and self-respect. Nor are they so dull as not to detect, under all this mask of servile politeness, the concealed scowl of hatred, and under this fawning and cringing, the mean lust after titles and decorations. An Englishman honours a brave foe, and scorns a sneaking hypocrite. Before India can hope to make the first recuperative step up the long slope down which she has been for many centuries

descending, her youth must learn the lesson that true manhood is based upon self-respect. And they must learn once more to speak the truth. There was a time when a Hindoo's word pledged to another man, no matter whether Hindoo or stranger, was sacredly kept. English gentlemen have told me more than once, that, thirty years ago, one might have left a lakh of rupees even uncounted with a Native banker without taking a receipt, and be sure of not being wronged out of a single pie. Can it be done now? Friends of mine—native gentlemen connected with the judicial establishment—have told me, some with moistening eyes, that lying and perjury had of late grown so common that magistrates could scarcely believe a word of the testimony offered by either side unless corroborated. The moral tone of the legal profession has been perceptibly raised, but the mendacity of the general public has reached a low level. Do you think a national resuscitation can be even dreamt of with such a bottomless depth of moral rottenness to lay its foundations upon? Many of the best friends of Aryavarta have confessed all these things to me, and in accents of despair foretold the speedy ruin of every thing. Some, the other day, went so far as to say that in all the North-West and Punjab—to say nothing of other provinces—six men of the true patriot-hero mould could not be found. This is *not* my opinion. Some of you may recall that in all my addresses to the Indian public I have taken the hopeful view of the situation. I do not wish to deceive myself, let alone others, for I hope to live and die in this land and among this people. I rest my judgment of Indian evolution upon the whole course of Aryan evolution, not upon a fragmentary bit of the same. The new environment is evolving a new India which in three chief respects is the complete antithesis of the older one. Old India—and, in fact, even modern India, the one of, let us say, the eighteenth century—was (1) Asiatic to the core; (2) it had more land than cultivators; and (3) its soil was unexhausted. But the brand-new India of to-day, suckling of Manchester, Birmingham and Sheffield, and hunting-ground of the shikarri and the missionary, is putting on European clothes, and thinking along European lines; its land is overcrowded; its soil going at a galloping pace towards actual sterility. No prophet is required to forecast what this involves. If 'fertile France,' as Dr. Hunter calls it,* is crowded, with 180 people to the square mile; and green, fair Ireland is so over-populated, with 169 persons to the square mile, that she pours her emigrants into America by millions; and England's people, when they exceed 200 to the square mile gain their food only by taking to manufactures, mines and city industries—what must we think of hapless India's lot? Throughout British India the average population is 243 persons to the square mile; and there are portions—as, for instance, in thirteen districts of Northern India equal in size to Ireland—where the land has to support an average of 680 persons to the square mile, or more than one person to each acre! The Famine Commissioners report that in Bengal 24 millions of human beings are trying to live upon the produce of 15 million acres, or about half an acre apiece. As Dr. Hunter says "The Indian soil cannot support that struggle." And what then—is it asked? Well, death to crores: that is the grinning skull behind the gold cloth and glitter of these pageants; the terrible words traced in the invisible ink of Fate between the lines of these college diplomas. This state of things is the result of definite causes, and in their turn these effects become causes of fresh results far ahead. From the experience of the past may we always prognosticate what is likely to come. And this brings us to the third, and last, branch of the subject of the evening.

THE FUTURE.

Who shall raise the curtain that now hangs in black, heavy folds before the Is to Be? Only the eye of the perfect seer can penetrate the secrets of the coming ages. The true Yogi of old could foretell events because he had acquired the power to pass at will into the spiritual universe, and in that condition the Past and the Future are all merged into one conscious Present; as to an observer who stands at the centre of a circle, every point in the circumference is equally distant. But the true Yogis are now few, and if any are to be met among us, they are hiding themselves more and more carefully every day from the sight of men. We must then proceed by the deductive, since we may not by the intuitive, process. And, as we are helped by Comparative Philology to theorize upon the origin and destiny of language, so by the study of Comparative History we may at least get some idea of the probable outcome of the social forces we see at work in the India of to-day. Through this glass, then, I see the country after having reached the predestined lowest level of adversity—predestined, I mean, by the universal cyclic law which controls the destinies of nations, as the law of gravitation does the orbits of the planets—rising again. Action and reaction—the sway of the pendulum of human events—follow each other. Nations, though ever so splendid and powerful, are stamped out under the iron heel of reactive destiny if their inherent vitality be weak. But when it is strong, then, indeed, may we behold the majestic spectacle of a nation reviving from its very ashes, and starting afresh on the road to greatness. To which category shall we assign India? I know not what others may say, but for my part I do most firmly believe in her future. If she had been weak of vitality she would have been obliterated by various causes; nay, if she had not had an inherent giant strength her own vices would have destroyed her before now. She has survived every thing, and she will live to renew her strength. Her best sons are being afforded not only the opportunities for education, but also of training in hundreds of offices in practical statesmanship, under the greatest nation of administrators of modern times—my own country of America not excepted. *European education is creating a new caste which is to guide the nation up the hill.* And, as the Aryan of former times was the very prince of philosophers, so it is in the order of nature that his descendant should become in time among the ablest of statesmen. Already broader and higher spheres of usefulness are opening before him, partly as the result of his own importunities, partly because of the greater economy of administration that his admission to the higher preferments seems likely to offer. We are perhaps at the threshold of a new era of Indian civilization, an era of enormous development. The bad crisis may be postponed, perhaps almost averted, by the aid of liberal science. If the present peaceful and stable order of things should continue—and surely such would be the sincere prayer of every one who wishes well to India, for change would mean a plunge back into chaos—we shall see the barriers gradually melt away that have kept the people apart. Gradually they are realizing that, however distant the Punjab may be from Travancore, or Cutch from Bengal, the people are yet brothers, and the children of the same mother. When this conviction shall once possess the whole body of these 24 crores then there will, indeed, be the re-birth of this nation. And then, with all the modern improvements in arts, science and manufactures superadded to abundant labor; with schools thronged with eager students; with the knowledge of the Aryans unearthed from the dust of the ages; with the Veda reverenced and appreciated by the whole educated class, who are now coquetting with Infidelity, with Atheism, with sciolistic Science—with everything that is calculated to despiritualize and denationalize them; with Sanskrit teachers well supported and honoured as in former days; with the most distant districts bound together by a network of railways and other public works; with the mineral and agricultural resources of the country fully developed; with the pressure of population adjusted to the capacities of the several districts; and with the last chains of superstition broken, and the eyes unbandaged that have been so long

* *England's Work in India.* By W. W. Hunter, C.I.E., LL.D., London, 1881, Smith Elder & Co.

withheld from seeing the truth—the day of Aryan regeneration will have fully dawned. Then once more shall Aryavarta give birth to sons so wise and so good as to provoke the admiring homage of the world. When shall we see this glorious day? When shall India take the proud place she might have in the family of nations? Ah, when! The oracle is silent, the book of destiny none have read. It may be only after a century or centuries; it cannot be soon, for the pendulum swings slowly, and on the dial of Fate the hours are marked by cycles and epochs, not by hours or single generations. Enough for us the present hour; for out of the present comes the future, and the things we do and those we leave undone weave the warp and woof of our destinies. We are masters of causes, but slaves of their results. Take this truth to heart, you who hear me, and remember that whatever your faith—if you have any faith at all in man's survival after death—whether, as Hindus, you believe in Karma, or, as Buddhists, you believe in Skandha, you cannot escape the responsibility of your acts. What you do that is good or bad, and what you might do but leave undone will equally be placed to your account by the Law of Compensation. The lesson of the hour is that every Indian mother should recall to the child at her knee the glories of the past, that every son of the soil should keep green the memory of his ancestors, and that each should do what he can, in every way and all ways to be worthy of the name of an Aryan.

SPIRITUAL MIRACLES.

MR. LAURENCE OLIPHANT'S NEW BOOK.

Mr. Laurence Oliphant, in his lately published very interesting and ingenious book entitled "*The Land of Gilead*" gives at page 426, *et seq.*, a curious account of some "Dervish Miracles" he witnessed in 1879, at Damascus, "at all times a centre of occult knowledge."

INSENSIBILITY TO PHYSICAL PAIN.

There is a certain Sheikh Ruslan Abouton, who resides in a quarter of Damascus, known as the Maidan, and celebrated for his mystical powers, which he was prevailed upon to exhibit to Mr. Oliphant and a large party, including some ladies. The Sheikh, a tall handsome man of about fifty, with a bright intelligent eye, and decidedly pleasing expression, received them at the door of his courtyard, which was already tolerably full of native spectators and of persons who were to take part in the performances, and they took their seats on a divan in an apartment, on one side open to the court, while from the other doors led into the house. After pipes and coffee, the Sheikh went into an inner room, and reappeared with a bundle of long iron skewers; beckoning to a dervish, he made him open his mouth and proceeded with the utmost coolness to pass a skewer from the inside through each cheek so that the points could be plainly seen protruding. He then performed a like operation on a remarkably handsome youth of about sixteen, his son, whose large clear eyes remained calmly fixed, and whose countenance in no line indicated the slightest pain. Not a drop of blood flowed in either case. The two victims stood quite unconcerned with their mouths pressed back, and the projecting skewers showing the points through their cheeks.

CHEWING A LIVE SCORPION.

Leaving them in this attitude, the Sheikh went again into his room and brought a small square box, from which he took a scorpion of unusual size, its vicious tail curling and striking its own back as it writhed between his fingers. This he handed to another dervish, who instantly dropped the lively reptile into his mouth, crunching it with great apparent gusto; being as large as an ordinary landerab, it was a big mouthful, and seemed to whip up into a sort of lather, as he chewed it with a perfectly impassive countenance.

Mr. Oliphant now suggested that the company, being satisfied in regard to the skewers, would feel more comfortable if they were extracted; as it was unpleasant to see two men with their cheeks trussed, and seeming to be grinning inanely with their mouths pressed back. The Sheikh, after taking long deep inspirations and muttering incantations, jerked out the skewers. The points were bloodless, and the outside of the cheeks showed only a slight induration like that of a cicatrised wound; there was no redness or inflammation.

THE FIRE-TEST IN DAMASCUS.

A brazier of burning charcoal was then brought in, and the charcoal fanned into a blaze. The Sheikh then went through an invocation, and suddenly with his bare feet jumped upon it and stood there for a minute, the livid flame curling round his feet. The moment he got off, the scorpion-eater and two or three other dervishes rushed forward and filled their mouths with the red-hot charcoal, which was again fanned, the smell of burning flesh becoming powerful and sickening as they crunched the glowing morsels. The nerves of the lady spectators now began to fail, and when the Sheikh produced a larger iron skewer with a heavy iron ball attached to one end, and proposed to run it through a man's throat from the front, bringing it out at the nape of the neck, there was a general scream of horror and dismay. The Sheikh in vain protested that the operation would be absolutely painless and showed the indurated spots on the sides of the man's neck through which the instrument had often passed. The repugnance of some of the party was not to be overcome. The Sheikh then pushed down the man's waist-cloth a little below the waist and revealed a row of cicatrices, which made a semicircle extending round the body. He then drew a curved knife about eight inches long and nearly two broad from a sheath, and proposed to plunge it to the hilt in the man's stomach. It had a short wooden handle about four inches in length, and there was no possibility of the blade slipping back into the handle. But here again he was stopped by a cry of horror from the ladies; the Sheikh and the man himself, who seemed to consider his credit at stake, protested, and there was a general look of dissatisfaction on the part of the native spectators. Mr. Oliphant examined both the scars and the knife; the former were thin beautifully healed incisions, and the latter sharp as a razor and of the finest steel. The party however were determined to see no more, and made rather an ignominious exit, leaving the Sheikh bewildered and somewhat indignant at their pusillanimous conduct.

THE SHEIKH'S ACCOUNT OF HIMSELF.

The next day the Sheikh visited Mr. Oliphant, and had a long interesting conversation with him. He said he was the hereditary descendant and spiritual chief of the Order of Bedawi, which numbered about 10,000 dervishes. These were scattered throughout Islam and in all classes of society; he named one of high rank; the Order was secret to a great extent, though some openly professed membership. Its founder was Sheikh Said Ahmed el Bedawi, who lived about 200 years ago, and is buried in the Church of the Crusaders at Tantah in Egypt. He had been initiated into these mysteries, but it was not professed that they originated with him, the power to perform them dating back to an unknown period, and coming still further East; it was generally hereditary and was to be cultivated by much intense prayer and concentration of will. It was the same power which had been exercised by the sages and seers of the Bible and other sacred books, and was not confined to his Order, nor absolutely to Moslems. In great abstraction he sometimes passed into trance, when he saw and conversed with the Sheikh el Bedawi, but it was never permitted to him to reveal what passed at the spiritual interviews. He went on to say that the peculiar strength of the Bedawi lay in their power of dealing with fire, and that if Mr. Oliphant would stay in Damascus long enough he would show him men going into a fiery furnace, and coming out as unscathed as Shadrach,

Meshech, and Abednego. He also explained that the power of healing incisions and preventing the flow of blood resided in the saliva, to which a healing power had been imparted by an initiatory draught after a rigid mystical probation; so that wetting a finger with the tongue, and pressing it on a wound instantly stopped effusion of blood and healed it. The Sheikh further observed that though these practices were not recognised by the Koran, they were permitted for a special purpose, and this was to convince unbelievers that the powers claimed by seers and holy men of old were not mere fables, and remarked somewhat slyly, "Where would Christianity be without the belief in the possibility of such powers, seeing that it is built upon miracles and wonderful occurrences received upon the evidence of the senses of persons, probably more easily deceived than ourselves, who lived ages ago?"* On this Mr. Oliphant remarks with regard to the modern lofty scientific scepticism as to the evidence of one's own senses and those of others, that there must be a limit to such scepticism, or one would be left without any ground for believing in anything.

One of the party with Mr. Oliphant subsequently witnessed a similar performance at Aleppo, when he saw the knives plunged into the bodies of dervishes, leaving only a cicatrix without any effusion of blood, and was unable to discover any deception in the matter. Mr. Oliphant also met an English medical man who had lived all his life in the East, and who had repeatedly seen, and had abundant opportunities of examining the piercing the throat with the skewer, and the plunging the knife into the stomach, and told Mr. Oliphant he was utterly unable to explain how it was done without causing death, much less the effusion of blood, or to account for it by any trick or sleight-of-hand operation.

SECRET CIRCLES IN INDIA.

So far Mr. Oliphant, who does not seem to be aware that identical wondrous feats are and have immemorially been practised in that furthest East, whence the Sheikh informed him the power originally came. There are secret circles in India in which, it is whispered, such miracles may be witnessed, and very likely Madame Blavatsky could, if she chose, have something to say upon the subject.—*London Spiritualist.*

*** Most undoubtedly she would have much to say; and, to begin with, that she never saw "miracles"—the very name of which she rejects with scorn—either in such "circles" or in any other. But she has witnessed most wondrous "phenomena," and far more wonderful than any she has seen in Europe and America.—ED.

SWAMI DAYANAND AND OTHER PUNDITS.

The bold and belligerent chief of the Arya Samaj appears to be creating more of an excitement than ever among the Hindus. He is heard from in every direction, and was lately the cause of a great convocation at Calcutta of Pundits from Gauda, Navodipa and Kashi to discuss the orthodoxy of certain religious usages that he had assailed. From the *Pioneer*'s report it appears that about 300 Pundits from Calcutta, Navodipa, Bhatpara, Vikrampore, Jessore, Burdwan, and other parts of the country were present on the occasion. The following native gentlemen and noblemen also attended the meeting:—The Hon'ble Maharajah Jotendra Mohun Tagore Bahadur, C.S.I., Maharajah Komul Krishna Bahadur, Raja Rajender Narayan Deb Bahadur, Raja Harendra Krishna Bahadur, Dr. Sourendra Mohun Tagore, C.I.E, the Hon'ble Rai Kristo Dass Pal Bahadur, C.I.E., Babu Joykisen Mookerjee, M. Jamna Narayan Tewari of Cawnpore, M. Banka Behari Bajpyu of Cawnpore, Seth Narayan Dass Rai Bahadur, Seth Joogul Kissore, Seth Mohun Lall, Seth Hansraj, Lala Ghura Mull and some 400 others. Pundit Mahesh Chunder Nyaratna, Principal, Sanskrit College, was appointed Secretary of the meeting. The Secretary explained the objects of the meeting and then proposed the following questions for solution.

First Question.—Whether or not the *Braman Bhag* of the Vedas is as valid and authoritative as the *Mantra Bhag* or Sanhita Bhag; and whether the other Smritis are as valid and authoritative as Manu Smriti.

Pundit Ram Subarmannya *alias* Ram Subba Shastri gave the following answer to the above question:—By the text "Yad Voi Kinchaw Monurabadat lad veshajiem" in Yagni Sanhita, the validity of the whole of Manu Smriti is authoritatively established. In Chapter XI. of Manu Smriti there is a text which runs as follows:—"Atascha annascha Devetadiksha biprobona bashan vivi dharcha upanisha ohi rama sam viday sutribi, &c. This text proves that the upanishadh contained in the *Braman Bhag* is as valid and authoritative as the Vedas. In Taitari Jagur Veda Amunyuk there occurs the following text:—"Smriti Pratak shu matihynum, &c." This text proves the validity of all Smritis.

Second Question.—Whether or not the worship of Vishnu, Siva, Durga, and other Hindu deities, the performance of Shrad ceremonies after death and bathing in the Ganges, are sanctioned by the Shastras.

Pundit gave the following answers to the above question:—In Riga Veda Sanhita there occurs the text "Tavos Sriai Maruto Veva margaondti rudrayahyu jamnia charu chitram." This text sanctions the worship of Siva. In Rasu turpani Upanishadh there is a text, which sanctions the worship of the image of Vishnu. In Yagir Vedas there is a text which sanctions the performing of shradha of deceased persons. There is another text which also clearly shows that a person failing to perform his father's shrad ceremony becomes a Chandal. In Raj Vedas Sanhita there is a text which sanctions pilgrimages to holy places.

Third Question.—Whether the words "Agni mila purohitanu" in the Rig Veda mean god or fire.

Pundit gave the following answer:—The primary meaning of "Agni" is fire and its secondary meaning is God. It is not reasonable to leave aside the primary *meaning of a word and take its secondary meaning.*

Fourth Question.—Whether Jognas are performed for purifying air and water to secure salvation?

Pundit Ram returned the following answer:—Jognas are performed not for purifying air and water, but for securing salvation as shown by the following text in Yagni Vedas. There is a passage which clearly shows the Jognas are for securing entrance into Heaven.

These answers will, of course, be taken as authoritative by all orthodox Hindus, but the Arya Samajists will doubtless hold to their opinions as before. Even were Swamiji's interpretations of the Vedas and other sacred writings far less correct than they are, his Samaj would still continue to grow rapidly, for he is always at work, giving himself hardly any rest, while our orthodox friends are doing nothing, or next to nothing. The mass of young Hindus are not Sanskrit scholars, and it is no wonder that they should be won over by hundreds of the Swami's views, enforced as they are by an oratorical power of the highest order and a determined will-force that breaks down all opposition.

CREMATION SANCTIONED AT ROME.—LITTLE BY LITTLE the prejudices of Western people against the practice of cremation are melting away. We read in the *Catholic Mirror* that at Rome the demand for permission to purchase an area in the cemetery of the Campo Verano and erect thereon a furnace for the purpose of cremation has been the subject of an animated debate in the Municipal Council. The number of members present, and the attendance of the public, was unusually large. Drs. Baccelli and Patti advocated the system, and after a vigorous opposition, sustained on the part of the Catholic members by the Commendatory de Rossi, the celebrated Christian archæologist, and by Prince Chigi, Marshall of the Conclave, the majority voted in favor of permission being granted.

* Compare John ix. 6, Luke xxii. 51, Mark xvi. 18, Acts xxviii. 3.

(Continued from the January number.)

A GUIDE TO GREEK NOMENCLATURE.

BY DAYARAMA VARMA,

Secretary Arya Samaj, Multan.

Q. Explain the meanings of the so-called Greek names "Hydaspes" and "Acesines."

A. The Hydaspes is a corruption of Sanskrit Ood-Asv-es which means "the river of the horse chiefs" (horsemen), and is another name for Y'Ilum or Jhelam.*

Acesines is a corrupted form of Aca-sin-es—(Aca, water; Sin, the Indus; es, a chief), *i.e.*, the chief of the waters of the Indus. It is another name for Chenáb.

Q. Who were the Chaldeans?

A. Chaldea † is a corruption of Cul, tribe, and Deva, a god or Brahman. The country colonized by the tribe of Devas or Brahmans was called Chaldea, whence the word Chaldeans.

Q. What was the original starting-point of the Chal-deans?

A. Shin-ar (Sin-war) the country of "the people of the Indus."

Q. Give an instance of an emigration from the still more easterly districts of Aryavarta, to the banks of the Euphrates?

A. The "Bopalan" ‡ or "people of Bopal" emigrated to the river Euphrates on the banks of which they built the vast city which the Greeks called "Babulon," also known as Babylon.

Q. Who are the Anco-bar-i-tes? Trace their origin?

A. The Anco-bar-i-tes are the people whom we find grouped along the southern banks of the Euphrates. They emigrated from Bhagalpoor and its neighbourhood. "Anco-bar-i-tes" is a corruption of "Anga-poor-i-desh," the country of Anga-poor. "Anga" is that district which in classical Aryan writings includes Bengál proper and Bhágalpur.

Q. Show that the people of Banaris emigrated to Persia?

A. The inhabitants from Banaris (Sanskrit Varanashi, from the two streams, Vara and Nashi) are distinctly seen near the banks of the Tigris as "Cossaei," *i.e.*, the people of Casi, the classical name for Banaris.

Q. Trace the origin of the Hellenes?

A. The land of Hellas—a name so dear to civilization and the arts—was called from the Hála mountains in Beloochistán. The chiefs of this country were called "Héláines" § or "the chiefs of the Hela." There is not the slightest doubt, however, that both the name of this mountain and that of the chiefs of this country was of a secondary form, viz., "Heli," the Surya, demonstrating that they were of the genuine race of Rájputs who were descended from the Surya king. In this case the formation of the term Hellenes in Sanskrit would be identical with the Greek. Of this fact there can be no reasonable doubt from the following considerations. Helen (the Surya king) is said to have left his kingdom to Aiolus, his eldest son, while he sent forth Dorus and Zuthus to make conquests in foreign lands. Haya ‖ is the title of a renowned tribe of Rajput warriors. They were also called "Asii" or "Aswa" and their chiefs were denominated "Aswa-pas" or the "Aswa-chiefs" and to use the words of Conon as quoted by Bishop Thirlwall, "the patrimony of Aiolus (the Haiyulas) is described as bounded by the river Asopus (Aswa-pas) ¶ and the Eni-peus." Such then was the Asopus, the settlement of the Haya tribe the Aswa chiefs, the children of the "Surya king" or Helen whose country was called in Greek, Hella-dos, in Sanskrit Hela-des (Hela and desh land).

Q. What Aryan tribes gave their name to the Euxine sea, also called Black Sea? Give the etymology of this word? How do the Greek writers explain it and what does the Sanskrit history say?

A. The whole tribes of the Aswas were the clans, who descending from Amoo or Oxus—in fact, the "Ox-ud-racae" or Rájás of the Oxus"* boldly encountered the Macedonian hero. These were the chiefs who founded a kingdom around and gave an enduring name to the Euxine Sea. They were the chiefs of the Oxus, and their kingdom was that of the Oox-ina (Eux-ine) or "kings of the Oxus," a compound derived from Ooxus and ina, a king. Of this the Greeks made Euxinos. The old tradition is that this sea was first called Axeinos or the inhospitable, that it was then changed to Eu-xeinos or the hospitable. The old term is most fortunately preserved; Ooxa with ina will by the rules of *Sandhi* (combination) exactly make good the old name Ookshainos (Axeinos). Thus the Greek myth is Axeinos, the inhospitable (sea); the Sanskrit history—Ookshainos, "the chiefs of the Oxus."†

Q. Who are the Locri inhabiting the borders of the Euboean Sea?

A. These are the inhabitants of Logurh, a large district in Afghanistan, south of Cabul.

Q. Who are the Bœotians inhabiting the north-west part of Attica?

A. The Bœotians are the Kshetriyas or great warrior caste of North-Western India. They are the "Baihootians," a people who emigrated to Greece from the fertile banks of the Behoot (Jhelam), the most westerly of the five great rivers of the Punjáb. The regular derivative form of Behute is Baihute, signifying "the people of the Behut." The term Bahoot is, however, more especially connected with the "Bahoo" or "arm" (of Brahma) whence the warrior caste of Aryavarta is metaphorically said to have sprung.

Q. What Aryan tribes colonised the large island of Euboea, immediately flanking the province of Bœotia to the east.

A. The island of Euboea is so called from its having been colonised by the warlike clans of the "Eu-Bahooyas." These warriors are Bahoo-ja,‡ *i.e.*, born (metaphorically) from the arm (of Brahma). Not only so; they are Eu-bahooyas,§ *i.e.*, the Bahoo-jas or warriors *par eminence*. Hence their settlement was Euboea, or the land of "the great Kshetriyas."

Q. From what Aryan tribe did the continent of Asia receive its name?

A. The noble tribes of Aswas—the mighty chiefs of the Oxus—by their numbers and prowess gave from their appellation "Asii" their endearing name to the continent of Asia. This is History.

Q. What does Mythology say about the origin of the word "Asia."

A. Mythology says that the continent of Asia received its name from Asia one of the sea nymphs, who married Jahetus and became the mother of Atlas, Prometheus &c.

Q. Trace the origin of the Scandinavians?

A. The Scandinavians are the descendants of the Aryan Kshetriyas. The European term Scandinavian and the Aryan Kshetriya or "warrior caste" are identical; the former being a Sanskrit equivalent for the latter, "Scanda-Nabhi" (Scandi-Navi) signifies Scanda chiefs (warrior chiefs). In the martial mythology and warlike poetry of the Scandinavians and the Rajputs (Aryan Kshetriyas) a wide field exists for assimilation.

(To be continued.)

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* The *y* and *j* are pronounced indifferently in Aryavarta according to provincial use

† The sound of *c* in Sanskrit is very frequently lost in Greek

‡ Bhoopalan people of Bhoopal in Malwa. Bhopal forms the exact boundary of the old Aryan province of Malwa

§ From Hela and Ina a king. Hela-ina by the rules of *Sandhi* or combination making Helaines, "the chiefs descended from the Surya king."

‖ Haya and Aswa are synonymous terms for "horse"

¶ Aswa-pas (As-opos) Aswa chiefs, *i.e.*, Aswa a horse and pos a chief. It appears to indicate their celebrity as horse-men.

* Oxus (ud, water: Rája, a king)

† The Greek term "Oxus" should be properly "Ooksha" so called from Ooksha, an ox, which is at once very fair English and Sanskrit These warlike tribes were a race of shepherds whose wealth lay chiefly in the Ooksha, (an ox)

‡ Bahoo-ja (Bahoo, the arm; ja, born), *i.e.*, born from the arm. The letter *j* often assumes the sound of *y*.

§ The Greek *Eu* is the corresponding form to the Sanskrit *Su* (well)

ARE THERE STILL GENII?

BY AJ. MOHAMED PANAH,

Translator H. H.'s Gazetteer Department.

To corroborate Mr. Hogan's account of Hossan Khan Djinni, published in the January number, I would say a few words respecting my own observations.

I have been an eye-witness to some of the wonderful performances of this man at Agra. To convince me of his extraordinary powers, he more than once asked me to throw my ring in a well situated close to his house. With my own hands I have wrapped up the ring and thrown it into the well, and to my surprise within half a second found it again in my pocket. It was noted of him that if he simply touched a thing though kept under lock and key, it would be carried to his house by his genii.

A similar instance that came under my notice is that of a peon at Ajmere now living, who claims to have a spirit under his command and with its help to get anything. In one of the districts of Ajmere, where he was sent out to serve summons, and where I went on a tour of inspection, a friend sent for him and asked him to get what I should suggest. I asked him to produce for me on the spot different sorts of opium from Calcutta, Madras, and Katyawar. In less than five minutes there was a heap of opium before me. He had simply to look up and put his hand behind his back, whence the next moment he would produce the opium. I have got his *Mantram* written down, and will be glad to send a copy to any respectable person on application, but, of course, his permission would first be necessary. The man, I believe, is now living at Ajmere.

Hyderabad (Dekkan), Jan. 22, 1881.

THE BRAHMO SAMAJ.

Ever since we came to India friends in Europe and America have been asking us to tell them something about the Brahmo Samaj. For their sake the following particulars are given:—This new Theistic Church, whose foundations were laid by the banks of the Hooghly and which has been for fifty years spreading its doctrines by press and missionary, has just celebrated its anniversary at Calcutta. Among the religious movements in which our century has been so fertile this is one of the most interesting. We only regret that its salient features could not have been described in these columns by one of its several gifted and eloquent leaders, as the theory of our Society is that no stranger can do full justice to another's faith. We have been promised such an exposition of Brahmoism more than once by Brahmo friends, but until now have received none. We must, therefore, while waiting, make the best of the meagre data supplied in the official report of the late anniversary, as found in the Samaj's organ, the *Sunday Mirror*, of January 30. A splendid lecture, by the Rev. Protap Chunder Mozumdar, one of the chief Brahmo apostles, which we were so fortunate as to hear at Lahore, helps us in a degree to understand the real character of the movement. His subject was "The relations of the Brahmo Samaj with Hinduism and Christianity," and his discourse was fluent and eloquent in a high degree. He is a quiet, self-restraining man, with a pleasant voice, and an almost perfect command of English. Not yet having visited Calcutta, we have not had the good fortune to meet the "Minister," or chief apostle, of the "New Dispensation," as it is now styled.

The Brahmo Samaj, as is well known, was founded by the late Rajah Ram Mohun Roy, a Rarhee Brahmin, son of Ram Khant Roy of Burdwan, and one of the purest, most philanthropic, and enlightened men India ever produced. He was born about 1774, was given a thorough education in the vernacular, Persian, Arabic and Sanskrit, and, later, mastered English thoroughly, acquired a knowledge of Hebrew, Greek and Latin, and studied French. His intellectual power was confessedly very great, while his manners were most refined and charming, and his moral character without a stain. Add to this a dauntless moral courage, perfect modesty, warm humanitarian bias, patriotism, and a fervid religious feeling, and we have before us the picture of a man of the noblest type. Such a person was the ideal of a religious reformer. Had his constitution been more rugged, and his sensitiveness less acute, he might have lived to see far greater fruits of his self-sacrificing labours than he did. One searches the record of his life and work in vain for any evidence of personal conceit, or a disposition to make himself figure as a heaven-sent messenger. He thought he found in the elements of Christianity the highest moral code ever given to man; but from first to last he rejected as unphilosophical and absurd the Trinitarian doctrine of the Christians. The missionaries, instead of hailing him as an ally to win the Hindus from polytheism, and bring them three-fourths of the way towards their own standing-ground, bitterly attacked his unitarian views, and obliged him to publish sundry pamphlets showing the weakness of their cause and the logical strength of his own. He died in England, September 27, 1833, and was buried on the 18th of October, leaving behind him a circle of sorrowing acquaintance that included some of the best people of that country. It is said by Miss Martineau that his death was hastened by the anguish he felt to see the awful living lie that practical Christianity was in its stronghold. Miss Mary Carpenter does not touch upon this point in her Memoir of his Last Days in England, but she prints among other sermons that were preached after his decease one by the Rev. J. Scott Porter, a Presbyterian clergyman of Belfast, Ireland, in which he says that "Offences against the laws of morality, which are too often passed over as trivial transgressions in European society, excited the deepest horror in him." And this is quite enough to give the colour of truth to Miss Martineau's assertion, for we all know what the morals of Christendom are.

These particulars about the founder of the Theistic Church of India, are necessary if we would understand what Brahmoism was meant to be, in seeing what it now seems—we speak guardedly from a desire to avoid doing any injustice—from its reflection in its organ, the *Mirror*. We have said that Ram Mohun Roy never proclaimed himself as an apostle or redeemer; the whole tone of the evidence in Miss Carpenter's book shows him to have been humility personified. And now let us turn to the official report of the Brahmo anniversary of January 14 and 27, ultimo.

The address of Babu Keshub Chunder Sen was delivered at the Town Hall on the 22nd to some three thousand people, and all accounts agree in saying that it was a masterly display of eloquence. The next morning an *utsab*, or prayer and conference meeting, was held in the Brahmo *Mandir*, or house of worship. The *vedi*, or preaching place, was decorated with plantain trees and evergreens, and "the smell of incense was felt everywhere"—reminding us, one would say, of a Catholic church. The service began at 9 and ended at half-past twelve, when there was intermission of half an hour for refreshments, "*puris* and sweetmeats." At 1 there was a service in Bengali, at 2 one in Hindustani; then followed the reading of essays on the New Dispensation, hymns, and then for an hour *Yoga*, or silent contemplation. Then came an hour and a half of chanting (*sankirtan*) and *arati*, praise-giving. At 7 P.M., the event of the day, and apparently one that almost overshadowed the lecture of Mr. Sen, came off. It was the consecration of the "Flag of the New Dispensation," a crimson silken banner mounted upon a silver pole, and for the occasion "fixed on the open space of marble pavement in front of the pulpit." At sunset the ceremony of unfurling this flag began; we will let the *Mirror* tell us what this was. "A new form of evening worship called *Arati*, was first gone through..... The Brahmos had composed a grand hymn for the occasion

glorifying the many attributes of the Supreme Mother in profound language and sentiment. The worshippers held each a lighted candle in his hand, creating a brilliant and picturesque effect. Dozens of musical instruments, from the English bugle and gong to the traditional conch-shell, were loudly, and simultaneously performed upon. The varied and deafening peals issuing from these instruments, combined with the voices of scores of men, who stood up and went around in a circle with the burning tapers in their hands, heartily chanting the *arati* hymn, produced upon the immense crowd present an effect which must be felt to be described."

It will occur to every one acquainted with Hindu national customs to compare the crimson banner of the Brahmos with the one of similar colour and material which is hoisted on the golden flag-staff of the temple of Patmanabhan at Trevandrum at the beginning of *Aratta*, or bathing festival. If the latter is an appendage of the idol-worship which the Founder of the Brahmo Church so abhorred, is not the latter? And is a festival of lights less heathenish in a Brahmo *Mandir* than in a Hindu temple? These things may be innocent enough in themselves, for surely many will see only æsthetic taste in the waving palms, the burning incense, the chaunting worshippers marching around the silver-mounted crimson banner, with their lighted tapers. But are there not some well-wishers to the spread of pure theistic religion who will perceive in these the sure signs of the approach of a pompous ritualism, which in the progress of time will stifle what there is of spirit in the new church and leave only a gorgeous formalism in its place? This is exactly what has happened to Christianity and to Buddhism; as one may at once see in but contrasting the pontifical pageantry of the Romish and Greek churches with the alleged primitive simplicity of the apostolic age, and the ornate ceremonial of modern exoteric Lamaism with the rigid ascetism and self-restraint of the primitive Buddhistic practice which many of the most learned Lamas now try to restore. It is to be hoped that the leaders of the new departure will keep in mind the sensible precept of Ram Mohun Roy (see *Monthly Repository* [Calcutta] for 1823, Vol. XVIII., p. 430). "If a body of men attempt to upset a system of doctrines generally established in a country and to introduce another system, they are, in my humble opinion, in duty bound, to prove the truth, or at least, the superiority of their own". In his anniversary lecture Mr. Sen *protested against being taken as a prophet or mediator between God and Man*, yet at the same time he announced himself and certain of his associates as the *Apostles of a New Dispensation*, chosen and commissioned to usher it on its conquering career. Calling these colleagues about him in the sight of the congregation, he, as one having the superior authority, imparted to them their divine mission. "You are chosen" said he "by the Lord of Heaven to preach his saving truth to the world. Behold the flag of the New Dispensation before you, under the shadow of which is the reconciliation of all things..... Go, preach, spread the spirit of universal union which this flag before you represents..... In token of your vow of allegiance touch the banner, and bow down to God to give you strength and the light of faith." Whereupon, says the *Mirror*, "The apostles then each and all touched the banner, and bowed their heads to God." Here, besides the contradictions which we have italicized a few lines back, are all the dramatic elements of a superstructure of divine inspiration, apostolic commission, infallible teaching, and a dogmatic creed; to arise, perhaps, even before the present 'Minister's' death. In fact, Mr. Sen appears to forecast this already for, answering to the self-formulated question whether the Brahmo Samaj is "simply a new system of religion, which human understanding has evolved," he clearly claims something far higher for it. "I say it stands upon the same level with the Jewish dispensation, the Christian dispensation, and the Vaishnava dispensation through Chaitanya. It is a Divine Dispensation fully entitled to a place among the various dispensations and *revelations of the world*. But is it equally divine, equally authoritative?" he asks; and answers, "Christ's Dispensation is said to be divine. I say that this Dispensation is equally divine. *Assuredly the Lord of Heaven has sent this New Gospel unto the world.*" And, again, "Here you see God's special Providence working out the redemption of the land through the instrumentality of a complete dispensation with *its full complement of apostles, scripture, and inspiration.*" It is too much to say this is but a poetic figure of speech. Mr. Sen is a master of English and should certainly know the value of these words. The public is therefore fully warranted in recognizing in him one more bidder for the honours and distinction of an inspired apostle and messenger of God upon earth, in short, an *avatar*. Should his church endorse this claim, future generations of Brahmos may be laying their heads and their gifts at the feet of descendants of the Rajah of Kutch-Behar, as true Mussulmans now do in the cases of lineal descendants of the Prophet's family, and as do the Sikhs in that of Baba Kheim Singh Vedi, of Rawal Pindi District, sixteenth living representative of the line of Guru Nanak.

THE BRAHMO LEADER AND YOGINISM.—A CORRESPONDENT asks what we have to say with respect to the following paragraph, which he professes to have copied from the *Indian Mirror*, the organ of the Brahmo Samaj, of January 23, 1881:—"The Theosophists who are now in India profess to bring back those days of *Yoga* in which holiness was combined with the power of doing supernatural things. We were a little amused to hear the other day of their strong belief that the leader of our movement, whether he will confess it or not, does really possess the occult powers, being a man of *Yoga* himself. Fortunately for India, those days are past recall. The world will survive supernaturalism of all sorts, and the only miracles which will be believed in are those which result from the extraordinary moral forces and strong resolves of the human will directed by injunctions from the divine spirit above."

We have only to say that some one has apparently imposed upon the good nature of our Brahmo friends. Such an idea as that of Mr. Sen's being a Yogi never entered the head of any theosophist whom we have heard express an opinion about that gifted Bengali orator. If he is responsible for the reflections indulged in by the writer of the paragraph upon the general subject of supernaturalism, *apropos* of miracles and the Theosophical Society, we deeply regret that one of such talents should so grossly misconceive us and our beliefs. The more so, since he claims direct inspiration from God, and presumably should be able to get at the truth. If there is one thing more than another that our Society's Founders do *not* believe in it is a miracle, whether as a disturbing effect in the laws of matter, or a special divine commission to any individual. There never was a time, in our opinion, when holiness or sinfulness "was combined with the power of doing *supernatural* things."

THE FIRST NUMBER HAS APPEARED AT LONDON OF A journal called the *Kneph*, under the thoroughly competent editorship of Dr. Kenneth R. H. Mackenzie. It is to be the official organ of the "Antient and Primitive Rite of Masonry," a body which has a peculiar interest in all the archæological and bibliographical questions connected with the history of Craft Masonry. The Masonic rituals of initiation are all of a highly symbolical character, having often a mystical meaning which the members of lodges do not dream of. It is to be hoped, however, that as modern research into the secrets of the ancient cults goes deeper below the surface, masons will find much light thrown upon their now meaningless "work." We wish the *Kneph* all the success it may deserve, as its Editor is one of the very few Masons who are thoroughly well versed in the secret meaning of the old symbolism, now lost to the average Mason.

COSMOGONY AND ANTHROPOLOGY: OR DEITY, EARTH AND MAN STUDIED BY ANALOGY.

BY ALPHONSE CAHAGNET, F.T.S.*

CHAPTER I.

Creator and Creation.

The Bible—presumably the most ancient work in the world's libraries (?)—being no better than an obscure accumulation of pretended revelations upon universal cosmogony in general and that of our Earth especially, fails in our civilized age to enlighten us upon that subject. It cannot bear the slightest critical examination, or hold its ground whether against the weakest telescope, the poorest chemical laboratory, or even a simple electrical pile. This work then, is now proved to be one of those productions which must be laid aside and classified with so many other books containing no more than human and dreamy vagaries.

If, outside the Church (to him who believes in the seership of that book) there is no possible salvation, then with one who holds to such an opinion we refuse to argue at all. The science of cosmogony even as understood by our scientists is, in our opinion, if not something to be entirely rejected from its very root, at least a science, to be closely verified and reconstructed. This we will now try to do, by grouping together out of the various human hypotheses offered upon the subject from the days of old down to our own, in one heap, those which would satisfy our reason and logic, while at the same time remaining in harmony with facts.

Let us then put the Bible aside and hasten to open the book of analogy corrected by reason. Cuvier having spoken, the Bible may as well hold its tongue.

To define is the aim of human reason, and to systematise is its direct result.

We will then begin to study once more that grand subject of cosmogony. But we have to do so in the true spirit of an honest thinker, and from the standpoint of an impartial and cool observer of facts. No new church shall we open; still less do we intend to burn incense to learned imbeciles. We even mean to turn our back from the start upon those professors who affirm that they alone close the revelations of truth upon all such questions, and join the ranks of only those who are loyally seeking to fathom the laws of the universe.....These laws can but forcibly lead us on to rise from facts and results upward to the causes, to confess that every thing is preceded by something else, that every father has been in his turn the son of another father; that every being, every production, is produced by another being and another production, and hence, that whatsoever is, and exists, exists but through such means of existence.

Supposing our men of science are sufficiently learned to even admit of spontaneous creations: the latter are none the less the result of, and outcome of, the pre-existent substance which goes to form them. The *nihil*, is the abyss of our reason, for we cannot see *nothing* producing *something*; we have to keep ever present before our eyes, the hierarchic succession of the objects of creation.

GOD, ACCORDING TO THE TEACHINGS OF THE PROFESSORS OF RELIGION, and GOD, ACCORDING TO HUMAN REASON.

What are we to understand by the name God?

We have to understand by it that it is an individualisation which men felt the necessity of creating; the individualisation of Intelligence and of Force, which have produced, developed and preserved in eternal activity all things we see, as well as those which are within the scope of any of our senses..... Methinks that it would be far more rational to believe that this fictitious personage is a compound of what we would call *mother thoughts*: of harmonious ideas forming a centre of actions and a centre of propulsion, a focus of all the other thoughts of which the universe is composed..... while the being which our professors of religions present to us under the name of God, is no more than the individualisation of the prototypic intelligence which they seek to circumscribe within a form which would answer the needs of their material senses!

Without stopping to discuss this proposition we say that the merit of the term *mother thoughts* which we offer in its stead, is that it combines the spiritual with the material states; localises, individualises, and harmonises all things we see, and then preserves them in a succession of different states!

But some might argue, this deity as defined by you, this Intelligence of all intelligences, this Force of all the forces,* this manifestation of the spiritual and material life, did it act but in the first instance, or does it still act as it did then? Does it, in short, keep on producing eternally? We can answer the question but by analogy, and basing ourselves upon the means employed by our globe in its phenomenon of reproduction. These appliances have all their defined objective points, which represent the goal to reach; they are all subject to the great sympathetic law of attractions and aggregations—law divided into a succession of states, forms and different actions, *i.e.*, causing things to succeed, precede, and follow each other.†

The close analogy between the material works of this Intelligence and those of man, leads us to confess our inability to understand any other possible mode of action. Hence, it forces us to admit that, as a series of thoughts resulting in various modes of appreciating or viewing things are born from one first (instinctive, or chaotic and undefined) thought, so the first aggregative potency must have acted in the same manner, and that it could create the material universe, or rather the *material state*, but in this wise, viz., by unconsciously imposing on it the task *to be* (take its various forms) by a succession of various ways of appreciating or viewing it.‡

To be what?—the reader may ask.

That which this Intelligence without doubt *combined*, as it seems to have given to everything that which is useful to it individually and useful to all; and to have placed every atom in its right place in order to avoid a general cohesion. It would seem thence, that this Intelligence must have combined its aggregating conceptions, through and with the help of the *mother thoughts* above-named; and that we offer (since it could not combine *personally*). These *mother thoughts* had united

* Author of the "Arcanes of Future Life unveiled."

* We may be doubtful whether our Brother Cahagnet means by his "Mother Thoughts" the spiritual transcendental essences which Aristotle calls privations and Plato calls forms, species improperly understood and known as ideas; those eternal, immutable essences removed altogether from the sphere of sense, and cognisable more by intuition than reason. But whether or not he means that substance of which the world is but the shadow and which gives the latter the little of partial *reality* it possesses, his definition of the abstract Deity is undoubtedly that of the Vedantins, who define Parabrahm, *absolute* Intelligence and Force Itself, and hence devoid of either intelligence or force. In such a case his "Mother Thoughts" would under another name take the place of *Iswar*, as defined by the modern school of Benares Vedantins, though we doubt that M. Cahagnet has the remotest idea of the existence, let alone the philosophy, of Vedantism.—ED. THEOS.

† This idea besides being the basic principle of the modern Law of Evolution which all the Hindu, Buddhist and European Theosophists accept in its fundamental teaching, is that of the Heraclitan doctrine in regard to the phenomenal world that of the "perpetual flow of all things."—ED. THEOS.

‡ We do not feel quite sure whether the author adheres to the Aryan doctrine of the negation of the reality of matter, which was also that of Plato, but it does seem as if this conception of the Deity reminds one of the Platonic doctrines of the Cosmos being but "the shadow of The Shadow;" and of the deity of the Eleatics, whose Absolute was not a mere abstraction, a creature of pure fancy, but the totality of the objective universe as discerned by the soul, which itself as compared with the body, is but a subtler species of matter.—ED. THEOS.

for the purpose we must think *... To admit that it could have been otherwise is to lay down a proposition which our reason would have to reject.

That which composes the existence of everything *is life : and life is but a thought uniting itself to another thought.* Upon this important question we maintain our belief that there must be a succession in the manifestations of the *mother thoughts* we propose, as there is one in the manifestations of our own thoughts.....for thoughts which would not succeed to each other would be nullities ; while successive thoughts are a continual manifestation of the means of life.

You speak of laws which govern the totality (*ensemble*) of this life. Is it these *mother thoughts*, which have prescribed them ?—might again be asked. To this we answer, that it is more rational to admit this than to make these laws come from one being, who having pre-existed all could not act in this wise, but by evolving out of himself the creation we see around us. We prefer believing in a grouping of such *mother thoughts* (more or less numerous), uniting among themselves in order to harmonize their own relations as well as those of other "Thoughts" less elevated than themselves in knowledge of every description. Such directing or guiding thoughts of life better satisfy our reason ; though owing to the paucity of light it possesses, it (the reason) is unable to elucidate *a priori* how far exact are its perceptions. Therefore, we say, that it appears more rational to believe and admit that it is the " thoughts" which constitute all the visible life, every thing existing, and which govern themselves and one over the other by *hierarchic order*, than an ideal being who answers but poorly to this immense task of universal ruling. We say " by hierarchic order," for we compare their grouping to those of the terrestrial governments where from the summit to the base every group and every individuality plays a hierarchical part. It has been revealed to us† that the constituents and all nature are so arranged in strata of thoughts which are respectively active and passive (*agent et patient*), *i.e.*, influencing mutually each other, in order that from the highest and strongest to the lowest and weakest of groups, all should contribute to the universal harmony, and that, this is the only existing God to be found, as we believe, a deity formed of all, without, therefore, being of necessity a pantheistic god.‡ There does not exist a single being in the universe, not a form that is not a grouping or cluster of thoughts ; as we think we have sufficiently proved in our " Etudes sur l'homme et sur le libre arbitre."

The professors of religions will, as a matter of course, reject the above proposition, for being what they are,—funeral undertakers of Reason, their gods must bring them in profit and honour. What are these gods ? If we search for them in the days of the most hoary antiquity we will find but puppets which with the help of strings, are made to move and speak by parties interested in their glorification. Let us but throw a glance at the god worshipped in days of old by 700 millions of believers —the Brahma, the oldest of all the known gods. We will see this God, this focus of intelligence, incarnating himself in Vishnu—we do not know why, and Vishnu in his turn, entering first into a fish to hook out from the deep the Book of the Law which had been pilfered by a demon ; then into a tortoise whose task it became to support the worlds threatened with being upset by giants, for the mere sake of obtaining a lump of butter they were fond of. At another *avatar*, Vishnu becomes a pig to fight the better a giant who, having rolled up the Earth like a sheet of paper, was carrying it away on his shoulders. We would like to enquire on what then did the giant walk ?

At his fourth incarnation, he becomes a monster half-man, half-lion, who tears in pieces the profane Iranian giant who dared to question his subjects upon religious subjects.

At the fifth Vishnu, under the shape of a Brahmin, finds means to introduce himself into the throat of a prince who tortured his people, and makes him ask for mercy.

The sixth, seventh and eighth incarnations, or *avatars*, are of the same character.

At the ninth, Vishnu becomes more reasonable. He assumes the shape and name of Buddha, a god who had four arms and a divine intelligence.* It was time he should for his protracted existences become monotonous.

Man, such are thy gods ! Those of Moses, of the pagans, of Christianity, Loyola, and hundreds of others, are they any more reasonable or acceptable ? We think not. Let us then cast aside all such stories of human fancy and give ourselves up to a more serious study.

* Would we not be warranted in thinking that the authors of the *Vedas* which mention such a legion of deities inferior to, and dependent on, Parabrahm, had also some such "Mother Thoughts" in their spiritual clairvoyance ? Hence polytheism or the plurality of gods becomes comprehensible. The anthropomorphisation of these abstract principles is an afterthought ; human conception generally dragging down to the level of its own terrestrial, gross perceptions every *idea*, however philosophical and sublime.—Ed. Theos.

† The author is a *spiritist* as well as a magnetizer. The revelation must have come either from a clairvoyante, somnambule, or "spirit." (See *Revelations beyond the grave.* 1 Vol.—Ed. Theos.

‡ We do not see how the inference can be well avoided, though, once we admit of a Deity, the God of the pantheists seems the only reasonable one. True pantheists do not say that *everything* is God--for they would be fetich worshippers then ; but that God is in everything and the *whole* in God.—Ed. Theos.

A NEW LIGHTING MATERIAL.

An exceedingly interesting experiment was lately tried at Paris, in the "School of Arts and Trades" by a Hungarian named Kordig, with a new volatile combustible substance, offered to the world as an improved lighting material. Having placed upon the table several lamps filled with the substance under experiment, and which gave the most gorgeous light, the discoverer announced his intention to prove that the new combustible substance could be used without the slightest danger from either combustion or inflammability and supported his assumption with the following curious phenomenon. Pouring abundantly of the fluid on his high hat, M. Kordig lit the substance with a match. The result was an immense column of flame ascending from it to the ceiling. To the surprise of all, the inventor quietly put the blazing hat on his head, and stood in view of the surprised public, like a huge and living " burning bush," until the flames darting lower and lower down the volatile substance suddenly went out and disappeared. The hat upon inspection was found absolutely uninjured, even the glossy hairs of the surface presenting no appearance of having been in the least affected. The Hungarian proceeded after that to pour of the same liquid upon the wooden *parquet* (inlaid floor) soaked in it his fine cambric pocket-handkerchief and throwing it upon the ground set fire to the delicate tissue. For a few seconds the floor was changed into a flowing sea, but upon the blaze suddenly going out neither the *parquet* nor the handkerchief was found to present any appearance of any change whatever. This material is now proved to possess the following precious qualities :—It can burn without a wick, in any glass vessel, without bursting the latter, and will give a well-regulated, changeless and exceedingly brilliant light so long as it has no contact with air, which makes the substance volatilize immediately. To the numerous questions offered to him by the curious

* It is quite evident that M. Cahagnet knows nothing of the Hindu religions, less yet of Aryan philosophy. We have omitted translating a page or two as they are full of inaccuracies. The venerable author having derived his information upon the religions of India from an old book called *Religious ceremonies and customs of all the peoples on the globe ; by a society of men of Science*, and dated 1783, it becomes clear how he came to mix up the *avatars* and endow "the Light of Asia"—Gautama Buddha—with four arms. The "men of science," even in the days of Sir John Williams often confounded the son of the king of Kapilavastu with the Scandinavian Odin and many other myths.—Ed. Theos.

audience, Kordig would give no satisfactory answer, merely telling them that this substance was refined naphtha, of a very volatile nature, with an admixture of ether, the secret of which was found by him in Hungary. The chief ingredient in it is, as some people think, a mineral substance found in old wells, of natural oils that exist in some parts of Hungary. This substance after a certain and yet secret process of distillation yields the peculiar fluid which is now sold at 1½ francs (about 7 annas) the kilogram of 2½ lbs. It has a feeble smell of naphtha and produces, if poured on the hand, a sensation of cold resembling that of ether, which is due, no doubt, to evaporation.

SOLSTITIAL HYMN TO SURYA, THE VEDIC SUN-GOD.

BY A. J. C.

Now SURYA, mighty-handed,
Turns his chariot in the sky—
Thundering 'mid the stars on high,
And the wintry Anarchs banded,
Dreading him the mighty-handed
Like pale ghosts before him sweep,
Shivering down the sunless deep.
Lo! he strikes the fiery coursers
Grasping tight the brazen reins,
Fierce they stamp, with fury snorting—
Biting at the brazen reins.
And the lightnings flash from under;
As they stamp, loud peals of thunder
Roll along the heavenly plain:
But he strikes, and strikes again.

INDRA laughs to see the God
Taming thus the fiery brood,
INDRA smiles and clouds are breaking—
Isles of blue appear,
Spring from her long sleep is waking,
Love and Hope are near.

Away! the chariot swiftly rolling,
Steeds their golden manes far waving
And their nostrils, wide, fire flashing,
Flames around the axle crashing,
Fire sparks from the wheels are dashing,
As they grind the dust of worlds
Shattered and to ruin hurled!

And thy golden hair is streaming
In the tempest of the flight,
And thy flashing eyes are beaming
Ocean floods of fiery light,
Torrent streams of love's delight.

Great SURYA! Open-hearted,
Godly giver, free to all,
Hear thy children from thee parted
How upon thy name they call!
Friend of all!
Generous-hearted!
All the planets round thee singing,
Laughing while the heavens are ringing
When they see thy coursers prancing
Up the skies,
When they see the glory glancing
From thine eyes:
With the lives that live upon them
Offer up their hearts to thee
When they feel stern Winter flee,
For thou bringest to thy children,
In thy beating, loving heart,
All things that can joy impart.

(Medium and Daybreak, Jan. 7.)

THE SIGNS OF THE TIME.

How rapidly the salutary leaven of Freethought is working its way into every class of society throughout Europe and America, may be seen in the rapidly succeeding events of the day.

FREETHOUGHT.

The great goddess of intellectual Freedom is destined to become the final saviour, the last *avatar*, to countless millions of bright intellects. Hitherto enslaved, chained by the shackles of enforced and degrading dogmas to the door-sill of the Temple of Superstition, such freed minds are joyously proclaiming the "good tidings," causing others to welcome that noble, inspiring genius, and each day multiplying their conquests. Many a theological fortress until now believed impregnable, has been shaken to its very foundations by the repeated blasts of the magic-working trumpet of the Joshuas of the day; and its walls like those of old Jericho in the Old Testament fable, have crumbled to the dust. The domain, held for ages by the "Lord's Elect," is now invaded from all sides, and no Jehovah appears to wither the sacrilegious hand and say in voice of thunder "touch not mine anointed." This domain is now reclaimed and soon will be torn for ever from the daily weakening grasp of theology. The multicoloured monks and Jesuits are being driven out of France in crowds. They who have poisoned for ages the young plastic minds of children, tying them, for life to the arid path of one narrow belief, a path hemmed in as by two granite walls by the double belief in a personal national deity and a personal national devil—are gone, and with them their pernicious influence. According to the returns published by the French Government, and which we copy from the *Pioneer*, the religious orders which were dissolved during the past year comprised 2,464 Jesuits, 409 Franciscans, 406 Capuchins, 294 Dominicans, 240 Oblates, 239 Benedictines, 176 Carmelites, 170 Fathers of the Company of Mary, 168 Brothers of St. Jean de Dieu, 153 Eudists, 126 Redemptorists, 91 Fathers of St. Bertin, 80 Basilians, 75 Carthusians, 68 Fathers of the Assumption, 53 Missionary Fathers, 53 Fathers of the Missions Almshouses, 51 Priests of the Immaculate Conception, 45 Fathers of the Enfans de Marie, 41 Brothers of St. Peter-in-Vinculis, 32 Barnabites, 31 Passionists, 30 Fathers of St. Joseph's Refuge, 28 Fathers of St. Sauveur, 27 Canons of the Lateran, 25 Monks of St. Eden, 20 Fathers of the Company of Mary, 20 Marists, 20 Fathers of Our Lady of Sion, 20 Fathers of the Company of St. Irenæ, 18 Bernardins, 14 Somasque Fathers, 12 Fathers of the Congregation of St. Thomas, 11 Trinitarians, 10 Camelians, 9 Fathers of the Christian Doctrine, 8 Missionaries of St. Francois de Sales, 4 Pères Minimes, 4 Camuldians, and 3 Priests of "the Holy Countenance;" or 5,339 in all. In addition, the Decrees apply to 1,450 Trappists who have not yet been expelled. What Bradlaugh has for years been doing in England by elevating the standard of Freethought among the working classes; and the fearless, indomitable Colonel Robert Ingersoll has done for America, now a whole party does in the hitherto bigoted Papist France. The latest news is about their doings among the young, and it may be seen in the following extract from the *Pioneer*:—

INFANTILE FREETHOUGHT.

"The group of Freethinkers of the Nineteenth Arrondissement convoked their adherents on the 23rd January to a festival, in the shape of a distribution of New Year's gifts to the children of the members of the association, and some 1,500 people responded to the appeal, assembling at the Salle Favier at Belleville. Before the proceedings commenced, the children present feasted their eyes on several tables covered with presents, consisting of playthings, books, and bonbons. The chair was taken by M. Rochefort, who was surrounded by several shining lights of the party, including Trinquet and the Laureate, Clovis

Hugues. The President's opening speech was short and characteristic. It ran as follows ;—'Citoyennes, Citoyens —Until now the words 'childhood and freethought' have appeared incompatible. The Catholic Church understands childhood to mean the transfer of an infant from the arms of the nurse into the hands of the priest. Their playthings are replaced by holy Virgins of wax, while instead of the wolf they are frightened with the devil. With such an education children, prepared for servility by means of superstition, are ready on entering life to become clericals. It is because you have wished to free yourselves from all stupid traditions that you also wish to keep your children from entering any church. Priests of every sect all row in the same boat—their one doctrine is rascality.' When the applause which greeted these words had subsided, M. Rochefort read a letter from Mdlle. Louise Michel, and a speech was delivered by Madame. Rousade, a Socialist, and a clever speaker, whose tirades against religion were received with enthusiasm. The children, for whose benefit the *fête* was got up, and who had anxiously awaited the end of the speechifying, were then called to the platform, where a present was handed to each by M. Rochefort, the poorest in appearance receiving also tickets for clothes and boots."

In view of such an agitation and change in the drift of religious thought, we cannot but wonder at the tenacity, with which some *Protestant* Christians cling to the dead letter of the Bible, blind to the fact that, however sophistical and clever their arguments, it is impossible for any one who does not wilfully shut his eyes to truth, not to see that the revised New Testament has thoroughly upset the most important theological strongholds. Even the just remark of the Brahmo *Sunday Mirror*—"If a book which is revelation and is considered infallible at the same time, is capable of revision, including significant omissions and changes, how can the world have faith in any book-revelation, and how can Englishmen contentedly stick to the English Bible as an infallible authority on all things"—has called out two earnest and lengthy protests from well-educated English gentlemen. There is one ominous fact, though. While the critical onslaught on the Old Testament has destroyed such pet theories as the "miracles" of Moses (opinion of Canon Cook), the prophecies of the coming of Christ *in Psalms* (Dean Johnson's opinion) and others, it has reinforced, so to say, and legalized belief in the Devil. In the Lord's Prayer the words..... "and deliver us from evil," are now made to read..... "deliver us from the evil one" standing now in the Anglican as they stand in the Greek Church. The whole Christian world is now bound to believe in his Satanic Majesty more than ever! The Fiend has been legitimatised.

True, the Scriptures have been cut, added to, and revised since the days of Ezra, times innumerable. And so in a century or two, they may be revised once more, until—if themselves are not wholly obliterated—the Devil at least may be made to retire to the cerebral solitudes of theological terrorists whence he ought never to have been conjured up to plague mankind.

Christian "Blessings."

It is amusing to find, how those who evidently must be young recruits in journalism, perhaps but of a few years' standing, shrink horrified before the imprecations frothed at them by certain religious bigots! We almost expected to hear the classical ejaculation of *Monstrum horrendum informe ingens, cui lumen ademptum!* at the end of the article signed "P. R." in the *Philosophic Inquirer*, of Feb. 20. After treating his readers to *thirty-two* Billingsgate words (occurring in *fifty-five* lines) that had been lavished upon him by the editor of the *Catholic Review*, who proceeds to curse him with bell, book and candle, P. R. *gives up* "the controversy in despair." There certainly is but little hope that any "heathen Chinee," Hindu, or, in fact, heathen of any sort could ever compete in vile abuse on equal terms with such a literary Polyphemus as this pious opponent seems to be. Yet, Mr. P. R., and the editor of that clever and highly honest little Madras weekly—the *Philosophic Inquirer*—ought not to be so selfish as to deprive their readers at once of such highly entertaining polemics. They must certainly see as clearly as they that any mere filth-throwing opponent is not formidable. He makes it only too plain that being utterly unable to offer a single good argument in defence of his cause, in hurling thirty-two fisherwomen's objurgations instead, he must feel the ground very shaky under his feet. The shouter and curser is always in the wrong; and his noise is in proportion to his hurt. No amount of textual criticism upon the Bible or exposures of that most cunning of all human schemes—Theology—can disgust so many people perhaps ready to listen to the professed "Word of God," as the frequent publication of *such* a defence of religious dogmas as the one under notice. Let then our esteemed colleague of Madras sacrifice himself by all means, for the instruction and good of humanity. For six years have we been collecting in six huge volumes the printed vituperations against us personally and the Theosophical Society by religious bigots. Were we but to compare notes, the epithets of "wretch" "blockhead" "fool" "stupid, pedantic fool" "incarnate devil" "imp of iniquity" and "offspring of the father of lies" that have stung P. R., would be found only feather weights, if into the other pan of the scale we were to throw the clerical and other "blessings" bestowed upon us by the charitable Christians. Some years ago Mr. Gladstone took the trouble of collecting into a neat pamphlet under the title of the "Speeches of Pius IX.," the "flowers of speech" as he calls the choice compliments showered on heretics by the late Vicegerent of God, in his Papal *Discourses*. The vituperations employed by the editor of the *Catholic Reviewer* against P. R., as quoted in the *Philosophic Inquirer*, seem like the love-whispers of a fair maiden by comparison with what His Holiness managed to get off. We recommend Mr. Gladstone's pamphlet to the perusal of our colleague if he he has not seen it. Let our Madrassee Brother take a veteran's word and experience for it that unmerited abuse by an enemy is *the best of advertisements for a paper.*

THE ALLEGED REAL MEANING OF EDUCATIONAL MISSIONS in India.—We confess to having read with great surprise an authoritative explanation that the real object in view in the establishment of the Christian Vernacular Education Society was—*Revenge!* In the *Wisbeach Advertiser*, an English journal of wide circulation—of November 20, 1880, is the report of a public meeting to collect funds for the above-named society. Col. S. D. Young, an old Indian officer, appeared as a delegate from the society in London, the Revs. Littlewood, Bellman and Hollins attended, and the chair was occupied by the Rev. Canon Scott. Col. Young went on to describe the dark and dreadful heathenism of the Hindus, and said that the Mutiny of 1857 "although a dreadful affair and a time of mourning for England, was the beginning of good for India," for it was the immediate cause of the organization of the Vernacular Education Society. "Up to 1858 the missionaries had to do all kinds of work, and they were thus burthened and hindered in their efforts to christianize the people. They had had up to that time to sit down and compile the school books, translate them into native languages, &c., which caused them to lose half their time. This state of things caused Dr. Venn and Henry Carr Tucker to originate the Christian Vernacular Education Society as a *memorial of the mutiny, a thank-offering to God for his goodness to them during that dark period and* A CHRISTIAN RETALIATION *upon the natives.*"

Now this is charmingly frank, and we ought to be grateful to the Vernacular Education Society's official delegate, Col. Young, for so liberally showing us the Society's little game. Doubtless, now that the poor blind Hindu

heathens know why their dear friends are sending them so many teachers, they will appreciate the delicacy of motive which has begotten such zeal. Pity that Col. Young forgot to mention this before he left India!

WHY GHOSTS APPEAR?

BY ALEXANDER WILDER, F.T.S.

Vision and visibility are matters not thoroughly understood. Nowhere is there uniformity of power. There is color for instance; one person will correctly discriminate where another will confound various hues. A Kashmirian girl, we are told, will perceive and arrange three hundred distinct shades in a textile fabric, where the Lyonnaise can descry but a single tint. The meridian of the day is our criterion of sunlight; but the owl prefers the more luminous midnight. It is all a matter of comparison, as we are compelled to acknowledge. Pure light is itself invisible; hence the ancient Chaos where only Night existed, was but the creation of schoolmen. Really, it was not, and could not be; the All which included all, was always light. The night-side of Nature is the day-time of the soul.

It is often the practice to treat all concepts as well as examples of preternatural manifestation as delusion and hallucination. Philosophy, which was once considered as relating to the things that are, is now regarded by certain scientific wise-acres, as an orthodoxly-arranged conglomerate of what has been scientifically observed; and wisdom, which was anciently revered as being the truth concerning real being, is now only get down as a cunning wariness. It is the having of eyes to see on the dark side alone.

Herbert Spencer asserts that any world-wide belief, which has been persistently entertained throughout past ages, may be assumed as having a foundation in truth. The one persistent belief of archaic time, which has pervaded all the world religions, the faiths and philosophies of every people, has been the existence of ghosts. All races of human kind speak alike—Hindu and German; Semite and Æthiopian; African and Australian and Malay and American. "The dead still live," said Ossian, "for we have seen their ghosts." The disciples of Pythagoras were never willing to believe that there was an individual living who had not beheld a demon. The faith in spirits and spirituality transcended all other knowledge. How curiously it sounds to be told that hysteria and nervous disturbance are the cause of apparitions; that there are innumerable varieties and gradations of living animals between man and the nomad, but that the infinite beyond us is an unpeopled void! Science may explore the field of phenomena, but the world of actual living entity, is only the realm of superstition. Aye, be it so. In *super-stition* we descry neither illusion nor delusion, but a *standing* upon the immovable foundation of essential truth! It is the degradation of the human intellect which gave the word any other meaning.

There is a faculty of the mind which enables the forming of images from ideas, rendering them objective like memories invested with visible substance. William Blake, the artist, would fix in his mind the features of a person who was sitting for a picture, and after that, when in a proper mood and condition, would reproduce the form and lineaments so accurately as to be able to make the simulacrum answer the purpose of further sittings. Probably the image left on the retina of his eye, had become a negative, as in the camera of the photographer and so enabled him to do this.

All visions are not created entirely by the projecting of ideas from the interior consciousness. The world beyond our physical ken, is as full of living and intelligent beings as the one we daily encounter. It is in a degree subjective to us, yet distinct. The same faculty which enabled Blake to evolve anew the form and figure of his sister, will also make visible the shape of such of these beings as may impress themselves upon the interior consciousness. In order to do this there is usually some strong motive on the part of the other, as well as the peculiar condition of the seer. One class of such incentives proceeds from kinship. The same affections which characterize the living, are equally vivid in the world beyond; and so, very often those whom we account dead are active around the living. So vivid was this concept with the more primitive people, that every family invoked and made gifts to its patriarchal ancestor, as a demon or divinity, to aid, protect and even counsel the members. The old serpent-worship, phallism or other symbologies, as well as tutelary divinities, had their origin in this idea. Voices perceived interiorally, and even heard as from without, were not uncommon. Sometimes the protecting spirit was in a manner visible—not to all, but to particular individuals. Friendship of a close, personal character would also favor this seeing of demons.

Other motives, not always so worthy, would carry with them the power of rendering the spectral appearance visible. No one crosses the boundary line of the earth-life, and is made better or poorer by the change. If selfish, sordid, or avaricious, the same sentiments abide, and tend to keep the person in the neighbourhood of the object of his inordinate passion. The disposition to invoke the aid of living individuals, will operate to induce him to seek avenues of communication, some of which will be so imperceptible, as to make the obsessed suppose the manifestation personal and subjective, while others will even result in actual apparitions. In this case, a vapor or nerve spirit envelopes the other and renders it visible. This is not so very marvellous; these personalities are about us just as much when we are not aware of it, as when we are vividly conscious. The very air is alive with forces, that blend more or less with our physical conditions. The presence of those who once lived here like ourselves is no more remarkable. Every religion that was ever cherised by man, and even the religion of the future, is an outcome of this fact.

The human faculty by which these things are perceived, is dormant in some and vivid in others, but exists in every immortal being. "The soul is in a degree prophetic," says Socrates. According to Novalis, the seer is for the moment of vision, magnetic. There are persons, it is known, who can at times produce that quality in metal; and even change the properties of water or drugs by contemplating them. Presentiment and sensitiveness are psychical, but will not alone come up to seership and clairvoyance; the inner mind enables this.

An idea or image which is vivid in one person's mind, will be thought or witnessed as an objective reality by another who is *en rapport* or close sympathy. "Apparitions of persons, places, and even buildings, will be seen as actually before the eyes. Persons often at a distance, will communicate to others or make them know or witness what they themselves are about. Often this will be done by inducing dreams; because, when the external senses are locked up the interior faculties may be more easily reached. Persons dying have the remarkable power of making their voice audible to others, and even of becoming visible to them. The phosphoric emanation of the nervous system, may be in some manner accountable for this phenomenon. It is idle to declaim against all this as vagary and hallucination. Prof. Graham Bell makes his voice audible at several hundred feet distance by the agency of a sunbeam; and neither doppelganging, second sights, wraithvisions nor other like displays, are much more wonderful.

Few ghosts have been given a resting-place in the Bible. The compilers and redactors permitted "angel's visits," but seem to have euhemerized the ancestral and other spirits into sages and patriarchs or sheiks of tribes. A few, however, are left to preserve the memory of the race. The Obeah woman at the spring of Dura evoked the prophet Samuel from the underworld, so that Saul might obtain an augury. In this case the earnest desire of the

King, reaching towards the other as with a death-gripe, drew him into exterior perception, as friction evolves caloric in wood. Elijah wrote a letter after going to heaven; Eliphaz, the friend of Job, saw a spirit and heard its voice; though we, like Jeremiah, would call it a "vision from his own heart." Jesus is reputed to have held an interview with Moses or Elias. One or two other analogous occurrences are reported.

Apparitions or *emposæ* were characteristic of the Eleusinian initiations. Some of the manifestations appear to have been produced by theatrical machinery. Perhaps others were made visible by the magic draught, which each neophyte was required to swallow. Ancient priests and hierophants were skilful in such compounds and distilments. The Vedic Soma, the Aryan Haoma, the Akkadian necktar, and the Bacchic wine, were all magical. I doubt there being any alcoholic brewing about any of them. A brain saturated with the crude vapor of alcohol, or the fumes of unwholesome and undigested food, or sensualized in any other way, would come short of clear thought or vision. But such herbs as aconite, atropa, cannabis, hellebore, mandragora and certain spicery were employed; and it is a curious fact that many of the old magical drugs employed to promote clairvoyance and mystic dreaming, have in later times appeared in the pharmacopœias

Many of the apparitions seem to have been due to a morbid anxiety, or some infatuation about things or persons. The prevalent beliefs and even theologies which were cherished during lifetime, are often avowed by their ghosts. Any dogma, however absurd, can be supported by testimony thus procured, and overthrown in like manner. But, more frequently, the ghost or spirit is magnetized by the seer or intermediary, and speaks or suspires what he would like or expect. Anciently when the proper entombing of the dead was regarded as a vital matter, spectres would beset the living in order to obtain the rites of sepulture and the customary offerings of food and drink. Some, whose bodies had been mutilated or torn to pieces, would beseech the restoration of the missing parts. When one religion supplanted another, ghosts of the former faith appeared to encourage unconvinced persons to resist the innovation. The witchcraft of the Middle Ages, which in its former character of wisdom-craft had been honored, was thus the most formidable antagonist of the Church for centuries.

The massacre of St. Bartholomew took place in Paris in 1580, on the accession of the nuptials of the first Bourbon king, then Duke of Navarre. Admiral Coligni, the chief of the Protestants of France, and a statesman of rare ability, was then assassinated. He was afterwards perceived by a seer, years before the French Revolution, engaged actively in preparing for that event. Thus did "coming events cast their shadows before."

I have alluded to the preternatural sympathy often existing between persons of kindred blood. Such feel and think alike simultaneously, and are affected by similar impulses and disorders, even when at great distances apart. Sometimes wives and husbands have a like common nature, and are prophets to each other. Charlotte Bronte declared that the audible call and response of Rochester and Jane Eyre were recorded occurrences. When George Smith, the Assyrialogist, was dying in Hieropolis, a friend in London heard his own name called by him in distinct voice. The deceased father of the Duke of Buckingham, the unscrupulous favorite of Charles I., visited a college friend repeatedly, and constrained him to wait upon the Duke with a warning to change his course or be killed. The Duke disregarded the appeal and was assassinated some months later. At the death of Dante, thirteen cantos of the *Divine Comedy* could not be found. About eight months afterwards, the poet appeared to his son Jacopo, and told him that he still lived. Leading the young man to his former sleeping-chamber, he touched a partition and told him that the desired matter was there. Next day the missing manuscripts were found as indicated, mouldy with dampness. On the night of the 1st of February 1733, Augustus II., Saxon King of Poland, appeared to Field Marshal Von Grumbkow, and announced that he had expired at that moment at Warsaw. Examples of this sort can be cited indefinitely.

In short, ghosts appear for the purpose of procuring some fancied comfort or advantage for themselves or others to whom they are in some way allied. There seems to be generally a breath of earth, a soil or taint about them, in these cases. It requires peculiar conditions of body and atmosphere as well as of mind, to enable one to see them. Fasting, seclusion, contemplation, the use of some peculiar drug or beverage, are often important adjuncts. It is not exceptional that persons of minor account are favored with the spectacle, while others more concerned are excluded. Evocation or conjuring will sometimes rouse up the denizens of the other world; but oftener, I suspect, the voice or apparition produced is counterfeit, even duping the seer himself. It appears to me that very many of the utterances, materializations and other ghostial displays are evolved from the persons witnessing them; and I must regard them as outside the domain of a true spirituality. The kingdom of God, we may be sure, does not come with observation, but is instead a presence—*Religio-Philosophical Journal.*

THE NEW VIMAN.

A plan has just been submitted for the consideration of the Odessa Branch of the Imperial Technological Society for an aërial ship, which does not require a gas balloon for the purposes of flight. The inventors of the new apparatus, Messrs. Henrizzi and Von Offen, allege that they have discovered a force which can be made to counteract the force of gravitation. The aërostat is of the following dimensions; 40 feet long, 24 feet broad, and 16 feet high. Its general form is conical, it being of the same construction as the ship "Boogshprit." It is set in motion by two screws of the machine, the principle of which is still a secret of the discoverers. The whole weight of the apparatus, the engine included, is about 400 lbs. The material for its construction is prepared by Henrizzi and Von Offen, and is also as yet a close secret, and the most important of all the secrets. The engine and the compartment for luggage are situated in the lower part of the ship. The engine is a two-forced one and moves and is claimed to propel the vessel at the rate of 40 feet a second. The greatest advantage of the new air-machine over all others which have been submitted until now, consists in its moving not only with but against the wind; and also that in case of any breakage in the machinery, it does not involve any danger to the passengers, as it never could drop suddenly to the earth, but would, in case of accident, gradually descend, or be made to support itself for a certain time in the air, and even continue moving for a short distance either forward or backward.

The apparatus, it is affirmed, can be raised at will and to any height one likes, and the amount of luggage it takes depends only upon the stowage capacity.

The Odessa Branch of the Technological Society found the idea of the new aërial vehicle very feasible, and, given the above designated force and weight, to promise certain success. The Society confirmed and endorsed the assertions of the discoverers that no injury to the machinery could compromise the safety of the passengers or the principles above enunciated. At the suggestion of the Society, the inventors submitted their project to the Minister of War, the new air-ship being intended solely for military operations. A considerable sum of money was awarded to the two inventors to enable them to begin the work of construction immediately.

This example of the incessant progress of modern scientific discovery will be all the more interesting to the reader since it comes as a timely supplement to Col. Olcott's lecture on India and emphasises the fact that the Aryans were, indeed, our progenitors in most of the useful arts.

The Russian war authorities in devoting a large sum for the construction of the new war aërostat, show what great importance they give to the invention. But by turning to the Indian lecture and noticing what the Brahmachari Báwá says about the *Viman Vidya* of the Aryans, it will be observed that Messrs. Henrizzi and Von Offen have yet a deal to learn before they can supply air-ships in which contending armies can fight battles in the air, like so many war-eagles contending for the dominion of the clouds. And the art of war must be far more perfected than now before an army can be annihilated by artificially induced poisonous mists.

IN THE "SUNDAY MIRROR" OF FEBRUARY 20, WE FIND A paragraph in which Sir Richard Temple's opinion on the Brahmo Samaj is quoted from his "India in 1880" to the effect that "quite recently they (the Brahmos) have adopted the name of Theosophists." This, one of the many inaccurate statements made in his book by Sir Richard Temple upon India in general and Indian religions especially, seems to have spurred the Brahmos to a quick repudiation of any connection whatever with the Theosophists. The able organ of the New Dispensation says:—"The reference to the Theosophists is a mistake. The Brahmos have never identified themselves with the Theosophists."

Amen Nor have the Theosophists identified themselves with them. But whether either the one or the other have acted the most wisely in this, is another question. The Theosophical Society includes members of nearly every known religion, sect, and philosophy, neither of them clashing or interfering with the other, but each trying to live in peace with his neighbour. The universal tolerance preached by us is but the active protest against mental slvery. We haven as is known, purely Buddhistic, purely Christian and purely orthodox Hindu branches, and societies allied with us; and union *is* strength. But of this anon. For the present we would be glad to learn from our esteemed friends and Brothers—if unhappily *not* allies—the Brahmos, why, while hastening to repudiate Sir Richard's connection of them with us, they have allowed to pass unnoticed another still more serious "mistake" made by the ex-Governor of Bombay. Speaking of them in his lecture (in furtherance of the Oxford mission to Calcutta) he said that the Brahmos "are almost, though not entirely, Christians"..... "lingering upon the very threshold of Christianity"..... "almost persuaded to be Christians?" Unless there has been a like repudiation of the uncalled-for charge which has escaped our notice, is it possible that the latter should have been passed over only because Christianity is popular among the British rulers and Theosophy—is not?

THE ROYAL SOCIETY AND SPIRITUALISTIC LITERATURE.—Our esteemed contemporary, the *Spiritualist* (London) notes the fact that the Royal Society has actually condescended to express its thanks for a presentation copy of Zöllner's *Transcendental Physics*. Until now its practice was to take all such donations, insert their titles in the library catalogue, but never say 'Thank you,' for fear of compromising its dignity! Mr. Harrison, the editor, who is fond of a good joke, recalls an anecdote about Sir John Lubbock, which is to the point. Once Sir John exhibited in the theatre of the Royal Institution, a picture of an African savage, armed to the teeth, cowering behind his shield, lest in defiance of popular superstition, he should cast eyes upon his passing mother-in-law. Mr. Harrison dryly adds:—"Some Englishmen, it may be remarked in passing, are in a similar state of demoralisation on better grounds. Superstition dies hard, but it is pleasing to see, now that the ground has long been broken by great men, that others are beginning to peep out from behind their shields, and we hope that spiritualists will do nothing to frighten them off again, by suddenly presenting more proved facts of nature than timid creatures are able to bear."

IT WAS ONLY THE OTHER DAY THAT THE THANKS OF THE Theosophical Society were conveyed to Mr. Epes Sargent, of America, for a donation of his school-books to our school for boys, at Pt. de Galle, Ceylon. It is now our sad duty to announce his decease from cancer of the tongue. Mr. Sargent was one who not merely won the respect of all with whom he came into contact, but also their affection. There was something so sweet and winsome in his tone, expression of face and sentiments; such candour and evident devotion to what was good and true; and withal such a dignified purpose to act up to his light and his convictions, that for him to make an acquaintance was to secure a friend. The *Spiritualist* (London) calls him "that dear friend of every friend of humanity," and the Boston *Transcript*, a highly respectable newspaper, which Mr. Sargent edited for about six years, thus justly depicts him as a journalist:—

"It is rare that one meets with a quieter or simpler nature than that of the deceased. Yet the observer would have been mistaken who supposed this indicated lethargy either mental or moral. Mr. Sargent—when anything awoke his righteous indignation, and it was easily excited against wrong—was not an easy antagonist to vanquish. The fund of reserved power he possessed generally enabled him to triumph in his literary controversies. Still, he was constitutionally averse to disputations of any kind. Scrupulously considerate of the rights of others, he seemed to glide, rather than fight his way through the world. His symmetrical qualities, intellectual and ethical—his even balance of various faculties—brought triumphs in his way as their natural fruits, it would seem. The laurels he plucked were gathered with such a spirit that no one felt aggrieved by the event. In him the 'elements' were gently and kindly mixed, and the memory he leaves behind has no taint of harshness or rancor."

He was the author of various books on education which possess such superior merit that Mr. Jayasekara, Manager of our Galle school, declares them better than any English series he has ever seen. A "Cyclopædia of Poetry" upon which he had been engaged for some years, was completed only about a month before his death; about which time he also put to press his "Scientific Basis of Spiritualism," one of the most valuable works upon this subject ever published. In fact, Mr. Sargent in his works, "Planchette," "Proof Palpable of Immortality," and this last one abovementioned, has bequeathed to the literature of the subject three most valuable contributions.

FLANNEL GARMENTS, FOR OUTSIDE AS WELL AS INSIDE wear, are in such general use in India, that the following excellent directions for preventing shrinkage of woollen stuffs will no doubt be appreciated. They are given to us by a friend who learned the secret from the nuns of a convent in Italy. Wash the stuff in soft water, very hot without its actually boiling, soap it with plenty of common bar-soap, making an abundance of suds. Then rinse it clear with *hot* water, wring it *very* lightly, and shake out the excess of moisture, then hang it over a line to drip. When it is nearly dry two persons must take it by the corners, hold it horizontally and pull and shake it, as they would a carpet to get rid of the dust. Then put it back on the line and let it dry. The stuff must never on any account be immersed in cold water.

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THE THEOSOPHIST.

BOMBAY, APRIL 1ST, 1881.

सत्यात् नास्ति परो धर्म्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

SHELLEY AN ARYAN THINKER.

BY SORABJI J. PADSHAH,

Asst. Rec. Sec'y. of the Theosophical Society.

The Nineteenth Century is a time of triumph for the Hindu, the Buddhist and the Zoroastrian. The deep truths embodied in the Vedas, the Dhamma-pada and the Avesta, are being demonstrated every day by modern European scholars; and the light of modern scientific research, both material and spiritual, has illuminated many a dark nook and crevice in those venerable monumental temples of old. It is, indeed, a remarkable sign of the times, that the ancient and pre-historic Aryans are no longer looked upon as the ignorant barbarians, who left to their descendants the baneful legacy of superstition and idolatry. All European literature of to-day may be said to breathe in the atmosphere of Aryan thought, and the "Light from the East" has done more to cleave the natal gloom of Western barbarism than the eighteen entire centuries of Christian twilight.

This hopeful change may be perceived not only in scientific literature but also where we may least look for it—in poetry. Mr. Edwin Arnold has written a noble poem on Sakya Muni. Southey had preceded him by two poems on Indian subjects, which he called his "Eastern Epics." But neither Southey nor Mr. Arnold has come *independently to think* like the Aryan. Mr. Arnold succeeded, where Southey failed, by the fact that India was his residence for several years. Berkeley in the beginning of the eighteenth century had, perhaps, independently and without any help from the East, in his "Principles of Human Knowledge" and his "Dialogues" attained to some of the higher walks of Hindu thought. But his immaterialism did not save him from Christianity, nor the desire to convert the American Indian, and hence he went no further than he did in his two masterpieces of youth. But there was one Englishman in the beginning of the present century, who electrified all Europe by his vigorous denunciation of Christianity and the variety of moral leprosy which that system of religion had introduced into the civil fabric of humanity. He was the grandson of a baronet, heir to a large fortune; and yet he chose to throw away all the solid advantages of rank and wealth, and raised the bold standard of revolt. He declared war against priests and potentates. By word and deed he preached and waged a crusade against religion. All orthodox Christians were horrified—even infidels believed he was going a little too far. Ecclesiastical and legal anathemas were showered on his devoted head. He was avoided like a leper in the streets. His children were snatched away from him by an edict from the Lord Chancellor. But all that human malice could do failed to tame or break his spirit. The man, who created such a *furore* in Europe, who had been cursed by the clergy, and had his civil rights forfeited to law, is now recognised as the first of poets and the most perfect of men. This man was Shelley.

I do not mean to attempt a life of this "poet of poets," nor even a critical memoir of his writings. Such a task were impossible in the brief space at my command. All I wish to do is to show that Shelley attained to what neither Berkely nor Southey, nor indeed any other European

writer, has ever approached. The secret of this success lies in the fact that Shelley sang under the influence of intuition and inspiration, and thus he was always nearer the truth than others, who seek to gratify the same ardent longing by something *outside* themselves and by laborious study. It is an old saying ascribed, I think, to Plato, that if what you seek is not within you it will never be found without you. This truth was eminently verified in the case of Shelley. From his own intuitional perceptions he concluded that the first step to bring about the "millennium"—the golden age—was universal love and brotherhood. He was a theosophist without his knowledge. Indeed, his philosophy—and he was a philosopher with a system—was based on Love. But his Love was not the selfish and narrow passion for one object or individual or community. It knew no limits; it embraced all mankind. In that magnificent poem—*Epipsychidion*—he says in the genuine platonic spirit:

"Narrow
The heart that loves, the brain that contemplates,
The life that wears, the spirit that creates,
One object and one form, and builds thereby
A sepulchre for its eternity!"

But he went still further. One of his poems opens with this splendid line:

"Earth, Ocean, Air, beloved Brotherhood!"

And, then, he goes on to say how this brotherhood has inspired him with a natural piety, and in language, which would fill the heart of a Buddhist with joy, he entreats the brotherhood:

"If no bright bird, insect, or gentle beast,
I consciously have injured, but still loved
And cherished these my kindred;—then forgive
This boast, beloved brethren, and withdraw
No portion of your wonted favour now!"

Mark the use of the word "boast" in this remarkable passage, and the humility that runs through the lines. One might fancy Buddha using the same language in his self-communions. The same humble and tender spirit that runs through the philosophy of the great Indian prince and yogin pervades the poetry of Shelley. God is universal, and fills the universe with love and worship. The spirit of God, therefore, pervades all that is. It must be the knowledge of this fact that gave birth to that grand precept—"Thou shalt not kill." Shelley also reasons in the same manner. His heart beats with boundless compassion for mankind and, indeed, all living things, as we have seen. He pleads for a worm:—

"The spirit of the worm beneath the sod
In love and worship blends itself with God!"

After this introduction, the reader will be curious to know something more about Shelley's opinions on "the vexed questions" of the day. He is popularly known as an atheist. But this error cannot be corrected too often. It is true that in *Queen Mab* he says that "there is no God!" But he immediately adds in a foot-note:—"This negation must be understood solely to affect a creative deity. The hypothesis of a pervading spirit, co-eternal with the universe, remains unshaken." And in connection with this spirit, he exclaims in his beautiful elegy on the death of Keats—*Adonais*—in words pregnant with profoundest thought:

"The One remains, the many change and pass;
Heaven's light for ever shines, earth's shadows fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of eternity,
Until Death tramples it to fragments."

The origin of a Personal God he explains in a characteristic and intelligent manner in his *Revolt of Islam*:

"What is that Power? Some moon-struck sophist stood
Watching the shade from his own soul upthrown
Fill heaven and darken earth, and in such mood
The form he saw and worshipped was his own,
His likeness in the world's vast mirror shown;
And 'twere an innocent dream, but that a faith
Nursed by fear's dew of poison grows therein,
And that men say that Power has chosen Death
On all who scorn its laws to wreak immortal wrath."

Shelley in thus demolishing a Personal God, of course wages a determined war against all who believe in such a Being. The priests come the most under his lash. For them he has no mercy. All crimes are traced to their influence. It is they who have invented the Personal God, and it is their interest to keep up the belief in the masses, on whose wealth and life and happiness they prey. This is scarcely an exaggeration. All crime and all misery, I am compelled to say with Shelley, may be traced to the Personal God and his priests. And yet the Hindus and Parsees, in spite of the distinctly pantheistic teachings of the *Vedas* and the *Avesta*, cling to, and cherish, a God invented by the Christians—a God who is not to be found in their respective scriptures. Once resolve to have nothing to do with that bugbear of a Personal God, and what Shelley predicts might come to pass:

"The loathesome mask has fallen, the man remains
Sceptreless, free, uncircumscribed, but man;
Equal, unclassed, tribeless, and nationless,
Exempt from awe, worship, degree, the king
Over himself; just, gentle, wise; but man."

Shelley was then a pantheist; and like the pantheism of the *Vedas* and the *Avesta*, his pantheism was poured out in noble hymns addressed to the Sun, the Moon, the stars, the winds, ocean and air, and all that symbolizes the grandeur or the serene majesty of the Universal Spirit. His worship for all that is beautiful in the wide world amounted to idolatry. Like the Greek priestess in the temple of Apollo, from worship he often passed into trance; and while in that state of *Samadhi*, the wonders which he saw in his visions left him pale with astonishment. Some of these visions he has wreathed into poetry, which the initiated alone could understand. As for the world—

"The cold, grey, lampless, void, unpeopled world,"

the world hated that gentle soul, laughed at his visions and called him mad; and, therefore, he resolves that these visions

"The cold world shall not know."

I must not here neglect to mention that Shelley was a profound believer in the great philosophical doctrine of double existence—the doctrine that every object has its exact counterpart. He has carried the philosophy even further. He believes, that history survives in a sort of phantasmal world, and speaks when evoked by the human spirit. By the help of modern science, this belief is discovered to be based on truth, and it is really wonderful how capable Shelley was at all times to grasp truth with a single intuitional glance! This theory he has embodied in two of his poems. In *Queen Mab* the spirit of the heroine is separated from the body, while the latter continues to fulfil its functions. The disembodied spirit then wanders in the world without any hindrance from time and space, and gathers knowledge from "forbidden lore." Yet, in another poem, allusion is made to Zoroaster, which explains a ridiculous belief of modern Parsees. The latter have a tradition that their prophet often held high talk with angels and with God: but where Parsees have failed to understand the tradition, Shelley has succeeded. In *Prometheus Unbound*, the greatest lyric poem of the century, the *Earth* thus speaks:

"Ere Babylon was dust,
The Magus Zoroaster, my dead child,
Met his own image walking in the garden:
That apparition, sole of men, he saw."

That is to say, Zoroaster often saw, what we now-a-days call, his double. The Indian Yogis have been known to project their double *Karma-rupa* to the most distant parts of the world. Zoroaster was not the "sole of men" who saw his apparition. Shelley himself, after having passed into one of his trances, was confronted by his spectre, who addressed to him these ominous words, "*Siete soddisfatto*"—are you satisfied?—and vanished!

Like the Vedantists and the Buddhists, Shelley had perfect faith in the doctrine of evolution; and like them he had come independently to construct the theory of cycles. The latter the European mind is loath to com-

prehend, for it saps the very foundation of Christianity. But Shelley was no Christian; and even if he had been one, he loved truth too passionately to discard it in order to leave his religious beliefs unshaken. He was an ardent student of Nature, he was her high-priest, and she delivered to him many an oracle, which she commanded him fearlessly and truthfully to convey to the minds of men. In that beautiful *Ode to the West Wind*, he thus expresses his passionate desire to instruct mankind :—

> "Drive my dead thoughts over the universe,
> Like withered leaves to quicken a new birth,
> And, by the incantation of this verse,
> Scatter, as from an unextinguished hearth
> Ashes and sparks, my words among mankind."

The desire is now being fulfilled. "The idea of this poem is that nature moves in cycles, each of which prepares for those which follow; that the wind which strips the leaves from the trees, sows the seeds of future forests; and that winter is the harbinger of spring." This is but a cardinal instance of the manner in which he dwells upon the analogies between the world of sense and the world of spirit; until the veil which parts them seems to be half-lifted.

If we go a step further, we find that Shelley has again independently worked out the theory of the omnipotence of the human will—that grand secret of the god-like power of the Indian Yogis. It is true that a German philosopher, the well-known Johann Gottlieb Fichte, had almost about the same time published the same views in his *Doctrine of Science*. But Fichte went no further than to suggest the indefinite prolongation of physical life by the exertion of will-power. Shelley, on the other hand, cared nothing for this kind of immortality. His hopes were fixed on Death!

> "Die
> If thou wouldst be with that which thou dost seek;
> Follow where all is fled!"

And he was right. The Yogis, doubtless, possess the power of prolonging their earthly life indefinitely. But they do not choose to do so. They, too, like Shelley consider life as a necessary evil, and do not wish to prolong it. Shelley, unlike Fichte, would have a nobler use made of will-power:

> "He who taught man to vanquish whatsoever
> Can be between the cradle and the grave
> Crown'd him the King of Life."

How wonderfully correct is he in all his intuitions! He comprehends at a glance the situation of the Yogis, without having ever heard of them. What a wail of despair is in the lines which follow:

> "O, vain endeavour,
> If on his own *high will*, a willing slave,
> He has enthroned the oppression and the oppressor!"

Mr. Todhunter, the latest *student* of Shelley, has this note on the above passage:—"If this will be depraved; if life can breed new wants, and wealth can rend from those who toil and groan a thousandfold for one of the gifts of liberty and nature; then what boots it that man's wealth be inexhaustible, and man's power, which lies dormant in his thought, be unlimited?"

I could adduce many more passages in proof of my assertion that Shelley was greatly ahead of his contemporaries in the solution of the great problems of life and death. He has been often compared to the old Greek philosophers. He has been called the great disciple of Plato. But to my mind, he was a great Vedantic or Buddhistic thinker, though the *Vedas* and the *Dhamma-pada* he had had no access to. What a powerful "adept" had he made if the accident of birth had placed him in the East! One cannot help regretting that a life so noble, so disinterested, so aspiring to the highest arcane of spiritual science, should have been cut off at the early age of twenty-nine!

But even in the course of the few years allotted to him, he did more than a dozen pretentious names have done after him during half a century. Shelley's name will live when those of Tyndall and Huxley are forgotten; and for the reason, that he did not limit the vast energies of his soul to the investigation of only a protoplasm, but of the permanent interests of suffering humanity. To use the words of Mr. W. M. Rossetti :—"There is no poet—and no man either—in whose behalf it is more befitting for all natures, and for some natures more inevitable, to feel the privileges and the delights of enthusiasm. The very soul rushes out towards Shelley as an unapproached poet, and embraces him as a dearest friend."

YAKSHINI.

BY THAKUR GANESH SING.

In the year 1861, I was with my father who was then the Tehsildar of Jahanobad in the Bareilly district (the tehsil has since been abolished). I witnessed myself some performances done by one who claimed ability to command the Yakshni.

Now, my father found one evening a young man of about 30 years of age proudly seated on a chair in the market of that place. He wore a gaudy apparel and had his long hair tied behind his neck. His peculiar attitude excited the attention of my father who went over to the fakir (as he so wished himself to be known), and asked him a few questions, but he replied in a vague and proud manner, pretending that he was a good Yogi. My father, though not a Yogi himself, can still well distinguish them as he has been a constant visitor to these men since his boyhood and, therefore, he doubted this man's sanctity. When he reached his tehsil he sent him word to leave the Parganá and earn his living elsewhere. But, instead of going out of the Parganá, the fakir went to the *marghat* of the town (a place set apart by the Hindus to burn their dead), put himself over a *jhula* with his head downward, supported by a stick both ends of which were tied to a rope,—a foot high from the ground—and the rope slung over the branches of a tree, and with his toes upwards, grasping the rope on either sides, said that he would thus bring a curse on the Tehsildar.

On seeing this, many persons were frightened and reported the matter to my father who, thereupon, ordered four peons to apprehend the fakir and bring him to the tehsil.

Finding the fakir in the above posture, none of the peons dared speak to him. On the one hand, they dreaded the curse of the fakir, and on the other, the risk of losing their situations. The latter consideration, however, asserted itself. They took courage and begged the fakir to come down the *jhula*. After a short pause, he obeyed and accompanied them to the tehsil in quite a different attitude. He besmeared his whole body with ashes of his *dhuni*, (this the Bairagi fakirs of this country generally burn before them as a part of their Yoga), covered himself with a few rags, and took a portmanteau in his hand.

Soon after the apprehension of the fakir, it was whispered in town that he owed certain sums to some bazaar shop-keepers—confectioners, *puri* vendors, and the like—and in the meanwhile a number of claimants gathered round him and claimed their dues.

My father enquired of them why they sold their things to a wandering fakir of no means before getting any thing in return.

They said but hesitatingly that he knew how to turn baser metals into gold and silver, and that thus he had been paying all of them since his arrival there. They also added that he had lately made an anklet, and that on its disposal he was to discharge his liabilities. The fakir was immediately put into custody, and the anklet sought after. It was brought after a diligent search, and on test found to have a coating of silver and nothing but lead inside.

The report of his being thus caught and found an impostor spread abroad. In a few days, a heap of silver ornaments which on test were all found base was brought in.

As my object is not to enumerate the particulars of the case, I turn to my narrative. The fakir who remained for a time in custody, began to request the watchmen and other persons who occasionally visited him to get him released and, in return, promised them that he would show them wonderful *tamashas*. I mention a few of them here which he did. One day one of the compartments of the sepoy's line was cleaned at his request and nothing was left inside. A curtain was then hung over the door. The fakir went inside the compartment almost naked, and, to the astonishment of all present, brought a *pattal* full of cooked rice and put it before them. Presently he produced another of the same kind with a number of fresh flowers and fruits which that neighbourhood did not yield in that season.

The very evening perhaps he was seated near the well inside the tehsili enclosure, and a few men were drawing water from it. He went to them and asked one of them whether he would like to see some *tamasha*. On his answering in the affirmative, he took from his hand the *lota* (pot) full of water just then drawn out of the well, shook it a few seconds and gave its contents to many present who to their great astonishment found it to be *sharbat* (syrup). I did not taste it myself, and he refused to allow me to do so when I asked him.

Another night almost all the tehsili officials were assembled in my father's waiting-room, my father not being excepted. The fakir was also called in. Some of them, who were Kaith (a caste), requested him to show them some wonderful performance suited to their taste. He said "all right," and asked them to send a man to have a *lota* full of fresh water drawn out by only one hand. This being done, the *lota* thus brought was given to the fakir who simply handed it over to one of the officials, a Kaith, who was sitting close to him, and asked him to pour it out in a shallow broad vessel. A small quantity of it thus poured appeared to all present like deep red wine and smelt similarly. The fakir then told the same official to put his hand inside. On doing this, he found a piece of raw liver and showed it to all who were present.

Many other similar things were done by him. He had further promised to show a grand mina-bazaar (fancy market) when a tiger would also make his appearance without injuring anybody. This was delayed for some time in order to finish some preliminary ceremonies which, he said, he was required to do. Meanwhile, somebody threatened him that his head would be chopped off if he did such things any more. This frightened him so much that he never did any thing after that, till he was sent over to Bareilly for his trial in the criminal court.

My grand father, who was present on the above occasion, said that these performances can be done by obtaining control over Yakshni, but that men acquiring such powers are required to do some filthy practices for a short time only and, therefore, good men never attempt it. As in those days I was quite young, and did not have understanding enough to learn from him more on the subject, the thing remained buried in my heart. But now I see great efforts are being made on all sides to solve the nature of such phenomena. Your journal being the chief organ devoted to such topics, I beg leave to solicit a short space for it on one of its columns. Would any of the learned readers of your journal be willing to waste a few moments to say what this Yakshni is, and whether it is worth aspiring to?

Jivan Varnia, 13 Feb., 1881.

Note.—It certainly is not worth the while of any sensible man to spend time in learning such puerilities as are above described. These are the baser branches of occultism. A Yogi who gets frightened at any threat is *no* Yogi, but one of those who learn to produce effects without knowing or having learnt what are the causes. Such men, if not tricksters, are simply *passive* mediums——not adepts!—ED. THEOS.

(Concluded from the January number.)

A TREATISE ON THE YOGA PHILOSOPHY.

BY N. C. PAUL, G.B.M.C., SUB-ASSISTANT SURGEON.

HATHA YOGA.

Hatha Yoga treats of the various methods by which one can attain to the state of self-trance, and acquire the power of hybernating.

The Hatha Yogí, like the Rája Yogí, lives entirely upon milk, previously to his acquiring the condition of samádhi or human hybernation. He lives in a *guphá* or subterranean cell, and avoids the society of man. First of all, he practises the six cleansing processes. He that can maintain good health on the allowance of two seers of fresh cow's milk in the course of twenty-four hours, is competent to the practice of the six processes, which are as follows:—

Neti.—This is the first process. It consists in the act of passing a twisted cord of delicate thread, of two lines in diameter, and eleven inches in length, through one of the nostrils, and bringing it out at the mouth. This process is performed alternately through both the nostrils. This is a very easy process.

Dhauti.—This is the act of swallowing a bandage of linen moistened with water, measuring three inches in breadth and fifteen cubits in length. This is rather a difficult process. But very few faqírs can practise it.

Comment.—And a happy thing it is, that the process is so difficult, as we do not know of anything half so disgusting. No *true* Raja Yogi will ever condescend to practise it. Besides, as every physician can easily tell, the process, if repeated, becomes a very dangerous one for the experimentor. The following "processes" are still more hideous, and as useless for psychological purposes.

Basti.—This is the act which the *holothuria pentactes* practises almost every moment of its existence. (See *Lancet*, 1833-1834, Vol. 2, page 960.)

Gajakarma.—This is the act of vomiting a large quantity of water, after filling the stomach and æsophagus with that liquid, by fixing the sight on the space between the eyebrows. This is a very simple process.

Nauli.—This is the alternate exercise of the rectimuscles of the abdomen, while the back and abdomen are straightened. I have seen many faqírs practise this process.

Trátaka.—This is the act of fixing the sight on the tip of the nose, or upon the space between the eyebrows, until tears come into the eyes. A Hatha Yogí next practises the following mudrás or immovable postures.

Comment.—It is needless to remind the constant readers of this magazine of our comments upon the vital difference between the *Raja* and *Hatha* Yogis. But it may be of some use to the general reader, ignorant of what has been written, to turn to page 31 of this volume (November 1880), and see for themselves. Many are those who have in our days adopted the name of *Yogis*, with as little idea of *true* "Yogism" as a poor Chinaman has of the ceremonials and etiquette of the Queen's Drawing-room.

Khechari Mudrá.—This is the act of swallowing the tongue, with a view to producing suspension of breath.

I quote the following cases of insensibility and suspension of respiration consequent upon this Mudrá.

"I was called," says Dr. Law, "to a negro child in the town of Sabarra, in Brazil, born in a state of asphyxia. I examined his mouth, found the tongue turned over, and very deep in the fauces. With the intention of removing any foreign matter that might perhaps obstruct the passage of air, I put my finger into the mouth of the infant, and, moving the tongue to draw it forth, the air rushed in forcibly, and the child began to cry and to breathe."—*Lancet.* 1832-33, Vol. 2, page 361.

The following passage occurs in *Notices of Brazil in 1828-29*, by the Rev. R. Walsh, L. L. D." In speaking of the foreign slave-trade, he remarks:—"The wretched slaves often inflict death upon themselves in an extraordinary manner. They bury their tongue in the throat in such a way as to produce suffocation. A friend of mine

was passing when a slave was tied and flogged; after a few lashes, he hung his head, appearing lifeless; and, when taken down, was actually dead. His tongue was found wedged in the œsophagus, so as completely to close the trachea. The slave who, by this action of his tongue, provokes death, hitherto has been supposed to be dead; and in many instances, perhaps without any examination at all, his body has been consigned to the grave."—*Lancet*, 1836-1837, Vol. 2, p. 258.

"Mr. J. T. Batten, of Tooley-street has forwarded to us the following particulars of his treatment of an infant which had lost all signs of vitality for a space of nearly half an hour directly after its birth:—'Mrs. R. gave birth to the child on the 4th instant. She had previously had three children, each of which, born between the eighth and the ninth month, had expired at birth, under similar circumstances, having, however, been left without any efforts at resuscitation. On this occasion, says Mr. Batten, my determination was to act with the greatest care, so that the chord was not tied until the infant had cried powerfully, and its maternal pulsation had ceased. It was at this period that vitality seemed to cease. The moment placental circulation stopped, the crying rapidly lost power: presently respiration failed, and animal heat receded, so that just three minutes after birth every symptom of animation subsided. The skin was of a cadaverous aspect, while the surface of the body was quite cold, and the heart and lungs were left without a vestige of impulse. I first applied friction to the chest by means of gin, which happened to be in the room; and having directed it to be wrapped in flannel, and instructed the nurse to procure hot water, my next step was to inflate the lungs; which, having no apparatus at hand, was effected by my mouth, but with a result entirely fruitless so far. A warm bath was now formed, of the temperature of my own blood, in which the child was immersed; and the fat-like matter being washed from the surface of its body, artificial respiration was again resorted to; this was easily effected, as just described, during the pressure of the fingers upon the œsophagus and nostrils,—of course, alternately emptying the lungs by a similar process. But nothing seemed of any service; and a quarter of an hour had now elapsed since the signs of life had subsided. Having introduced my fingers upon the epiglottis, which seemed to rest in a rather tenacious manner in its situation, and raised its apex a little, artificial respiration was again persevered in: when, to my surprise and satisfaction, signs of returning life showed themselves. The surface of the thorax and the lower extremities seemed to resume their natural colour, animal heat gradually returned, and an occasional movement supervened. Twenty-five minutes had now elapsed, and a full space of half an hour had passed before the vital functions were decidedly restored."—*Lancet*, 1833-34, Vol. 2, page 861.

The common practice of quieting infants, employed by nurses, consists in thrusting into their mouths a bag made of wash-leather, containing sugar. It may be considered as a substitute for the *Khechari Mudra*.

There are two authentic cases of human hybernation on record.

I.—The account of the faquir of the Punjab is thus described in the words of Dr. McGregor. "A faquir, who arrived at Lahore, engaged to bury himself for any length of time, shut up in a box, and without either food or drink. Runjeet naturally disbelieved the man's assertions, and was determined to put them to the test. For this purpose the faquir was shut up in a wooden box, which was placed in a small apartment below the middle of the ground; there was a folding-door to his box, which was secured by a lock and a key. Surrounding this apartment there was the garden-house, the door of which was likewise locked; and outside the whole, a high wall, having its door-way built up with bricks and mud. In order to prevent any one from approaching the place, a line of sentries was placed, and relieved at regular intervals. The strictest watch was kept up for the space of forty days and forty nights, at the expiration of which period the Maharajah, attended by his grandson and several of his Sirdars, as well as General Ventura, Captain Wade, and myself, proceeded to disinter the faquir. The bricks and mud were removed from the outer door-way; the door of the garden-house was next unlocked, and lastly that of the wooden box containing the faquir. The latter was found covered with a white sheet, on removing which, the figure of the man presented itself in a sitting posture. His hands and arms were pressed to his sides, and his legs and thighs crossed. The first step of the operation of resuscitation consisted in pouring over his head a quantity of warm water. After this, a hot cake of *atta* was placed on the crown of his head; a plug of wax was next removed from one of his nostrils, and, on this being done, the man breathed strongly through it. The mouth was now opened, and the tongue, which had been closely applied to the roof of the mouth, brought forward, and both it and the lips anointed with *ghee*. During this part of the proceeding, I could not feel the pulsation of the wrist, though the temperature of the body was much above the natural standard of health. The legs and arms being extended, and the eyelids raised, the former were well rubbed, and a little *ghee* applied to the latter. The eyelids presented a dimmed, suffused appearance, like those of a corpse. The man now evinced signs of returning animation; the pulse became perceptible at the wrist, whilst the unnatural temperature of the body rapidly diminished. He made several ineffectual efforts to speak, and at length uttered a few words, in a tone so low and feeble as to render them inaudible. When the faquir was able to converse, the completion of the feat was announced by the discharge of guns, and other demonstrations of joy. A rich chain of gold was placed round his neck by Runjeet, and ear-rings, bawbles, and shawls were presented to him."

Comment.—While in Lahore, we had this identical story from an eye-witness, a native gentleman, who was clerk to Sir Claude Wade at the time of the occurrence. His interesting narrative will be found at page 94 of this volume (Feb. 81).

II.—The account of the second faqir is thus described, in the words of Lieut. A. H. Boileau, "I have just witnessed a singular circumstance, of which I had heard during our stay at this place, but said nothing about before, the time for its accomplishment not being completed. This morning, however, a man who had been buried a month, on the bank of a tank, near our camp, was dug out alive, in the presence of Esur Lal, one of the ministers of the Muharawul of Jaisulmer, on whose account this singular individual voluntarily was interred a month ago. He is a youngish man, about thirty years of age, and his native village is within 5 kos of Kurnaul; but he generally travels about the country to Ajmere, Kotah, Indore, &c., allows himself to be buried for weeks, or months, by any person who will pay him handsomely for the same. In the present instance, the Rawul put this singular body in requisition, under the hope of obtaining an heir to his throne.....He was buried at Jaisulmer, in a small building about twelve feet by eight, built of stone. In the floor was a hole, three feet long, two and a half feet wide, and perhaps a yard deep, in which he was placed, in a sitting posture, sewed up in his shroud, with his feet (or legs) turned inwards towards the stomach, and his hands also pointed inwards towards the chest. Two heavy slabs of stone, six feet long, several inches thick, and broad enough to cover the mouth of the grave, so that he could not escape, were then placed over him, and I believe a little earth was plastered over the whole, so as to make the surface of the grave smooth and compact. The door of the house was also built up, and people were placed outside, that no tricks might be played. At the expiration of a full month, that is to say, this morning, the walling of the door was broken, and the buried man dug out of the grave. He was perfectly senseless, his eyes were closed, his hands cramped and powerless, his stomach shrunk very much, and his teeth jammed so fast together, that they were forced to open his mouth with an iron

instrument, to pour a little water down his throat. He gradually recovered his senses, and the use of his limbs, and when we went to see him, was sitting up, supported by two men, and conversed in a low feeble tone of voice.....Cornet McNaghten,...assistant to the agent to the Governor-General in Rajpootana, put his abstinence to the test at Pookur, by suspending him, for thirteen days, shut up in a wooden chest.....The man is said, by long practice, to have acquired the art of holding his breath, by shutting the mouth and stopping the interior opening of the nostrils with his tongue.....His powers of abstinence must be wonderful; nor does his hair grow during the time he remains buried. I really believe that there is no imposture in the case."

Both these faqirs were Hatha Yogis. They practised the Khechari Mudra successfully, and thereby acquired the power of abstinence from air, water, and food, for a long time.

Comment.—In reference to the arrest of the growth of the hair, some adepts in the secret science, which is generally known in India under the name of *Yoga*, claim to know something more than this. They prove their ability to completely suspend the functions of life each night during the hours intended for sleep. Life then is, so to say, held in total abeyance. The wear and tear of the inner as well as the outer organism being thus artificially arrested, and there being no possibility of waste, these men accumulate as much vital energy for use in their waking state as they would have lost in sleep during which state, if natural, the process of energy and expanse of force is still mechanically going on in the human body. In the induced state described, as in that of a deep swoon, the brain no more dreams than if it were dead. One century, if passed, would appear no longer than one second, for all perception of time is lost for him who is subjected to it. Nor do the hairs or nails grow under such circumstances, though they do for a certain time in a body actually dead, which proves if anything can, that the atoms and tissues of the physical, body are held under conditions quite different from those of the state we call death. For, to use a physiological paradox, life in a dead animal organism is even more intensely active than it ever is in a living one, which as we see, does not hold good in the case under notice. Though the average sceptic may regard this statement as sheer nonsense, those who have experienced this in themselves know it is an undoubted fact. Two certain fakirs from Nepaul once agreed to try the experiment. One of them, previous to attempting the hybernation, underwent all the ceremonies of preparation as above described by Dr. Paul, and took all the necessary precautions; the other simply threw himself by a process known to himself and others into that temporary state of complete paralysis, which imposes no limits of time, may last months as well as hours, and which is known in certain Tibet lamaseries as..... The result was that while the hair, beard, and nails of the former had grown at the end of six weeks, though feebly yet perceptibly, the cells of the latter had remained as closed and inactive as if he had been transformed for that lapse of time into a marble statue. Not having personally seen either of the two men, or the experiment, we can vouch only in a general way for the possibility of the phenomenon, not for the details of this peculiar case, though we would as soon doubt our existence as the truthfulness of those from whom we have the story. We only hope that among the sceptical and materialistic who may scoff, we may not find either people who, nevertheless accept with a firm and pious conviction the story of the resurrection of the half-decayed Lazarus and other like miracles, or yet those who, while ready to crush a theosophist for his beliefs, would never dare scoff at that of a Christian.

2.—*Bhuchari Mudra.*—This consists in directing the sight to the point of the nose, while seated in the posture called Padmasana. Both the Khechari and Bhuchari mudras produce self-trance in a short time.

3.—*Chachari Mudra.*—To practise this mudra the sight is fixed on a point three inches in front of the eyes. In this mudra the sight should be direct, and fixed for a long time. When the Yogi is fatigued, he turns his eyes to the point of the nose, and then to the part between the eyebrows, until self-trance is effected.

4.—*A'gochari Mudra,*—This is the method of producing self-trance through the function of hearing. A Yogi who practises this mudra, plugs the ears with balls of waxed cotton, and listens to the sounds of the left ear with the right ear, bending the head a little laterally, towards the right shoulder, until self-trance is effected.

5.—*Unamani Mudra.*—This is the method of suspending the breath, by shutting all the outlets of the body, after a deep inspiration. A Yogi who practises this mudra successfully, is said to be able to recall the soul, to awaken it, and enjoy heavenly felicity. He needs not prayers nor hymns. He becomes self-tranced.

Comment—This is more like the real *Raja Yoga*, and is the true scientific one.

A Hatha Yogi practises the 4 *bandhas* or restraints, which are as follows:—

1.—*Mulabandha.*—A Yogi practises this bandha, by placing his left heel under him, or by sitting in the posture of Padmasana, with a cloth ball in contact with the seat and secured by a bandage.

2.—*Jalandharabandha.*—A Yogi practises this bandha by resting his chin on the interclavicular region, and suspending the breath, after taking a deep inspiration.

3.—*Udyanabandha,*—A Yogi practises this bandha by shutting the mouth, swallowing the tongue, placing the right heel in contact with the epigastric region, and closing the ears, nostrils, and other orifices, after filling the system with the inspired air.

4.—*Mahabandha.*—In order to practise this bandha, a Yogi places his left foot under him, rests his chin on the breast, holds his right foot with his hands extended, and places his forehead in contact with the knees; inspires through the left nostril, fills the stomach and lungs with the inspired air, fixes his eyes on the point of his nose, suspends the breath, and, lastly, expires through the right nostril. He then inspires through the right nostril, suspends the breath, expires through the left nostril, and, finally, breathes through the left nostril, expiring through the right nostril. When one practises this bandha for three successive hours one is said to be an accomplished Yogi, and entitled to practise Samadhi or human hybernation.

OF THE ASHTA SIDDHI, OR EIGHT CONSUMMATIONS.

1, 2.—*Anima and Mahima.*—A chameleon, by merely inspiring air, renders the whole of its body, from the head to the rectum, turgid, round, and plump; and merely by a single expiration of air, the whole of the body again assumes a lank and lean appearance. The lean and lank condition of the system is technically named Anima; and the turgid, round, and plump appearance is denoted by the term Mahima.

A Yogi, imitating the chameleon, fills his lungs and the whole of the intestinal canal with inspired air, and acquires a plump, round, and turgid appearance (mahima); and becomes lean and lank again (anima) by a single expiration.

3.—4.—*Laghima and Garima.*—The sturgeon, by swallowing great draughts of the atmosphere, distends not only the stomach, but a large bag that communicates with the œsophagus, and thereby becomes specifically lighter, and floats above the surface of the sea. A Yogi, by long practice, acquires the power of swallowing large draughts of the air, and, thereby produces a diminution of his specific gravity (laghima.) It is on this principle that the Brahman of Madras maintained himself in an aerial posture.

A Yogi acquires an increase of specific gravity (garima) by swallowing great draughts of the air, and compressing the same within the system.

Comment.—This is what, three years ago, in describing the phenomenon in *Isis Unveiled*, we called "interpolarisation." (See vol. I, *op. cit.* page 23 & 24; paragraph on ÆTHROBACY.)

5.—*Prapti.*—This is the obtaining of desired objects. A Yogi, in a state of self-trance, acquires the power of predicting future events,* of understanding unknown lan-

* In the eternity there is neither Past nor Future; hence—for the disenthralled Soul (or Inner *Ego*) the three tenses merge into one, the PRESENT.

guages[a], of curing divers diseases,[b] of divining the unexpressed thoughts of others,[c] of hearing distant sounds, of seeing distant objects, of smelling mystical fragrant odours, and of understanding the language of beasts and birds[d].

Such is the description of Prapti in the several works on Yoga to which I have had access.

Comment a.—As a deaf and dumb person learns to understand the exact meaning of what is said simply from the motion of the lips and face of the speaker and without understanding any language phonetically, other and extra senses can be developed in the soul as well as in the physical mind of a mute; a sixth and as phenomenal a sense is developed as the result of practice, which supplies for him the lack of the other two.

b. Magnetic and mesmeric aura or "fluid" can be generated and intensified in every man to an almost miraculous extent, unless he be by nature utterly passive.

c. We have known of such a faculty to exist in individuals who were far from being adepts or Yogis, and had never heard of the latter. It can be easily developed by intense will, perseverance and practice, especially in persons who are born with natural analytical powers, intuitive perception, and a certain aptness for observation and penetration. These may, if they only preserve perfect the faculty of divining people's thoughts to a degree which seems almost supernatural. Some very clear but quite uneducated detectives in London and Paris, develop it in themselves to almost a faultless perfection. It can be also helped by mathematical study and practice. If then such is found to be the case with simple individuals, why not in men who have devoted to it a whole life, helped only a study of the accumulated experience of many a generation of mystic and under the tuition of real adepts?

d. The Bi-part Soul is no fancy and may be one day explained in scientific language, when the psycho-physiological faculties of man shall be better studied, when the possibility of many a now-doubted phenomenon is discovered, and when truth will be no longer sacrificed to conceit, vanity and routine. Our physical senses have nothing to do with the spiritual or psychological faculties. The latter begin their action where the former stop, owing to that Chinese wall about the Soul Empire, called—MATIER.

6.—*Prakamya.*—By Prakamya is meant the power of casting the old skin and maintaining a youth-like appearance for an unusual period of time. By some writers it is defined to be the property of entering into the system of another.[e] Yayati, who was old and decrepid, and yet anxious to enjoy life, entered into the system of his youngest son, having left his own body. So say the Puranas.

7.—*Vas'itwa.*—This is the power of taming living creatures, or of bringing them under control.

"Pythagoras, who visited India, is said to have tamed, by the influence of his will or word, a furious bear, prevented an ox from eating beans, and stopped an eagle in its flight[f]."

Vas'itwa may be defined to be the power of mesmerising persons by the exercise of the will, and of making them obedient to one's own wishes and orders.

Some learned pandits define Vas'itwa to be the restraint of passions and emotions.

Comment e.—Perhaps the Hobilgans and the Shaberons of Tibet might have something to tell us if they chose. The great secret which enwraps the mystery of the reincarnations of their great Dalay-Lamas, their Supreme Hobilgans, and others who as well as the former are supposed, a few days after their Enlightened Souls have laid aside their mortal clothing to reincarnate themselves in young and always previously to that very weak bodies of children, has never yet been told. These children who are invariably on the point of death when designated to have their bodies become the tabernacles of the Souls of deceased Buddhas, recover immediately after the ceremony, and barring accident, live long years, exhibiting trait for trait the same peculiarities of temper, characteristics, and predilections as the dead man's. But of this no more for the present.

f. These are mesmeric feats and it is only by (in)exact scientists that mesmerism is denied in our days. It is largely treated of in *Isis*; and the power of Pythagoras is explained in Vol. I p. 283, *et seq.*

8.—*I's'atwa, or Divine Power.*—When the passions are restrained from their desires, the mind becomes tranquil and the soul is awakened. The Yogi becomes full of Brahma (the Supreme Soul)[g]. His eye penetrates all the secrets of nature, he knows the events of the past, present, and future; and, when he is not led astray by the temptations of the seven preceding "perfections," his soul not only holds communion with the invisible, inconceivable unalterable, omni-present, omniscient, and omnipotent Principle, but he becomes absorbed into the essence of the same. It is commonly supposed that a Yogi who acquires this power, can restore the dead to life[h].

Comment g.—In which case it means that the Soul being liberated from the yoke of the body through certain practices, discipline and purity of life, during the life-time of the latter, acquires powers identical with its premitive element, the universal Soul. It has overpowered its material custodian; the terrestrial gross appetites and passions of the latter, from being its despotic masters have become its Slaves, hence the Soul has become free henceforth to exercise its transcendental powers untramelled by any fetters.

h. Life once extinct can never be recalled. But *another* life and *another* Soul can sometimes reanimate in the abandoned frame if we may believe learned men who were never known to utter an untruth.

Wherever the word 'Soul' has occurred in the course of the above comments, the reader must bear in mind that we do not use it in the sense of an immortal principle in man, but in that of the group of personal qualities which are but a congeries of material particles whose term of survival is limited, this survival of the physical, or material, personality being for a longer or shorter period, proportionately with the grossness or refinement of the individual.

Various correspondents have asked whether the Siddhis of Yoga can only be acquired by the rude training of Hatha Yoga; and the *Journal of Science* (London) assuming that they cannot, launched out in the violent expressions which were recently quoted in these pages. But the fact is that there is another, an unobjectionble and rational process, the particulars of which cannot be given to the idle inquirer, and which must not even be touched upon at the latter end of a commentary like the present one. The subject may be reverted to at a more favorable time.

A COLUMNAR METEOR.

Not far from Warsaw (Poland) on January 14, occurred a most extraordinary natural phenomenon. As a matter of religious routine, it was forthwith attributed, even by the higher classes of bigots, to a divine portent—a "sign," specially sent by Heaven to warn good Catholics (Russian schismatics, of course, excluded) of some extraordinary coming event. Of what nature the latter was to be, has, however, not yet transpired. So, opinions being too divided as to the solution of this riddle of Providence, we may limit ourselves to simply placing the facts on record. At about 2½ p.m. on the day in question, the Sun was hidden by a dark mass of clouds in the western heavens, and two perfectly-defined and seemingly solid gigantic pillars, brilliantly iridescent, formed at the same instant at either side of the sombre mass. The distance of each from the Sun was about 35 degrees. The more the luminary descended the west, the more they became polychromatic and opalescent, while a third pillar of a golden hue began projecting itself over the Sun, thus forming a perfect triangle. At 4 o'clock the phenomenon reached its full development and radiancy. It was impossible to fix it for more than a few seconds. The sky was clear, and the breeze gentle. The thermometer marked 14 degrees of frost by Reamur's thermometer. Many women flung themselves on their knees before the three fire-pillars and remained for the hour and a half that the phenomenon lasted, in prayer loudly confessing their sins, beating their breasts, in the full conviction that they saw before them the *actual glory* of the Holy Trinity!

A PRISONER MESMERISED IN COURT.

According to the Paris correspondent of a contemporary, a remarkable exhibition has taken place in the Court of Appeal in that city. It seems that last August a young man, named Didier, aged about 22, was arrested for an offence in the Champs Elysées and sentenced to three months' imprisonment. His friends considering him innocent, advised him to appeal, and engaged Maitre Reitlinger as his counsel. The learned gentleman at once demanded that his client should be submitted to medical examination, and the court appointed for that purpose Drs. Mottet and Mesnet, two well-known specialists in mental diseases, under whose surveillance the young man was placed for three months in the Hospital Saint Antoine. At the end of that period the doctors drew up a report, stating that Didier suffered from a most remarkable nervous affection. He lived in a state of constant somnambulism, the attacks of which could be provoked at will. He was entirely destitute of any will of his own, and while in a condition of somnambulism could be made to perform various acts without being conscious of what he was doing. Among other strange facts the report stated that Didier was seized with somnambulism one day while in the Place de la Bastille, and had to be carried to a lodging-house for the night. On another occasion he was seen to get out of bed while asleep, dress himself, and copy several pages of music. The next morning he was quite astonished at the work he had done. Various experiments were made on him. On two occasions he divined the secret thoughts of the doctors. When the case again came before the court, the prisoner, who looked very feeble and emaciated, tottered rather than walked to the bar. Maitre Reitlinger having addressed the court in his defence, the judges were about to withdraw to consider their verdict, when the doctors offered to confirm the statements made in their report by practical experiments on the spot. The judges consented, and accompanied Dr. Mottet and the prisoner into a side room. Here by a few rapid passes the unhappy subject was mesmerised. Didier was then left in charge of two of the municipal guards on service, the doctors and the judges returned to the court, and the door of the room was shut. Doctor Mottet now called the prisoner by his name. The next second a fearful noise was heard. It came from the sick young man. A few minutes before a touch of the finger would have almost knocked him over. Now, under the influence of mesmerism he was like a raging lion. Upsetting the guards who held him by the wrists he rushed at the door, broke it open, and, knocking down everybody in his path, ran up to Dr. Mottet. Here he suddenly stopped, and, fixing his eyes on his mesmeriser, trembled from head to foot in a manner terrible to see. Shrieks of horror ran through the court. "Undress yourself," said the doctor to the prisoner. In a few seconds Didier stripped himself of nearly all his garments. "Dress yourself again," said the doctor, and again the prisoner obeyed with the same lightning rapidity. Doctor Mottet then awoke his "subject" by blowing on his face. Didier fell to the ground as if shot; the doctor, however, soon brought him round again. "Why did you undress yourself before these gentlemen?" asked Doctor Mottet. "That was very improper." Didier, gazing with vacant astonishment, replied, "What! undressed myself; impossible." And the young man clung to the doctor for protection like a child. The bench, however, was not convinced, and appeared to look upon the whole affair as a comedy. Doctor Mesnet mesmerised the prisoner, and ordered him to write from memory a letter addressed to him while in prison. Didier replied, "Cannot; because I am in prison." The doctor insisted; whereon the prisoner sat down to a table and wrote, word for word, the letter in question without a single mistake. While he was writing it Dr. Mottet took a long needle out of his instrument-case, and plunged it into the young man's neck, but he felt nothing. By this time, however, the judges had seen enough of these painful experiments, and some of the audience crying out, "Assez! assez!" the sitting came to an end. The court, considering the prisoner was not responsible for his acts, quashed the verdict of the lower court, and the unhappy man was discharged.—*Pioneer.*

RAILWAY AND OTHER VANDALS.

We learn from an Italian journal that hardly two years ago "nothing but the intervention of the most distinguished influence prevented a railway company from destroying the venerable remains of the old city wall built by Servius Tullius."

This is real Vandal-work, and every archæologist will feel deeply grateful to the "distinguished influence"—whatever it was—for the timely intervention. Ethnology, philology, archæology, as also every other branch of science concerned with the past history of mankind, ought to protest against such ruthless destructiveness. But we feel less inclined to sympathise with the *Diritto* newspaper when it tells us that the Municipal Council of Rome "has just decreed the demolition of the Ghetto—a quarter of the town which is still inhabited for the most part by Jews." True, the *Diritto* gives some good reasons why it should not be done; but it does not tell us how the municipality of any large city could without causing every municipal nose to rise in rebellion against it, have any longer left intact a pest-breeding stench-hole noted throughout the world as being the most malodorous that any city can boast of. We confess that the projected demolition has some rights, though to the world's regrets, not because as the same paper puts it "it is probably the oldest 'Jewry' in the world;" or, that "it was recognised as a Jewish quarter before the Roman Empire arose on the ruins of the old Republic." But, simply, for the reason that, "King Herod the Great built a palace there, and the Apostles, St. Peter and St. Paul, lived within it during their visit to the capital of the empire." The *Diritto* remarks that "modern utilitarianism has little respect for historic *souvenirs*." True, but how can the *Diritto* say that the Municipality regards St. Peter and St. Paul as *historical* personages? Many do not.

LIFE WITHOUT FOOD FOR SEVEN MONTHS.

The medical faculty of Germany have been much interested lately in a case of long-standing trance on the part of a girl of thirteen years of age. The facts are, for once, undisputed; and no possible suspicion of trick or collusion can arise. The patient lay for tweny-eight weeks apparently in a state of profound sleep at the Hospital of St. John's at Kederweisel, near Butzbach. During that time she never once woke, nor received nourishment of any kind. She was visited by upwards of six hundred medical men from different parts of Germany during the duration of her trance, and some French and English physicians are also said to have seen her. Great interest was taken by the faculty in question whether the girl would retain sufficient strength to recover on awaking from her long sleep, or whether she would rapidly sink. This problem is now set at rest. The girl awoke some three weeks since, and has now quite recovered, although still remaining in the hospital under medical supervision. The case still continues to attract attention, and to give rise to discussions in medical circles in Germany.* However small the waste of substance during so profound and tranquil a sleep, the work of the lungs and heart must have demanded, it would have been thought some sort of support. The fire of a furnace can be banked up for some time; but sooner or later, unless fuel is supplied, it will burn itself out. How a human being, even in the most torpid state, can exist for twenty-eight weeks without any nourishment whatever, is a question which may well puzzle even the most scientific of minds.—*Evening Standard*, Jan. 25.

* Indeed? Perhaps the Samadhi of the Indian Yogi may also, some day.—Ed. Theos.

GEOMETRY ON THE PRINCIPLES OF THE ANCIENT HINDU PHILOSOPHY.

BY MUNSHI SADA SUKH LAL.

This little work in Geometry is the result of reflections suggested by a passage in the Bhagwat, the famous theological book of the Hindus, wherein it is said, in reference to the creation of the world, that from the navel of Vishnu sprang a shoot of the lotus tree which produced a flower; and upon this flower Brahma, the creative power of the Deity, sat and created the material world.

Whatever may be the real meaning of the passage, the author of this treatise believes it to be a metaphorical description of the process by which solids are formed in Geometry. The navel of Vishnu is the mathematician's point; the shoot of the lotus tree, his straight line; and the flower, his circle or enclosed space or superficies; these three being the principal requisites for the geometrical formation of bodies.

The author was thus led to enquire whether there were any trace of Geometry found in the old Sanskrit works. He met with some geometrical figures in the Lilawati of Bhaskara, occasionally in his Algebra, in his astronomical works as well as those of other authors; and still more numerous instances were found in the Tantra or treatises on magic in Sanskrit.

These figures show that Geometry was known to the ancient Hindus in some form or other, for they could not have been accurately drawn without a knowledge of the principles of Geometry.

With this conviction the author desired to prepare a Geometry upon a plan of his own, which should show in its chapters how lines were generated by points, how space in different shapes was enclosed by lines, and how solids were formed by the revolution of planes.

This work is chiefly intended to draw the attention of students of the Hindu Shastras to the subject, and to assist them in understanding the construction and properties of the figures, the relics of their ancient Geometry.

The author commenced writing the work in his own language, but during the course of his labour he thought it better to write it first in English, and after the work had undergone correction and revision, and received the criticisms of competent mathematicians in that language, then to render it into the vernaculars and classical languages of this country.

He asks indulgence for all imperfections, and begs that they may be pointed out to him so that they may not mar the value of the treatise when translated.

An attempt to show how the metaphorical expression, above alluded to, which occurs in the theological works of the Hindus as regards the theory of the creation of the world, was concordant with the abstract principles of Geometry, would perhaps here seem to be premature to beginners in Science, but as this work is expected to draw the attention of the Hindu scholars to the subject, the author ventures to give the following statement and demonstration in as simple and brief a form as possible.

Fig. 1.

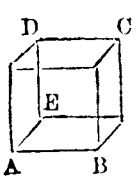


Fig. 2.

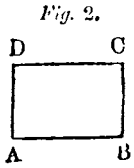
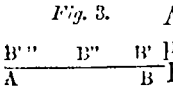


Fig. 3.



Let ABCD be a solid (*fig.* 1); and let it be reduced to a superficies ABCD (*fig.* 2). Again, let this superficies be reduced to a straight line AB (*fig.* 3). Take B,'B,"B''' points in A B towards A. It is evident that AB is thus reduced in length and at last AB''' becomes = O. In this state, A is a point; and as it is = O, it has no magnitude. But still it has existence and position. From this, it is also clear that the same solid ABCD, being first reduced to a superfices, then to a line, has at last immerged in a point; and has, therefore, its germ in that point. Conversely, it can regain its original form by the development of the same germ, *viz.*, the point.

We see the material world; we see changes going on in it day by day and even every moment. We see old things disappearing from our view and new things ever appearing. But consideration and observation will convince us that objects which appeared to have fresh existence had their germ from which they sprang. Hence, it is not a mere conventional idea, if, with a view to trace the origin of the present existence of the material world, it be supposed that the whole instead of parts (the whole being a component of parts, and the disappearing of parts being by so much the disappearing of the whole) immerges in point A, and then emerges from the same.

Now, let us see further how the application of geometrical principles is absolutely necessary to arrive at this conclusion.

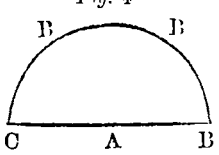
The point A, in its reduced state, has been shown to have existence and no other attribute, as regards matter, but position. Therefore, if it chooses to develop itself from this state, it must commence its operation with this attribute only. Then, the choice of doing a thing indicates Will, and the exercise of that Will requires Thinking power, Destination, Imagination and Perception. Therefore, A must have the Will, the Thinking power, the Destination, the Imagination and the Perception.

Let A exercise its will to create the material world. In its present state, it cannot do any thing but change position, because it possesses no other attribute but position. Let A change its position and be at B. To arrive at B, it must adopt some course; and as there may be numerous courses, it is necessary that it should adopt such a course as might be the most uniform and defined; and at the same time, the most suited to the futherance of its object. For this, it must possess Judgment, and the adoption of a uniform course must be its Rule. Thus, when A takes a course in the change of position, it cannot but move in a straight line; for, there can be nothing more uniform and defined than a straight line.

Again, when A has moved to B, it must remember from what position it has moved and what course it has taken in arriving at B; otherwise, the operation it has performed will be of no further use and the object of the first Will shall have been lost. Hence, A must have Memory to preserve what it has once effected.

At this stage, A has gained, as regards its materiality, the attribute of length beside that of position, that its original one; and in resuming further operation from the position B, it can now work with two attributes, and it must use them both. For, if it uses only one the utility of the other will be lost. Let A, therefore, next change its position from B with the straight line A B, the original point—A remaining fixed in its first position (*fig.* 4).

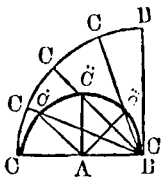
Fig. 4



If B, in this movement, described another straight line, it would have been a mere repetition of what it had already done and no further object would have been gained; A, therefore, must possess Wisdom to regulate the performance of its work in a manner that every movement may be for the creation of a new object. Thus, B must now revolve about A with the fixed distance AB, and it should describe a curved line BBB. But, if it goes on revolving in the same manner it will labour for ever and ever without effecting any further object. It must, therefore, stop at some point which should have a determinate position in space. Such a point there can be none but C (*fig.* 4), which lies in the same straight line with AB and at the same distance from A as B. Now, A has described a straight line AB, a curved line BBB, and by the use of Economy in the exercise of its powers has created at the same time, beside a superficies enclosed by a curved line and a straight line, two other straight lines AC and BC, the development of which will make triangular rectilineal plane surfaces as will be shown further.

The point C represents A in its two capacities, one being the extremity of AC, and the other, the extremity of BC; also, AC represents two lines, one AB, and the other that which A might describe by change of position if it chose to move in the first instance towards C, in stead of towards B. In each capacity, the point C and the straight line AC must perform a distinct office, otherwise, the principle of utilization will remain ineffectual.

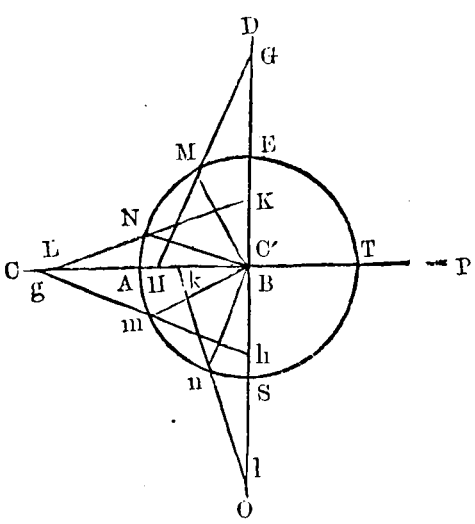
Fig. 5.



Now (*fig.* 5), the point C having no other choice, must revolve about A with the fixed distance AC; and about B with similar distance BC, in one case describing CC''C'''B, and in the other CCCD (*fig.* 5), till the point C as the extremity of AC arrives at B, it moving always upon BC; and till BD becomes at right angles to BA. In this movement although it appears that AC has only repeated what AB had once done, that is, it has again described the same curved line CC''C''' B; yet it must be borne in mind that if A originally moved towards C and described AC, there would have been no such line in existence as AB, in which case CC''C'''B would have been originally described by AC; and if AC represented AB, then, in describing CC''C'''B, it has diverged from the point C towards which B had converged: and therefore, it took the negative side in opposition to B, which had taken the positive side in describing the curved line CC''C'''B. Thus, if B did the work of creation, C did the work of annihilation, that is, it performed an office distinct from that which B did perform. Likewise, BC in revolving about B, did not only describe a curved line CCCD but also in connection with AC, it developed the triangular spaces BAC'', BAC''', &c., and it is, in one case = BD, and in the other = O. Thus, like AC, it also has taken in one case the positive side, and in the other the negative.

Now, in further movement the points A and B remain stationary, and C & D which represent them,

Fig. 6.



proceed to perform their functions, the one, *viz.* D, moving on the straight line DB (*fig* 6), and the other, *viz.* C, moving on the straight line BC, and keeping always the same distance DC between them. As the straight line BC, of which A is the middle point (because AB & AC are equal) represents DC' the point A represent E, therefore, E is the middle point of DC'; and when DC' moves within BD & BC, the point E, which lies in it also moves within the same; and is always at the distance of BE from B. Let DC' moving within BD & BC be represented by GH,KL, &c., then, E the middle point of DC' is represented by M. N. &c., and this point describes the curved line EMNA, whose every point is therefore, at equal distance from B. Consequently while DC' makes right angled triangles with BD & BC, it also makes isosceles triangles with BE or BM,BN &c., and both these sets of triangles are of various shapes and magnitudes, and are all situated in one plane surface: and the figure described at the same time by BE is one quarter of a circle.

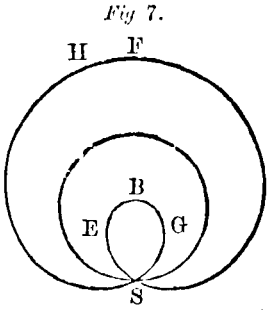
It must not be supposed that the curved line BBB (*fig.* 4) first described by AB, was a semicircle, nor BC was quarter of a circle, nor that the triangles BC''A BC'''A, &c., were in one plane; because, till this stage that the curved line CCCD (*fig.* 5) next described by of the operations of A no plane surface was formed, as AB in revolving about A, and BC in revolving about B could move in any direction whatever, there being till then no fixed course to direct their motion. But now that BD & BC have their position fixed, the space between them is also fixed, and, therefore, the straight line GH which moves within these fixed straight lines, always lies within that space. Consequently the points E, M, N, A, representing the middle point of DCC' or GH, all lie within the same space. Thus, the figure BEMNA is one plane surface; and as all points in the curved line EMNA are at equal distances from B, the figure is part of a circle.

Now, let DB & BC (*fig.* 6) be produced to any lengths BP and C'O towards B and CC' (as A might move in these directions and to any distance in the first instance); let BO and BP be made equal to BD or BC; and let GH move, in the same manner as before, within BC and BO, and let it be represented by the straight lines *gh* & *kl*. These lines, like GH and KL will make right angled triangles with BC and BO, and isosceles traingles with B*m* and B*n* &c., and these triangles also will be of various shapes and magnitudes; and at the same time, the points A,*m*,*n*,S which are the middle points of BC, *gh*, *kl*, and BO, and are at equal distances from B, will describe another quarter of the same circle. Therefore, EMN A*mn*S will be a semicircle. Likewise, it may be shown, that DCOP is one plane surface, and EAST is one complete circle.

It will be observed that the straight line GH in moving within DB, BC; BC, BO; BO, BP; & BP, BD makes all sorts of straight lines and all sorts of plane rectilineal figures, *viz.*, the perpendicular and the parallel lines, the triangular and quadrilateral figures, the polygons, beside a circle which E its middle point describes; also that, all the propositions given in this book forming the elementary plane geometry are mere illustrations or deductions of the principles above stated.

So far the operations of A relate to plane superficies only. It still remains for it to make bodies or solid figures. This subject being beyond the scope of plane elementary geometry to which this book is confined, will be treated of in a separate treatise. But, to complete the

Fig 7.



explanation of the metaphorical expression referred to in the commencement of this preface it may be added here, that the point D, which represents A proceeding in its work, according to the hypothesis that it does not repeat what it has once done, and that it does not go out of fixed rules, as above said, shall and must move in the curved line BESFBGSH (*fig* 7), which resembles the leaf of a lotus tree.

A scholar in physics may say that to reduce matter to a point is impossible, and that all experiments in the physical science to produce a perfect vacuum have failed; and thus he may impose impossibility to the reduction of a superficies to a line, and of a line to a point which is said to be = O. But, while he is performing his experiments, let us ask him to explain what power is it which leads him to certain predestined or presupposed purposes; what is it that suggests to him to direct operations in his experiments in one way or the other and enables him to draw conclusions and establish principles for further investigations. Is it, he may be asked, his hand or any of the articles or the apparatuses he uses in the conduct of his experiments? He must say in reply, of course, that it is some hidden power, his reason, his mind, or by whatever name it may be called, which guides him in his operations. He cannot surely deny the existence of such

a power. We may then ask him whether at the same time the process of composition and decomposition (to which all his operations in the experiments are confined) are not going on in his own person and on a much grander scale and of far greater importance ; and again, let us ask him what power can that be which carries on these processes. Analogy will suggest the reply that, it must be some superior power of the same kind as before mentioned. We would then ask him whether such a power has or has not existence. He cannot but say that it has, but he can assign no magnitude to it : and any thing that exists must have position. Hence, it is clear that that superior power which, as he has admitted, conducts the processes of composition and decomposition in his body, comes under the category of a point ; for, what is point but that which has existence and position but no magnitude ; and in the same manner, it may be shown, that all attributes and qualifications taken in abstract come under the same category. Thus, the truth of a theological maxim of the Hindus.

इन्द्रियाणि मनस्पूर्म्मो वाचिवैका रिकंमन: वाचं वर्ण समाम्ना येतमोंका रे स्वरेन्यसेत् ९३ ओंकारं विदावित्यादि ॥ श्री मत्भागव तेसप्तम स्कन्धे पञ्चदशाध्याये व्यास वचनम् ॥

is established by the mathematical and most convincing proof.

The above demonstration, as regards the movements of the point A, may also be applied to the words

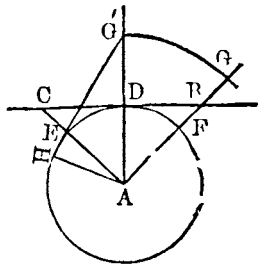
एक: सृजसि भूतानि भूतैरे वात्ममायया आत्मन्भाव यसेतानिन पराभायन्स्वयम् आत्मशक्तिमवष्टभ्यऊर्णनाभिरिवाल्कम:

And it may be observed here that, point considered in the abstract is the synonym of space, and in that sense it may be called the *infinitum* as it is proved by an algebraical process. But, when it is seen as the extremity or boundary of a line or as the germ of creation, it is = O.

APPENDIX.

To find a straight line equal in length to the circumference of a given circle.

Let there be a circle, whose centre is A and radius AD. From D draw DC tangent to the circle, and make BD, DC equal to AD. Join AB ; AC intersecting the circle at E and F ; and producing AB towards B make BG equal to BF or CE. About the centre A with the radius AG describe the arc GG' subtending the angle BAD. Then, AG is equal to AG.' From G' draw tangent G'H touching the circle at H. The arc DEH is equal to the radius, or DC.



Because, if it be supposed that the straight line BC rolls upon the circumference DEH so that every point in it touches some point in DEH, and at the same time keeps its intersection with AG, which always describes about A the same angle as BC describes about C in the same direction, then, it is evident that, when the touching point arrives at C, AC shall have been so reduced as to become equal to AD or the radius, and the angle ACB shall become a right angle, that is, BC shall have described about C an angle equal to half a right angle. But, as AG also describes the same angle about A and in the same direction, AG shall have arrived at AG', because, GAG' is half a right angle ; and as AG is equal to AG', the point G must coincide with G'. But there can be only one tangent to a circle from the same point, therefore, BC in its present altered position coincides with G'H, and thus the point C coincides with H ; and DC or the radius AD measures the arc DEH.

The above demonstration may be easily illustrated thus : suppose BDC an inflexible rod is placed tangentially on the circumference of the circle whose radius is equal to AD. Then, suppose CAB, a string, is tied to it at C and passes through the holes at A & B ; the distance of both the points B & C from D being equal to AD. Now, if this string be drawn through the said holes towards B, the point C must bend towards the circumference and at last meet it at some point, the part of the string from A to G will be equal to AB+EC, & CB will take the position of HG', and thus DC will measure the arc DEH.

Calculation.—Let AD = 1; then AB or AC = $\sqrt{2}$, EC = $\sqrt{2}-1$, and AB+EC or AG or AG' = $\sqrt{2}+(\sqrt{2}-1) = 2\sqrt{2}-1 = \sqrt{8}-1 = 2.828-1 = 1.828$ or 1.83 nearly. But, $AG^2 - AH^2 = HG,^2$ ∴ $(1.83)^2-1 = HG^2$; and $\sqrt{(1.83)^2-1} = HG = 1.532$. Hence, in the triangle AHG', r : 1 :: L. of 1.532 or 9.814741 : Tangent A = 56,° 30′ = r, or 113 = diameter. Thus, $\frac{360}{113} = \frac{\text{circum :}}{\text{diam :}}$. But, by another method of calculation the ratio is expressed by $\frac{355}{113}$*

From this, it appears that the difference is of 5 out of 360 or of $\frac{1}{72}$ that is, the measure of the circumference, when taken throughout by a straight line equal to the radius is greater $\frac{1}{72}$ dth part than that calculated by the other method in which infinite number of lines as bases of the triangles whose altitude is equal to the radius, is taken ; and as these bases, however small, are parts of curved line *viz* : the circumference, it is not unreasonable that the difference, as aforesaid, should ultimately accrue ; because, a curved line is always greater than a straight line between the same two points.

Note.—Desiring that the above exposition of ancient Hindu Geometry, by a Hindu, should be accompanied by the critical opinion of a modern Hindu geometer, whose talent is an honour to India, the MS was sent to him, and he returns it with the following remarks.—ED. THEOS.

MEMORANDUM.

"I have read with pleasure the above brochure on Geometry submitted to me, and find that it contains a beautiful allegory of the evolution of the world out of a point. The allegory springs from a happy comparison of the evolution of geometrical solids, whether rectilineal or spherical, from a point, with the evolution of the material world out of the subjective. The demonstrations of the three famous problems of antiquity are fair. But a better solution of the first problem is given at p. 6 of a work on Maxima and Minima by Ramchandra, whose mathematical genius was encouraged and patronised by the Hon'ble the Court of Directors of the late East India Company, at the recommendation of Professor De Morgan. The solution of the 2nd problem of antiquity is better made by the use of the equilateral hyperbola. This way of trisecting an angle with the help of the equilateral or rectangular hyperbola is known to every student of geometric conics. The solution of the third problem is too short to be clear. It is satisfactory, however, and follows as a consequence of the solution of the problem for trisection of an angle.

"D. A. DALVI."

* See T Lund's Element of Geometry and Mensuration, page 228 to 232 and the note given in page 265.

NEW YORK BUDDHISTS.

About two years ago, the question of Buddhism was greatly discussed in the American, especially the New York, papers. Many an unbeliever in Christianity had turned to the noble philosophy of the Kapilavastu sage, and had declared himself a Buddhist, inasmuch as his own philosophical and scientific convictions responded far easier to the logical, though for many an unintelligent mind too abstruse, metaphysical conceptions of the *Tripitaka*. What, and who are they who are seeking the *Nirvana*? Is the *Nirvana* preferable to the modern Hell? What have the orthodox Christian people to say? These were the questions asked; among many other answers appeared one from the pen of an ex-Christian gentleman. The article is not quite free from errors, but there is one idea running clearly through it, and that is that it is high time that the idea of Hell should be given up by the Churches. Unless they want to live to see the day when, without accepting, or even understanding what the religion of Gautama Buddha is, almost every intelligent man,—especially since the publication of Mr. Edwin Arnold's splendid *Light of Asia*—which has run through any number of editions in America—will declare himself a Buddhist simply in the hope that no belief in hell shall be exacted from him in spite of the recent revision of the Bible and the achievements of the nineteenth century. That the *Nirvana*—even as the misconceived doctrine of total annihilation—is preferable to the Christian hell in the eyes of every sensible man, may be seen from the article above referred to which appeared in the *New York Telegram*. The writer said:—

"The followers of Buddha are supposed to occupy a large portion of their time in thinking about the Nirwana—that state of nothingness to which they shall return after their long pilgrimage and multitudinous metamorphoses in the flesh are over. It would occupy too large a space to explain what are all the peculiar tenets of these singular religionists, and we only refer to them here in order to point a moral at which we shall arrive further on. To quote the language of an accomplished writer upon this subject of Buddhism, when an individual dies, the body is broken, the soul is extinguished, leaving merely its deeds with their consequences as a germ of a new individual. According to the germinating power (which is determined by the morality of the actions) the result is an animal, a man, a demon, or a god, and identity of souls is thus replaced by their continuity.

SANSARA AND NIRVANA.

The true Buddhist, therefore, thinks that he ought to act well, not merely on behalf of his own selfish weal, but for the benefit of the new "I" which is to follow him. The final goal of Buddhist salvation is the uprooting of sin, by exhausting existence, that is, impeding its continuance. This life is called the Sansara. By the Nirvana, into which we pass after we have gone through all the metamorphoses of being of which we are capable here, is meant "highest enfranchisement," and by this vague term is meant what theists would call "absorption into God," and what atheists would call "nothingness." It signifies the enfranchisement from existence without any new birth, the cessation from all misery. It is described as the "beyond" of the Sansara, its contradiction; without time, space or force. Life is considered the *summum malum*, and annihilation therefore as the *summum bonum*. Those who accept this faith believe that even in this world a man may rise for a few moments into the Nirvana, provided he cultivates divine meditation and unselfishness. Multitudes of human beings derive comfort from this singular belief. One sometimes loses sight of this fact when dwelling constantly in a Christian country.

THE HELL QUESTION.

We have introduced this allusion to the Buddhists, because it seems as though in some respects their belief is happier and more rational than that of many of the extremists among orthodox theologians. The pleasing subject of hell as a region or condition of eternal punishment has now agitated the public for some months, and as much interest seems to be taken in it now as ever. If its existence or its non-existence could be demonstrated it would be the most important theme that could possibly solicit the attention of mankind. But this existence or non-existence cannot be demonstrated, and consequently, though thousands of people are interested in the subject, comparatively few feel any exceedingly deep and vital concern. Especially since Colonel Ingersoll has been lecturing on the question have millions made it a jest, and the coming essay on the matter by the Count Joannes will probably stimulate jocularity still more. The small class who really feel a vital interest in the matter are the orthodox believers in the various churches.

HELL AND NIRVANA.

Of course, the entire body of orthodox clergymen would listen with anger to any attempt to deprive them of the satisfaction of believing in a hot and permanent hell. What this satisfaction consists in we have in vain attempted to analyze and understand. It would seem as though a future which precluded the possibility of unnumbered beings burning in agony for ever were preferable to one in which that anguish was a *sine quâ non*. The religion of the Buddhists precludes any such belief as this, and therefore recommends itself, so far as that goes, to the religious world in general. When a man cannot exist in happiness; for ever, there is nothing unpleasing in the prospect of consciousness being destroyed or only existing in a mild and gentle manner, into which no pain can enter. We are not by any means advocating the religion of the Buddhists, but while so many sects are disputing the question of hell or no hell it is interesting to know that a religion that is embraced by millions of people dispenses with the idea altogether."

Notwithstanding the arguments that time will never come when the Church will be able to dispense with hell, it is idle and hypocritical to argue as we have heard so many persons do, upon this point. "I am a Christian" says one. "Then you believe in Hell and the Devil?" "Oh, no, indeed; for this doctrine is ridiculous and long since exploded." — "Then you are not a Christian, and your Christianity is but a false pretence"—is our answer.—"But, indeed, I am one, for I believe in Christ"—"In a Christ god or a Christ man?" "If you believe in him in this latter capacity, then you are no more a Christian than a Jew or a Mahometan; for both believe in their own way that such a man lived from the year 1 to the year 33; the one holding him as an impostor, and the other condescending to see in Jesus a prophet though far lower than Mahomet. Yet for all that neither of these call themselves Christians,—nay, they loathe the very name! And if, agreeing with your Church, you see in the crucified 'Man of Sorrow' your saviour, the very God himself, then are you compelled by this very fact to believe in Hell."..... "But why?"—we will be asked. We answer by quoting the words of the Chevalier des Mousseaux, in his *Moeurs et Pratiques des Demons*, a book which has received the approbation of the late Pope and several cardinals. "THE DEVIL IS THE CHIEF PILLAR OF FAITH"—he says. "He is one of the grand personages whose life is closely allied to that of the Church; and without his speech which issued so triumphantly from the mouth of the Serpent, *his medium*, the fall of man could not have taken place. Thus, if it were not for him (the Devil) the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense! For—from whom, would this Redeemer have redeemed and saved you, if not from the Devil the 'bottomless pit'—Hell (p. X)." "*To demonstrate 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, Satan would be but a name"—says Father Ventura de Raulica, of Rome, the Examiner of Bishops, etc. This, if you are a Roman Catholic. And if a Protestant Christian,

then why should you ask God in the "Lord's Prayer" to deliver you "from the evil one—unless there *be* an evil one inhabiting his hereditary domain of Hell? Surely, you would not presume to mystify the Eternal, in asking Him to deliver you from something or some one in the existence of which or whom *you do not believe!*

ENOCH AND YUDHISTHIRA.

BY BABU NOBIN K. BANNERJI.

Whilst reading "Isis Unveiled" (2nd Edition) Vol II., page 517, concerning Enoch's ascent to heaven *via* hell, the circumstance of our king Yudhisthira (the eldest brother of the five Pandavas) who was the founder of the city "Hastina" at once seemed to offer a parallel.

Yudhisthira was for his principles called the son of Dhurma as well as the incarnation of Dhurma; was a prince and a king; had Krishna for his adviser and guide and did not die, being the only mortal who was taken up bodily to heaven. On his journey to heaven he had to pay a visit to hell. He reigned just when the present Kaliyug set in which, according to our almanacs, would be 4981 years ago.

According to the Bible, Enoch is the only person that did not die, but was taken up to heaven. He walked with God, and had a city built and named after him by his father (Gen. chap IV.—17, and V.—24 &c.)

There is much difference between the fourth and fifth chapters, Genesis, as to the genealogy and period of Enoch. The fourth chapter gives 3875 B. C., for his birth, Cain for his father, and Methusael for his great-grandson. The fifth chapter gives 3382 B. C., for the year of his birth, Seth (the brother of Cain) for his ancestor, he being the sixth generation from Seth, and Methuselah for his son. Methusael of the fourth chapter seems evidently to be the Methuselah of the fifth chapter, both being described as father of Lamech.

From the above it is evident that there is much error and uncertainty about the time of Enoch in the Bible. The fourth chapter makes it nearly 500 years earlier than the fifth, and it is very far from improbable that the latter has in its turn made it equally earlier. According to the latter chapter, his ascent to heaven would be in B.C. 3517. Now, if we add 1880 to this, it would make the time 5397 years ago, or 416 years before the advent of Kali. If, however, the fact of there being an error of 500 years be taken into account, and the period stated in the fifth chapter be made later, then the occurrence would fall just after Kali had set in and make Enoch contemporary of Yudhisthira. At any rate the circumstance of both being the only person who did not die, but, were taken up to heaven and both walking with God, make it strongly probable that one is the original of the other. In Sanskrit *Enoh* means that which leads one to hell. The taking of the same route by both, *i.e.*, *via* hell, is significant, and the circumstance may have some bearing on the name Enoch.

In Sanskrit, *Udyan* means a garden. May this not be the root of Eden?

Similarly, *Tuphan* means a sea or river in tempest —a hurricane. May not this be the origin of "Typhon?"

May not similarly the Sanskrit legend of "Ushaharu" (incest of Eve or evening) be the basis of the fall of Eve?

According to the Koran, Adam on being expelled from paradise fell in the island of Ceylon, whence the name Adam's Peak. Does not this bespeak an Indian or rather Cingali and, therefore, Buddhistic origin of the Old Testament.

Our common Trisul (†), the Siva's arm, the top decoration of temples, the household vermilion wall-mark, the Hindu lightning conductor, and the usual forehead mark, look so strongly like the Cross † that it seems they are one and the same. Many more similes might be easily named.

BELIEF IN WITCHCRAFT.

That, notwithstanding the combined efforts of science and of the better class of the Protestant clergy, (for the Catholics have to believe in the occasional outburst of Satan) belief in witchcraft is as much alive as ever among the lower classes of the Christian population, is proved by the two cases we quote from American newspapers. About two years ago, in Texas, the following scene took place, and was much commented upon at the time by the local newspapers.

At Camptown, Washington county, a negro man named Al. Washington, thirty years of age, was waited upon by the following distinguished negro gentlemen: Mather Parker, late candidate for County Treasurer; Charley Chilies, Hary, Hubert, Bill Rippetoo, Wyatt Wiggins, Press, Botts and another, name unkown, who took Al. out to a tree, and throwing a rope with a suspicious looking noose at the end of it over a limb, invited Al. to put his neck in it so that they could hang him awhile.

Al. demurred to this proceeding, and some of this precious party then presented a gun and threatened to shoot him, but he finally succeeded in begging off, and swore out warrants for the arrest of the entire tea party.

From his own story it appears that a one-eyed fiddling negro named Lawrence, and some old negro women, have bewitched one Parker, a brother of Matt Parker, and a preacher, and it was charged on Al. that he had procured "heffer dust" (the decomposed remains of a human being procured by inserting a reed into a grave), and injected it into Parson Parker's lungs, since when Parson Parker has been unwell, and has experienced all manner of trouble.

A number of women in the neighbourhood have also been bewitched in various ways. The whole negro population became excited, and it was regarded as a clear case for the enforcement of the old laws of New England against witchcraft.—*Galvestan News.*

The next example is found in the same year at Davenport Iowa. This one is a case of hallucination, based entirely upon the ineradicable belief of the sick men in witches:—

A STRANGE HALLUCINATION.

It would be difficult to conceive a life of greater mental torture than that endured by a farmer in this country, whose case was examined by the County Board of Commissioners on insanity. The patient's name is Max Frahm; his home is near Donohue, in Allen's Grave township. When a boy he delighted to hear stories of witchcraft, and his friends state he believed in the existence of witches before there was outward evidence of insanity on the subject. Two years ago witches commenced visiting him—bothering him more and more; and for the last four months he has been subjected to all kinds of suffering by the imagined beings, though sane on every other subject. His wife practises arts of witchcraft upon him; his neighbours bewitch his pigs; everybody tries the black art on him; the hired girl is the princess of witches, who hover over him in groups at her command and pinch him, prick him with pins, gibe him and call him foul names. He never said yes or no, because an answer of that kind summons the witches, who make him retract. Witches ask every body to kill him, and when a person approaches him witches cry out to him that he is doomed. Everybody seeks his life and he lives in constant terror. He covers his head with blankets, and the witches howl at him and pull at the covering; he hides, and the witches find him and force him to fly to the nearest person for protection. His family live in constant fear of him, and their lives become unendurable with him. He can talk intelligently enough on every topic when the witches are not near, and sometimes they stay away, for hours at a time. It is one of the most pitiable cases of mental agony brought to the notice of the Commissioners in a long time, and they have decided to send him to the Mount Pleasant Asylum, to which institution he will be taken next Monday.—*Davenport Gazette.*

THE FRUITFUL LANDS WILL TURN BARREN; MEDICINES will lose their virtues and efficacies; up-starts will be famous and renowned; kings will deviate from administering justice; the Brahmins will stoop to do unbecoming acts; hatred and enmity will be propagated between wives, husbands and intimate friends; the father will abhor the son, and the son will likewise detest the father; —these are the unerring forebodings of the approach of the Era (Kaliyuga) in which salutary doctrines shall be buried in oblivion.—*Oriental Maxim.*

ONE MAN IN THE WORLD EXCELS IN ONE THING, AND another in another; for though there be favorable winds on land a ship shall never sail upon it, neither a chariot is driven on the main.—*Oriental Maxim.*

NATURE'S HUMAN MAGNETS.

If any of us now-a-days ventures to relate some weird experience or seemingly incomprehensible phenomenon, two classes of objectors try to stop his mouth with the same gag. The scientist cries—"I have unravelled all Nature's skein, and the thing is impossible; this is no age for miracles!" The Hindu bigot says—"This is the Kali Yug, the spiritual night-time of humanity; miracles are no longer possible." Thus the one from conceit, the other from ignorance reaches the same conclusion, *viz.* that nothing that smacks of the supernatural is possible in these latter days. The Hindu, however, believes that miracles did once occur, while the scientist does not. As for the bigoted Christians, this is not a Kali Yug, but—if one might judge by what they say—a golden era of light, in which the splendour of the Gospel is illluminating humanity and pushing it onward towards greater intellectual triumphs. And as they base all their faith upon miracles, they pretend that miracles are being wrought now by God and the Virgin—principally the latter—just as in ancient times. Our own views are well-known—we do not believe a "miracle" ever did occur or ever will; we do believe that strange phenomena, falsely styled miraculous, always did occur, are occurring now, and will to the end of time; that these are natural; and that when this fact filters into the consciousness of materialistic sceptics, science will go at leaps and bounds towards that ultimate *Truth* she has so long been groping after. It is a wearisome and disheartening experience to tell any one about the phenomena of the less familiar side of nature. The smile of incredulity is too often followed by the insulting challenge of one's veracity or the attempted impugnment of one's character. An hundred impossible theories will be broached to escape accepting the only right one. Your brain must have been sur-excited, your nerves are hallucinated, a "glamour", has been cast over you. If the phenomenon has left behind it positive, tangible, undeniable proof then comes the sceptic's last resource—*confederacy*, involving an amount of expenditure, time and trouble totally incommensurate with the result to be hoped for, and despite the absence of the least possible evil motive.

If we lay down the proposition that everything is the result of combined force and matter, science will approve; but when we move on and say that we have seen phenomena and account for them under this very law, this presumptuous science having never seen your phenomenon denies both your premiss and conclusion, and falls to calling you harsh names. So it all comes back to the question of personal credibility as a witness, and the man of science until some happy accident forces the new fact upon his attention, is like the child who screams at the veiled figure he takes for a ghost, but which is only his nurse after all. If we but wait with patience we shall see some day a majority of the professors coming over to the side where Hare, De Morgan, Flammarion, Crookes, Wallace, Zöllner, Weber, Wagner, and Butlerof have ranged themselves, and then though "miracles" will be considered as much an absurdity as now, yet occult phenomena will be duly taken inside the domain of exact science and men will be wiser. These circumscribing barriers are being vigorously assaulted just now at St. Petersburg. A young girl-medium is "shocking" all the wiseacres of the University.

For years mediumship seemed to be represented in the Russian metropolis but by American, English and French mediums on flying visits, with great pecuniary pretensions and, except Dr. Slade, the New York medium, with powers already waning. Very naturally the representatives of science found a good pretext to decline. But now all excuses are futile. Not far from Petersburg, in a small hamlet inhabited by three families of German colonists, a few years ago a widow, named Margaret Beetch, took a little girl from the House of Foundlings into her service. The little Pelagueya was liked in the family from the first for her sweet disposition, her hard-working zeal, and her great truthfulness. She found herself exceedingly happy in her new home, and for several years no one ever had a cross word for her. Pelagueya finally became a good-looking lass of seventeen, but her temper never changed. She loved her masters fondly and was beloved in the house. Notwithstanding her good looks and sympathetic person, no village lad ever thought of offering himself as a husband. The young men said she "awed" them. They looked upon her as people look in those regions upon the image of a saint. So at least say the Russian papers and the Police *Gazette* from which we quote the report of the District Police Officer sent to investigate certains facts of *diablerie*. For this innocent young creature has just become the victim of "the weird doings of some incomprehensible, invisible agency," says the report.

November 3, 1880, accompanied by a farm-servant, she descended into the cellar under the house to get some potatoes. Hardly had they opened the heavy door, when they found themselves pelted with the vegetable. Believing some neighbour's boy must have hidden himself on the wide shelf on which the potatoes were heaped, Pelagueya, placing the basket upon her head laughingly remarked, "Whoever you are, fill it with potatoes and so help me!" In an instant the basket was filled to the brim. Then the other girl tried the same, but the potatoes remained motionless. Climbing upon the shelf, to their amazement the girls found no one there. Having notified the widow Beetch of the strange occurrence, the latter went herself, and unlocking the cellar which had been securely locked by the two maids on leaving, found no one concealed in it. This event was but the precursor of a series of others. During a period of three weeks they succeeded each other with such a rapidity that if we were to translate the entire official Reports it might fill this whole issue of the THEOSOPHIST. We will cite but a few.

From the moment she left the cellar the invisible "power" which had filled her basket with potatoes, began to assert its presence incessantly, and in the most varied ways. Does Pelagueya Nikolaef prepare to lay wood in the oven—the billets rise in the air and like living things jump upon the fire-place; hardly does she apply a match to them when they blaze already as if fanned by an invisible hand. When she approaches the well, the water begins rising, and soon overflowing the sides of the cistern runs in torrents to her feet; does she happen to pass near a bucket of water—the same thing happens. Hardly does the girl stretch out her hand to reach from the shelf some needed piece of crockery, than the whole of the earthenware, cups, tureens and plates, as if snatched from their places by a whirlwind, begin to jump and tremble, and then fall with a crash at her feet. No sooner does an invalid neighbour place herself for a moment's rest on the girl's bed, than the heavy bedstead is seen levitating towards the very ceiling, then turns upside down and tosses off the impertinent intruder; after which it quietly resumes its former position. One day Pelagueya having gone to the shed to do her usual evening work of feeding the cattle, and after performing her duty was preparing to leave it with two other servants, when the most extraordinary scene took place. All the cows and pigs seemed to become suddenly possessed The former, frightening the whole village with the most infuriated bellowing, tried to climb up the mangers, while the latter knocked their heads against the walls, running round as if pursued by some wild animal. Pitchforks, shovels, benches and feeding trough, snatching away from their places, pursued the terrified girls, who escaped within an inch of their lives by violently shutting and locking the door of the stables. But, as soon as this was done every noise ceased inside as if by magic.

All such phenomena took place not in darkness or during night, but in the daytime, and in the full view of the inhabitants of the little hamlet; moreover, they were always preceded by an extraordinary noise, as if of a howling wind, a cracking in the walls, and raps in the window-frames and glass. A real panic got hold of the household and the inhabitants of the hamlet, which went on increasing at every new manifestation. A priest was

called of course,—as though priests knew anything of magnetism!—but with no good results: a couple of pots danced a jig on the shelf, an oven-fork went stamping and jumping on the floor, and a heavy sewing-machine followed suit. The news about the young witch and her struggle with the invisible imps ran round the whole district. Men and women from neighbouring villages flocked to see the marvels. The same phenomena, often intensified, took place in their presence. Once when a crowd of men upon entering, placed their caps upon the table, every one of these jumped from it to the floor, and a heavy leather glove, circling round struck its owner a pretty sound thump on his face and rejoined the fallen caps. Finally, notwithstanding the real affection the widow Beetch felt for the poor orphan, towards the begining of December, Pelagueya and her boxes were placed upon a cart, and after many a tear and warm expression of regret, she was sent off to the Superintendent of the Foundling Hospital—the Institution, in which she was brought up. This gentleman returning with the girl on the following day, was made a witness to the pranks of the same force, and calling in the Police, after a careful inquest had a *proces verbal* signed by the authorities, and departed.

This case having been narrated to a spiritist, a rich nobleman residing at St. Pertersburg, the latter betook himself immediately after the young girl and carried her away with him to town.

The above officially-noted facts are being reprinted in every Russan daily organ of note. The prologue finished, we are put in a position to follow the subsequent development of the power in this wonderful medium, as we find them commented upon in all the serious and arch-official papers of the metropolis.

"A new star on the horizon of spiritism has suddenly appeared at St. Petersburg—one Mlle. Pelagueya"—thus speaketh an editorial in the *Noveye Vremya*, January 1, 1881. "The manifestations which have taken place in her presence are so extraordinary and powerful that more than one devout spiritualist seems to have been *upset* by them—literally and by the agency of a heavy table." "But," adds the paper "the spiritual victims do not seem to have felt in the least annoyed by such *striking* proofs. On the contrary, hardly had they picked themselves up from the floor (one of them before being able to resume his perpendicular position had to crawl out from beneath a sofa whither he had been launched by a heavy table) that, forgetting their bruises, they proceeded to embrace each other in rapturous joy, and with eyes overflowing with tears, congratulate each other upon this new manifestation of the mysterious force."

In the *St. Petersburg Gazette*, a merry reporter gives the following details:—"Miss Pelagueya is a young girl of about nineteen, the daughter of poor but dishonest parents (who had thrust her in the Foundling Hospital, as given above), not very pretty, but with a sympathetic face, very uneducated but intelligent, small in stature but kind at heart, well-proportioned—but nervous. Miss Pelagueya has suddenly manifested most wonderful mediumistic faculties. She is a 'first-class Spiritistic Star' as they call her. And, indeed, the young lady seems to have concentrated in her extremities a phenomenal abundance of magnetic aura; thanks to which, she communicates instantaneously to the objects surrounding her hitherto unheard and unseen phenomenal motions. About five days ago, at a seance at which were present the most noted spiritualists and mediums of the St. Petersburg *grand monde*,* occurred the following. Having placed themselves with Pelagueya around a table, they (the spiritists) had barely time to sit down, when each of them received what seemed an electric shock. Suddenly, the table violently upset chairs and all, scattering the enthusiastic company to quite a respectable distance. The medium found herself on the floor with the rest, and her chair began to perform a series of such wonderful aërial jumps that the terrified spiritists had to take to their heels and left the room in a hurry."

Most opportunely, while the above case is under consideration, there comes from America the account of a lad whose system appears to be also abnormally charged with vital magnetism. The report, which is from the *Catholic Mirror*, says that the boy is the son of a Mr. and Mrs. John C. Collins, of St. Paul, in the state of Minnesota. His age is ten years and it is only recently that the magnetic condition has developed itself—a curious circumstance to be noted. Intellectually he is bright, his health is perfect, and he enters with zest into all boyish sports. His *left* hand has become "a wonderfully strong magnet. Metal articles of light weight attach themselves to his hand so that considerable force is required to remove them. Knives, pins, needles, buttons, etc., enough to cover his hand, will thus attach themselves so firmly that they cannot be shaken off. Still more, the attraction is so strong that a common coalscuttle can be lifted by it, and heavier implements have been lifted by stronger persons taking hold of his arm. With heavy articles, however, the boy complains of sharp pains darting along his arm. In a lesser degree his left arm and the whole left side of his body exerts the same power, but it is not at all manifest on his right side."

The only man who has thrown any great light upon the natural and abnormal magnetic conditions of the human body is the late Baron von Reichenbach of Vienna, a renowned chemist and the discoverer of a new force which he called *Odyle*. His experiments lasted more than five years, and neither expense, time nor trouble were grudged to make them conclusive. Physiologists had long observed, especially among hospital patients, that a large proportion of human beings can sensibly feel a peculiar influence, or aura, proceeding from the magnet when downward passes are made along their persons but without touching them. And it was also observed that in such diseases as St. Vitus's dance (*chorea*), various forms of paralysis, hysteria, &c. the patients showed this sensitiveness in a peculiar degree. But though the great Berzelius and other authorities in science had urged that men of science should investigate it, yet this most important field of research had been left almost untrodden until Baron Reichenbach undertook his great task. His discoveries were so important that they can only be fully appreciated by a careful reading of his book, *Researches on Magnetism, Electricity, Heat, Light, Crystallization, and Chemical Attraction, in their relations to the Vital Force*;—unfortunately out of print, but of which copies may be occasionally procured in London, second-hand.

For the immediate purpose in view, it needs only be said that he proves that the body of man is filled with an aura, 'dynamide,' 'fluid,' vapour, influence, or whatever we may choose to call it; that it is alike in both sexes; that it is specially given off at the head, hands, and feet; that, like the aura from the magnet, it is polar; that the whole left side is positive, and imparts a sensation of warmth to a sensitive to whom we may apply our left hand, while the whole right side of the body is negative, and imparts a feeling of coolness. In some individuals this vital magnetic (or, as he calls it, Odylic) force is intensely strong. Thus, we may fearlessly consider and believe any phenomenal case such as the two above-quoted without fear of outstepping the limits of exact science, or of being open to the charge of superstition or credulity. It must at the same time, be noted that Baron Reichenbach did not find one patient whose aura either deflected a suspended magnetic needle, or attracted iron objects like lodestone. His researches, therefore, do not cover the whole ground; and of this he was himself fully aware. Persons magnetically surcharged, like the Russian girl and the American boy, are now and then encountered, and among the class of mediums there have been a few famous ones. Thus, the medium Slade's finger, when passed either way over a compass, will attract the needle after it

* We seriously doubt whether there ever will be more than there are now believers in Spiritualism among the middle and lower classes of Russia. These are too sincerely devout, and believe too fervently in the devil to have any faith in "spirits."

to any extent. The experiment was tried by Professors Zöllner and W. Weber (Professor of Physics, founder of the doctrine of Vibration of Forces) at Leipzig. Professor Weber "placed on the table a compass, enclosed in glass, the needle of which we could all observe very distinctly by the bright candlelight, while we had our hands joined with those of Slade" which were over a foot distant from the compass. So great was the magnetic aura discharging from Slade's hands, however, that "after about five minutes the needle began to swing violently in arcs of from 40° to 60° till at length it several times turned completely round." At a subsequent trial, Professor Weber succeeded in having a common knitting-needle, tested with the compass just before the experiment and found wholly unmagnetized, converted into a permanent magnet. "Slade laid this needle upon a slate, held the latter under the table * * * and in about four minutes, when the slate with the knitting-needle was laid again upon the table, the needle was so strongly magnetised at one end (and *only* at one end) that iron shavings and sewing-needles stuck to this end; the needle of the compass could be easily drawn round in a circle. The originated pole was a south pole, inasmuch as the north pole of the (compass) needle was attracted, the south pole repelled." *

Baron Reichenbach's first branch of inquiry was that of the effect of the magnet upon animal nerve; after which he proceeded to observe the effect upon the latter of a similar aura or power found by him to exist in crystals. Not to enter into details—all of which, however, should be read by every one pretending to investigate Aryan science—his conclusion he sums up as follows:—"With the magnetic force, as we are acquainted with it in the lodestone and the magnetic needle, that force ("Odyle"—the new force he discovered) is associated, with which, in crystals, we have become acquainted." Hence: *The force of the magnet is not*, as has been hitherto taken for granted, *one single force, but consists of two*, since, *to that long known, a new hitherto unknown, and decidedly distinct one, must be added, the force, namely, which resides in crystals.*" One of his patients was a Mlle. Nowotny, and her sensitiveness to the auras of the magnet and crystal was phenomenally acute. When a magnet was held near her hand it was irresistibly attracted to follow the magnet wherever the Baron moved it. The effect upon her hand "was the same as if some one had seized her hand, and by means of this drawn or bent her body towards her feet." (She was lying in bed, sick, and the magnet was moved in that direction.) When approached close to her hand "the hand adhered so firmly to it, that when the magnet was raised, or moved sidewards, backwards, or in any direction whatever, *her hands stuck to it, as if attached in the way in which a piece of iron would have been.*" This, we see, is the exact reverse of the phenomenon in the American boy Collins's case for, instead of his hand being attracted to anything, iron objects, light and heavy, seem attracted irresistibly to his hand, and *only his left hand.* Reichenbach naturally thought of testing Mlle. Nowotny's magnetic condition. He says:—"To try this, I took filings of iron, and brought her finger over them. *Not the smallest particle adhered to the finger*, even when it had just been in contact with the magnet ..... A magnetic needle finely suspended, to the poles of which I caused her to approach her finger alternately, and in different positions, did not exhibit the slightest tendency to deviation or oscillation."

Did space permit, this most interesting analysis of the accumulated facts respecting the occasional abnormal magnetic surcharge of human beings might be greatly prolonged without fatiguing the intelligent reader. But we may at once say that since Reichenbach† proves magnetism to be a compound instead of a simple, force, and that every human being is charged with one of these forces, Odyle; and since the Slade experiments, and the phenomena of Russia and St. Paul, show that the human body does also at times discharge the true magnetic aura, such as is found in the lodestone; therefore the explanation is that in these latter abnormal cases the individual has simply evolved an excess of the one instead of the other of the forces which together form what is commonly known as magnetism. *There is, therefore, nothing whatever of supernatural in the cases.* Why this happens is, we conceive, quite capable of explanation, but as this would take us too far afield in the less commonly known region of occult science it had better be passed over for the present.

* *Transcendental Physics.* p. 47.
† Reichenbach, op. cit. pp. 25, 46, 210

AN ARCHÆOLOGICAL DRINK.

Recently, during the progress of some excavations at Marseilles (France), a vast Roman necropolis was found. The tomb of the Consul Caïus Septimus proved to be the most interesting among the many opened monuments. Besides weapons and old precious coins, an *amphora* or vase, covered with half-defaced inscriptions and filled to about one third of its capacity with a thick darkened fluid was found. The learned archæologists directing the work of the excavations, proceeded immediately to make out the inscriptions. It was then ascertained that the red fluid was real Falernian wine—that famous wine of Falerno which was so often celebrated by Horace. Decidedly the Consul Caïus Septimus must have been a great epicurean. Fond, during life, of good cheer, an *amphora*, full of the Falernian, had been placed thoughtfully thus beside his body in the tomb. The wine, old as it was, must be excellent! Hence a Professor P—carrying the *amphora* and contents to Paris, proceeded to summon friends, the daintiest *gourmands* of the metropolis, to a regular Gargantuan feast. Speeches were pronounced during the repast in honour of the Roman Consul, and the Falernian wine was drunk to his manes with great enthusiasm. Notwithstanding its rather queer taste, it was found delicious, especially when sipped between mouthfuls of the most rotten of Limburger cheeses—one of the chief *delicatesses* in gastronomy. The guests had hardly swallowed the last drop of the Falernian, when a telegram was received from Marseilles running this:—"Do not drink the wine. Other inscriptions have been deciphered. The Falernian in the *amphora* contains the entrails of the embalmed Consul."

Alas! too late. The miserable archæologists and gourmets had already quaffed off the deceased Roman in solution. For one moment at least, they must have deeply regretted not to have pledged themselves in a Temperance Society.

A CHEERING SIGN OF THE INTELLECTUAL IMPROVEMENT that is observable among Hindus is the appearance of several new journals in the English language. Well printed and edited, and animated by a most worthy spirit, they deserve the liberal patronage of the Native public and the respect of the Paramount class. Among these, one of the best in every respect is the *Tribune* of Lahore. It is conducted by valued personal friends of ours, and has the cordial good wishes of our Society for its success. The *Tribune* truthfully observes that "to secure anything like a proper representation of these interests (those of the 'mute millions' of Upper India) they require to be taken up by a journal conducted in the English language." A vernacular journal, however truthful and powerfully conducted, can address only the few officials who are able to read its contents; whereas an organ of Native opinion in English may be sent direct to England, and placed, if necessary, in the hand of every member of Parliament when it is desired to call attention to some great wrong, or demand that some great right shall be done to India. We expect to have frequent occasion to comment upon and support its views.

RADIANT HEAT, MUSICAL VAPOURS, AND FAIRY BELLS.

An intelligent and ingenious friend in Europe has sent to Col. Olcott a letter of which portions are by permission given below. The paper upon the "Action of an Intermittent Beam of Radiant Heat upon Gaseous Matter," read by Professor Tyndall, F. R. S., at the Royal Society on the 13th of January, was duly published in *Nature*, for Feb. 17, 1881, and should be read in this connection. It seems as though Mr. Crookes, in the department of Radiant Matter, and Professor Tyndall, in that of the action of Radiant Heat upon Vapours, were running, hand-in-hand, right towards the territory of arcane science. They have not far now to go before coming to where we stand and wait.—ED. THEOS.

THE LETTER.

"* * * I must call your attention to a paper read last Thursday at the Royal Society by Professor Tyndall, as it has suggested an idea that I wish to broach. His subject was the production of musical notes in the vapours of various acids, of water, and other substances, by a beam of radiant heat; upon which inquiry he has long been engaged. As this may reach you before you have the chance to see the entire paper in the scientific journals that will, of course, publish it, let me summarize Professor Tyndall's results:—He conceived the idea that by placing various gases and vapours in diathermanous bulbs (that is, glass bulbs which would readily allow beams of radiant heat to pass freely through their sides), and exposing the bulbs to the action of radiant heat, the heat absorbed by different gases and vapours ought to be rendered evident by ordinary expansion. He thereupon devised an apparatus to measure these different degrees of expansion. But just then he learned of Mr. Graham Bell's highly ingenious experiments wherein he produced musical sounds by directing a beam of light against the surface of plates of silenium and other solids. This phenomenon Professor Tyndall ascribed to the action of the heat-rays upon the particles of the metal; and argued that if his theory were correct, a similar (musical) effect ought to be attained by passing radiant heat, in intermittent rays and with sufficient rapidity of succession, through the freer particles of gas and vapour. To test this, he employed as sources of his radiant heat, first a Siemens' lamp connected with a dynamo-machine, worked by a gas-engine, and, later, a lime-light, a red-hot coal from the fire, a red-hot poker, and a common candle-flame. Between the heat-radiating source and the bulb of gas or vapour, he placed a disk of sheet zinc perforated with slits and mounted vertically on a whirling table; and which, of course, when rapidly rotated, alternately stopped and allowed the beam of heat to pass through to, and traverse, the bulb of gas at the other side. Placing in separate flasks or bulbs sufficient quantities of acetic, sulphuric, and other ethers to cover the bottoms of the vessels, and holding them behind the whirling zinc disk, so that the heat-beams which intermittently passed through the slits could traverse the vapours rising from the liquids, and loud musical tones were heard. These sounds varied greatly according to the vapour or gas tried. Those which are known as the athermanous (that do not transmit heat) group, yielded the loudest musical tones, some powerful enough for Professor Tyndall to hear through an elastic tube leading from the bulb of gas to his ear, at a distance of 100 feet. Common air, thoroughly deprived of its moisture, yielded a note so feeble as to be almost inaudible, and dry oxygen and hydrogen behaved likewise. A flask filled with carbonic acid gave a much louder sound, and the olefiant gas was so musical as to resemble the tone of an organ-pipe when the experiment was tried under the most favourable conditions. The vapour from boiling water gave a loud tone, and even when the flask had been plunged in a freezing mixture. That the action of the heat-rays upon the liquids in the flasks was not the cause of the sounds, he fully demonstrated. In one experiment he thought this theory was upset, for a musical note came from a cell filled with a liquid. But upon examination he found a small bubble at the surface, which, though of a diameter not exceeding a quarter of an inch, contained vapour enough to produce the acoustic vibrations; and this being removed, all sound stopped. In concluding his important paper, Professor Tyndall said that he thought it more than probable that in time even the vapours of elementary bodies, including the elementary gases, would be found capable of producing sounds.

"My object in going into these details is to suggest the possibility that they may lead us many steps towards an understanding of the scientific principle involved in the production of the raps and musical sounds, or fairy-bells, we have all heard Madame Blavatsky make so often, at her pleasure, and that, familiarly, though involuntarily, occur with mediums. Professor Tyndall finds that the passage of broken beams or pulses of heat through the particles of atmospheric vapour occasions sound; heat, we know, is but a mode of motion; and heat, electricity, and magnetism mutually correlate and may be mutually transformed. The London experimenter, moreover, conjectures that the elementary gases will be found capable of producing sounds. Is it, therefore, too violent a stretch of fancy to suppose that Madame Blavatsky, having learned the exact nature of these atmospheric constituents, their currents and correlations, their relation to the ether or *akasa* and their responsiveness to impulses of the human vital magnetism, odyle, aura, or will-force—as we may prefer to term it—produces her air-bells by a process analogous in principle, with that employed by Professor Tyndall in getting the musical tones above described, though infinitely less rude and mechanical? That she projects from herself a wave of will-power through the *akasa* which being transmitted through a moist atmospheric cross-current, produces sound? We must all testify to the following facts:—*(a)* She has always produced the bell-sounds loudest in fair, cold weather, that is, in an atmosphere most favourable to the development of vital electricity in her system; *(b)* the effort she makes is always followed by a rapid increase of circulation of her blood, sometimes even by violent palpitations of the heart. Now we understand that universally diffused, tenuous medium, known by us as ether and by the Hindus as *akasa*, to be the source of mundane forces, nature's dynamo-machine, whose action evolves the visible universe. And, as the elementary gases are coarser products of the *akasa*, receiving their motion from it, and the human will-force is believed to be a refined and dynamic form of *akasa*, why not suppose that the will-current, traversing the atmospheric elementary constituents, sets their particles in such rhythmic vibration as to produce sound? We see electricity in the presence of aqueous vapour, producing sound on a majestic scale as thunder, and the same element snapping and sparkling as it is discharged from the human hand, in the now familiar experiment of lighting gas by sliding over a woollen carpet, and then touching the iron gas-burner with the finger. In the late Baron Reichenbach's odylic researches it was, moreover shown that this vital aura is discharged from our hands and feet, and is conductible not only by a metallic wire, but also by the atmosphere; also that odyle is generated by electricity and that the electrical atmosphere can set it in motion. The heat-rays of the spectrum he found most remarkably productive of odylic effects, and not only the elementary substances, but everything in nature, the gases included, contains it. In short, odyle is a property of all matter, in variable and unequal distribution. This gives us even a more direct and unmistakeable connection between Madame Blavatsky, the evoker of the atmospheric sounds, and the vibrating gaseous particles whose mutual motions produce them. Finally, here again we turn our backs upon supernaturalism, and bring occult phenomena where Madame Blavatsky has

always insisted they belong, *viz.*, within the reach of exact science—an end we, Theosophists, are always seeking."

Note.—It is not for us to say just how near Colonel Olcott's correspondent is treading to the limits of exact truth; but *he is on the right path and not very far away from his goal.* If we were permitted, we might be more explicit.—ED. THEOS.

A HINDU PROFESSOR'S VIEWS ON INDIAN YOGA.

We lay aside other matter already in type to give place to the essential portions of an "Introduction to Indian Yoga" which is found in the January number of Professor M. M. Kunte's *Saddarshana—Chintanika.* In this period of almost total spiritual eclipse in India, it is well worth the while of every student of Aryan Science to cull corroborative testimony from every source. We are (spiritually speaking) passing once more through the Stone-Age of thought. As our cave-dwelling ancestors were physically perfect, if not even gigantic, while at the same time intellectually undeveloped, so this our generation seems to evince but a very rudimentary spiritual grasp while apparently developed in intellect to the utmost extent possible. It is, indeed, a hard, materialistic age: a fragment of sparkling quartz is its appropriate symbol. And yet of what "age" and "generation" do we speak? Not that of the masses, for they change but little from generation to generation: no, but of the educated class, the leaders of thought, the controllers or stimulators of the opinions of that great middle social group lying between the highly cultured and the brutishly ignorant. *They* are the sceptics of to-day, who are as incapable of rising to the sublimity of Vedantic or Buddhistic philosophy as a tortoise to soar like the eagle. This is the class which has derided the founders of the Theosophical Society as imbeciles, or tried to brand them as falsificators and impostors as they have also done with their greatest men of science. For six years now, we have been publicly asserting that Indian Yoga was and is a true science, endorsed and confirmed by thousands of experimental proofs; and that, though few in number, the true Indian Yogis may still be found when the right person seeks in the right way. That these affirmations should be challenged by Europeans was only to be expected, inasmuch as neither modern Europe nor America had so much as heard of the one thing or the other until the Theosophists began to write and speak. But that Hindus—Hindus, the descendants of the Aryas, the heirs of the ancient philosophers, the posterity of whole generations that had practically and personally learnt spiritual truth—should also deny and scoff, was a bitter draught to swallow. Nevertheless, we uttered our message, and not in a whisper, but boldly. Our voice came back to us almost echoless from the great Indian void. Hardly a brave soul stood up to say we were *right*, that Yoga was true, and that the real Yogis still existed. We were told that India was dead; that all spiritual light had long since flickered out of her torch; that modern Science had proved antiquity fools; and, since we could hardly be considered fools, we were virtually asked if we were not knaves to come here and spread such foolish lies! But when it was seen that we were not to be silenced except by counter-proof, and that no such proof could be given, the first signs appeared of a change of the current of opinion. The old Hindu philosophies acquired fresh attractiveness, their mythological figures were infused with a vital spirit which, like the light within a lantern, shone out throught their many-coloured fantasies. One of the best known Bengalis in India writes (March 3):—"You are now universally known and respected by our people, and you have performed a miracle! Why, the other day, in a company of friends, the question was raised how it was that the educated Babus generally should now be showing so strong an inclination towards Hinduism. I said it was owing to the Theosophists, and it was so admitted by all present." Let us say that this is but the partiality of a friend—though, indeed, the writer is one of the leading publicists among the Hindus—it matters not. We care nothing for the credit, we only care for the *fact.* If this Aryanistic drift continues it will end in a thorough revival of ennobling Hindu philosophy and science. And that implies the collapse of dogmatic, degraded forms of religions, in India and everywhere else.

Some time ago our friend Sabhapathy Swami, the "Madras Yogi," publicly endorsed the truth of all that the Theosophists had said about Yoga and Yogis. Recently, the practical *Treatise on Yoga* by Dr. N. C. Paul, in which the scientific basis of Patanjali's sutras was shown, has been republished in these columns. To-day we add the testimony of one of the most learned of living Hindus to the reality of the science, and the existence of real Yogis among us. According to Prof. Kunte "the Vedic polity culminated, and the Buddhistic polity originated, in the Yoga system of Patanjali—a system at once practical and philosophical." He observes that "Disgusted with objective nature and his environment, the Arya in the Middle Ages of Indian History—that is, about 1,500 years B. C.—began to look in on himself, to contemplete the inner man, and to practise self-abnegation." This is a terse summary of the facts, and a just one. "All religions" he continues "declare that God is omnipresent. Some mysterious spiritual power pervades the universe. Well—this the Yoga-philosophy calls Chaitanya. All religions declare that God is Spirit, and is allied to that in man which can commune with Him; yes, that which the Holy Ghost influences—the Holy Ghost or God dwelling in the spirit of man. Well—these the Yoga-philosophy characterizes as the Supreme Spirit and the human spirit—the Paramátmá and Jívátmá. The relationship between the Supreme spirit and the human spirit varies according to the Vedic creed and Yoga-philosophy. And because of this variance, the stand-point and the out-look of each is distinct. The stand-point and the out-look are, however, the out-come of historical conditions and environment. Hence the Yoga system of philosophy, on the interpretation and explanation of which we are about to enter, has two sides—historical and philosophical, and we will carefully point out the bearings of both."

Unhappily Prof. Kunte has had no practical experience with modern Spiritualism and, therefore, totally fails to give his readers any proper idea of its wonderful phenomena. It would also seem as if he were equally unfamiliar with what the Theosophists have written upon the subject, for he could scarcely have failed, otherwise, to note that gentlemen not merely of "*some* scientific reputation" but of the very greatest scientific rank, have experimentally proved the actual occurrence of mediumistic phenomena. We take and have always taken the same position as himself, that the phenomena are not attributable to "spirits of the dead," and in so far as they pretend otherwise are a delusion. But it will need more than the few passing words he flings at spiritualists to "sap the foundations" of the broad fact upon which his "rhapsodists" have raised their superstructure. "Is Yoga modern spiritualism?"—he quite superfluously asks, since no one ever said it was—and answers "No, no."

"What is it then? Modern spiritualism imagines strange sights which it dignifies by the name of *phenomena*, and by calling in the aid of the spirits of the dead, attempts to explain them. The rhapsodies of girls, whose brains are diseased, have often amused us. But what has astonished us is that gentlemen of some scientific reputation have lent their aid to the propagation of strange stories. Reader, an Indian Yogi knows for certain that this sort of spiritualism is positive deceit, let American spiritualists write and preach what they like. The spirits of the dead do not visit the living, nor do they concern themselves in our affairs. When the foundations of American and European Spiritualism are thus sapped, the superstructure raised by mere rhapsodists is of course demolished. But Indian Yoga speaks of spiritual powers acquired by the Yogis. Yes, it does and does so reasonably. Indian Yoga is occult transcendentalism which has a history of its own."

A sad truth he utters in saying:—

"At present Yoga is known by name only, except in the presence of some Yogis, who inherit the warmth, the depth, and grasp, and aspirations of the Upanisads."

In concluding the portion of his *introduction* that is contained in the present issue of his serial, he gives us the credentials upon which he claims attention as a competent analyst of the Patanjali sutras. It must be noted that he affirms not only to have personally met and studied with a real living Yogi who, "*when due preparation* (of the public mind) is made, will reveal himself," but also concedes that an identical faith in the reality of the Yoga siddhis—presumably based upon observed facts—survives among Hindus, Christians, Sikhs and Mussalmans. The following passages will be read with interest in Europe and America :—

"The reader has a right to enquire, as to what preparation we have made for interpreting and explaining the occult transcendentalism of the Indian Yoga system. Our answer to this query is simple and short. We sit first in the presence of one who knows Indian Yoga, has practised its principles, and whose spirit is imbued with its realities, and then we note down his utterances. We have travelled through India and Ceylon in quest of the knowledge of Yoga, have met with Yogis, have gleaned with care truths from them, have sat at the feet of eminent Buddhists in remote Ceylon, have admired their aspirations and have obtained some insight into their stand-point. We have actually served some eminent Suphis for some time, and obtained glimpses of their doctrines on the bank of the Jumna. We have prostrated ourselves before the Yogis and, by a series of entreaties and humiliations, have succeeded in securing the means of interpreting and explaining the Yoga-sutras of Patanjali. At present we cannot directly mention the name of the Yogi to whom we have referred. When due preparation is made, he will reveal himself.

"But for what purpose is all this labour ? *Quo bono ?* The reply is—*pro bono publico.* Whether we sit down on the bank of the tank in Amritsar, listening to the Sikhs, as they talk gravely of Brahma ; or mix with the Palavur Roman Catholic Christians near Cape Comorin as they speak of the miraculous powers of their saints ; whether we see a Moslem saint in one of the hundreds of tombs of Delhi, or a mendicant devotee in Madura in the South, we find that the Indian population *has supreme faith in the Yoga-philosophy.*" . . . . .

LOGIC VERSUS PERIPATETIC.

It is hardly the province of our journal to notice the fugitive vagaries of occasional correspondents in daily papers, unless by chance some article happens to contain some useful or very interesting and quite impersonal information. We have held to the good rule till now, and hope to continue. On this principle we would have hardly given any attention to a certain paragraph in the *Bombay Gazette* (March 16, 1881) signed "your Peripatetic," and headed "Current Philosophy" were it not for the strong illustration it affords us of that perverse spirit, called "respectable deference to public opinion," but which "for short" we call hypocrisy. The writer in question throws stones into our garden and, but for our having by this time grown somewhat indifferent to that sort of thing, we might well find in his personalities alone abundant excuse for retorting upon him. But we have a far more serious object in view, and this once the speculative lucubrations of the "current" philosopher will do us better service than his party have perhaps, bargained for. For, for us, "Peripatetic" decidedly represents a party. He is the mouth-piece of that majority in our modern-day society which has worked itself out an elaborate policy full of sophistry and paradox, behind which every member clumsily hides his own personal views. The words of their Revelation, "I would thou wert cold or hot" apply to our modern society far better than to the church of the Laodiceans ; and knowing *their* works and that they are "neither cold nor hot," but like a faithful thermometer follow the changing moral temperature of the day, we will now analyze some of the desultory rhapsodies of the writer on "Current Philosophy." When we have done that, he is at liberty to go on chuckling over his pen which traced his rather stale denunciation of the "simplicity" of Mr.....and the Simla "Occultists !" "The simplicity" of the gentleman whom the "Peripatetic" names in the *Gazette* in full—an example of bad breeding we shall surely not follow—being an adjective applied by him to a man of the most acute and remarkable intellect, and one whose ability and talents are universally recognised throughout India and Europe, speaks ill, by the bye, for his own powers of discrimination. When one presumes to sign himself a "Peripatetic," he ought to honour his classical *pseudonyme* by at least borrowing some logic for the occasion if he has none himself to spare. Having thus cursorily noticed the poor fling at the Simla "simpletons," we will now lay before our readers a sample of the logic of that alleged pupil of Aristotle, which "Peripatetic" so paradoxically assumes to be.

Quoting Carlyle's famous proposition (who may have had such "Peripatetics" in mind) that the population of Great Britain consists of "thirty millions mostly fools," and having offered by way of self-incense on the altar of patriotism his own postulate that "the intellect of the average Briton is, however, certainly higher than the average intellect of general humanity," the critic proceeds—if we may be forgiven the Americanism—to *scalp* believers in phenomena. The simplicity of the "Simla occultists," however, he confesses, "is outdone by the innocence of 'some 'titled people' who, according to the evidence of a witness in the Fletcher trial, "will believe anything'—a statement which appears strictly accurate."

Fletcher and Company, together with two-thirds of the trading professional mediums, we may leave to his tender mercies. Having denounced these for the last six years, we even heartily agree in some respects with the writer ; as, for instance, when he deprecates those who "would believe anything." No one of the over-credulous who recognise so readily in dark seances, in every shadow on the wall or in the medium's pocket-handkerchief, their "aunt, or uncle, or somebody" has any right to complain if they are regarded as "fools," though even in such cases, it is far more honourable to be found out to be an honest fool, than a cheating medium. Nor do we blame the writer for laughing at those who so trustingly believe....." that when it pleased the medium to wind up the musical-box, one of this intellectual audience asserted that he felt that virtue had gone out of him, and that this magnetism was winding up the box:" uncharitable though it be, it is yet natural. And were "Peripatetic" to stop his philosophical disquisitions with the just remark ....."And yet probably these 'titled' fools would be ready enough to talk of the dark superstitions of the benighted Hindoo, or indeed, if they happened to be fervent Protestants, of the superstitions of their Catholic neighbours, while doubtless believing that they themselves were making a scientific investigation," this review of his "Current Philosophy" need never have seen print. We would not have even noticed the ridiculous blunder he falls into, with so many other critics, in confusing phenomena for which the agency of "disembodied spirits" is claimed, with *natural* phenomena for which every tithe of supernaturalism is rejected. We might have overlooked his ignorance, as he was, perhaps, never told that *natural* are the *only* phenomena Theosophists accept, and the only way they are trying to fathom the mystery ; and that *their* object is precisely to put down every element of superstition or belief in the miraculous or the supernatural, instead of countenancing it as he believes. But what are we to think of a philosopher, an alleged Peripatetic, who after exercising his acute reasoning upon the "folly" of the *superstitious* beliefs of the spiritualists and the occultists, winds up his arguments with the most unexpected rhetorical sommersault ever made. The proposition which he emits in the same breath seems so preposterously illogical and monstrous, that we can characterize it but in

the felicitous words of Southey, *viz.*, as "one of the most untenable that ever was advanced by a perverse, paradoxical intellect." Listen to him and judge ye, logicians and true disciples of Aristotle: "No, no!" exclaims our philosopher ....." Religious beliefs which are imbibed with our mother's milk, and which most around us accept, cannot be regarded as superstitions. It is natural to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural. Earnest belief of this nature *may not always command our respect*, but it must invariably attract our sympathy. The superstitious follies of "table-turners" and "spiritists" of all sorts can only command our hearty contempt. How much exposure will be necessary to teach persons of this sort that secrets of nature which have been hidden from investigators like Newton, Davy, Faraday, and Tyndall are not likely to be opened to them?" And we beg leave to tell him, that he, who does not believe in *Spiritualism* cannot believe in Christianity, for the very foundation of that faith is the *materialisation of their Saviour*. A Christian if he has any right at all to attack spiritual phenomena, can do so but on the ground of the dogmas of his religion. He can say—"such manifestations are of the devil"—he dare not say "they are impossible, and *do not exist*." For, if spiritualism and occultism are a superstition and a falsehood then is Christianity, the same Christianity with its Mosaic miracles and witches of Endor, its resurrections and materialisation of angels, and hundreds of other spiritual and occult phenomena.

Does "Peripatetic" forget, that while there are many real inquirers among well-known men of science, like Messrs. Wallace, Crookes, Wagner, Butlerof, Zöllner, Hare, Fichte, and Camille Flammarion, who have thoroughly investigated and hence thoroughly believe in the phenomena called "spiritual" till a better name is found, and in some cases are even spiritualists themselves; no Tyndall, no Huxley, no Faraday, no investigator yet since the world was created, has ever been able to prove, let alone one of the religious *human* dogmas, but even the existence of a God or of the soul? We are not "Spiritualists," and, therefore, speak impartially. If religious "earnest belief invariably attracts our sympathy even without commanding our respect," why should not as earnest a belief in spiritual phenomena—that most consoling, most sacred of all beliefs, hope in the survival of those whom we most loved while on earth—"attract our sympathy" as well? Is it because it is unscientific and that exact science fails to always prove it? But religion is far more *unscientific* yet. Is belief in the Holy Ghost, we ask, less *blind* than belief in the "ghosts" of our departed fathers and mothers? Is faith in an abstract and never-to-be-scientifically-proven principle any more "respectable" or worthy of sympathy than that other faith of believers as earnest as Christians are—that the spirits of those whom they loved best on earth, their mothers, children, friends, are ever near them, though their bodies may be gone? Surely we "imbibe with our mother's milk" as much love for her as for a mythical "Mother of God." And if one is *not* to be regarded as a superstition then how far less the other! We think that if Professor Tyndall or Mr. Huxley were forced to choose between belief in the materialisation of the Virgin Mary at Lourdes or Knock, and that of their own mothers in a seance-room, they would rather risk to pass for "fools" in the latter locality. For phenomena, however rarely, have yet more than once been proved *real* and so announced by men of undoubted authority in science. Phenomena are based upon scientific grounds; on facts pertaining to *exact* science—upon physiology, pathology, magnetism, all correlating into psychological manifestations. Physical as well as psychological phenomena court experiment and the investigations of science; whereas, *supernatural* religion dreads and avoids such. The former claims no miracles, no supernaturalism to hang its faith upon, while religion imperatively demands them, and invariably collapses whenever such belief is withdrawn. Personally, as we said before, we do not believe in the agency of "disembodied spirits" in the physical mediumistic phenomena, but it gives us no right for all that, to dogmatise and try to force others to reject their belief. All that we can say now is, that the last word has not yet been told of these phenomena; and that as theosophists, *i. e.* searchers after truth who claim no infallibility, we say that the Spiritualists after all may be as right in their way as we think we are right in ours. That no spiritualist has ever believed in "miracles" or supernatural interferences, their immense literature well proves. Can "Peripatetic" say as much of Christian belief? Hear the Bishop of Bombay proclaim publicly his professions of faith: "We," he says to his clergy, "who by professional honour are bound to maintain and to set forth the supremacy of the supernatural over the natural ..... have staked our very social existence on the reality and the claims of the supernatural. Our dress, our status, our work, the whole of our daily surroundings, are a standing protest to the world of the importance of spiritual things; that they surpass, in our eyes at least, the more aggressive pretensions of what is temporal. We are bound then for our own self-respect to justify what we daily proclaim." And so is every believer *bound* to do in whatsoever he may believe, if he be but *honest*. But the whole status of modern faith is reflected in these jesuitical words of "Peripatetic." Belief in the "supernatural" may not command his respect, but he feels obliged to sympathize with it; for it is that of those around him, and considered respectable; in short, it is the bread-and-cheese State religion, and perchance—that of his principals and superiors. And yet for as honest and earnest a belief as spiritualism, he has "but contempt." Why? Because it is unpopular; because his society people who were forced into such a belief by the evidence of *facts* hide it from the others, and Nicodemus-like they run to its professors but under the cover of night. It is not fashionable. Religion and spiritualism are in society relatively like peg-drinking and cigarette-smoking. A lady who will not blush to empty in the view of all a tumbler of stiff brandy and soda, will stare, in shocked amazement, at another of her sex smoking an innocent cigarette! Therefore, is it too that the writer in the *Gazette* who ought to have called himself a "Sophist," signs *himself* a "Peripatetic". He is certainly *not* a Christian, for were he one, he would never have ventured upon the *lapsus calami* which makes him confess that Christianity "may not always command our respect": but still he would pass for one. Such is the tendency of our nineteenth century that a man of the educated, civilized world, will rather utter the most illogical, absurd sophism than honestly confess his belief either one way or the other! "It is natural", he finds "to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural." If this be so, we invite all the Peripatetics, past, present and future, to point out to us a doctrine half as tenacious of life, or more universally believed in by countless "bygone generations," in every corner of the world, than the faith in "ghosts" and "spirits." Really and indeed, we prefer a thousand times an honest, abusive, uncompromising bigot to a mild-spoken, sneering hypocrite.

THE MOST ANCIENT OF CHRISTIAN ORDERS.

Bent upon searching for the origin of all things, the etymology of names included, and giving every religious and philosophical system, without prejudice, stint, or partiality its due, we are happy to inform the world of a new discovery just made in that direction by a young Christian subscriber of ours. Evidently a biblical scholar of no meagre merit—an ex-pupil of St. Xavier's College, Bombay, his gratitude to the "good Jesuit Fathers" led him, as it appears, to devote his time and labour to discover means, the most conducive to the greater glorification of his late professors. He collects "as many *historical* and unimpeachable facts" as he can possibly find; facts destined to form, as he says "at some distant future (when money is less scarce in India, and the rupee more appreciated in Europe?) the requisite materials for a new and more ample biographical and genealogical sketch of that most

remarkable body of clever men than has been hitherto possessed by their admirers." Meanwhile, having discovered one "of the utmost importance," he kindly sends it to us for insertion in our "*estimated* journal."

We hasten to comply with his innocent and just desire; the more so, as the subject runs parallel with the line of study we pursue most devotedly, *i.e.*, the glorification and recognition of everything pertaining to, and respected by hoary antiquity, but now rejected, vilified, and persecuted by the ingrate humanity of our own materialistic age. He finds, then, on the authority of the Holy Bible, that the *Societas Jesu*, that most famous and influential of all the religious orders, was not founded, as now generally but wrongfully supposed, by Ignatius Loyola, but only "revived and restored under the same name" by that saint, and then "confirmed by Pope Paul III. in 1540." This promising young etymologist, vindicating the antiquity of the order, hence its right to our respect and to universal authority, shows it looming up through the mists of what he calls the "first historical census," made at the command of the Lord God himself, in consequence of "*Israel's whoredom and idolatry.*" We beg our readers' pardon, but we are quoting from the letter, which quotes in its turn from the Holy Scriptures (*Numbers* xxv). Our pious young friend must not take offence if, out of regard for the reader we sift the simple facts from his long communication.

It appears then, that the Lord God having said to Moses, "Take all the heads of the people and hang them up before the LORD against the Sun (?) that the fierce anger of the LORD may be turned away from Israel," then Phinehas (the grandson of Aaron, the priest) taking a javelin thrust it, agreeably to the Lord's desire, through "the man of Israel" and the Midianitish woman "through the belly;" and the plague which had carried away 24,000 people was immediately "stayed from the children of Israel." This direct interference of the hand of Providence had the happiest results, and we commend the javelin plan of sanitation to the Board of Health. By this meritorious act of thrusting the weapon through the woman's body, (whose guilt, we understand, was in being born a Midianite) having made "an atonement for the children of Israel," Phinehas, besides "the covenant of peace" received on the spot "*even* the covenant of everlasting priesthood, because he was zealous for his God." And this led to further historical and politico-economical developments.

The Lord God commanding Moses "to vex the Midianites and smite them," as they were so disagreeable as to "vex" the chosen people, "with their wiles.....in the matter of Cosbi," the slain woman and—"daughter of a Prince of Midian, their sister"—forthwith ordains a *census*.

Now there is nothing very extraordinary in a census except that it is more or less a nuisance to the enumerated. We have just safely passed through one at Bombay, ordered by a less divine, yet equally imperative authority. Nor would it be safe to prophesy that it will not furnish as startling developments as its Hebraic prototype. The discovery which our correspondent has lighted upon, will doubtless afford to Dr. Farr, who, we believe, is the Registrar-General of Great Britain and Ireland, a fresh proof of the importance of statistical science, since it enables us at once to afford needed help to our archæologists, and prove the vast antiquity of the Jesuit maxim that "the end justifies the means." But what is of real importance in the Mosaic census is the undoubted service it has enabled our young scholar to render to the Roman Catholic world, and the old French marchionesses of the Faubourg St. Germain, in Paris—those pious aristocrats, who have so recently been submitted to the inconvenience of a lock-up at the station for having *propriâ manu* knocked down and furnished with a black eye or two the policemen who were expropriating the reticent sons of Loyola from their fortified domiciles.

To furnish the Jesuit religious world with such a proof of ancient descent is to give them the strongest weapons against the infidels, and deserve all the blessings of the Holy See. And that our friend has done—this no sceptic will dare deny in the face of the following evidence:—

When Moses and Eleazar, the son of Aaron, proceeded to number the children of Israel, all that were "able to go to war," they took "the sum of the people," including all the descendants of those "who went forth out of the land of Egypt." After enumerating 502,930 men, we find them (*Numbers* xxvi) counting up the sons of "Asher" (verse 44); "of the children of Asher, after their families: of Jimna, the family of the Jimnites.....of *Jesui*, the family of the JESUITES"!! These numbered 53,400 men, and are included in the "six hundred thousand and a thousand, and seven hundred and thirty" (v 51) that "were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho" (v. 63.)

The inference from the above is simply crushing——to the Protestants, the good Jesuit Fathers' natural-born enemies. Not only do we see that the holy order of the Jesuits had the honor of originating on the authority of the Revealed Book, *near* and coming from *Jericho*, while the fatherland of the reformed faith can boast but of a Baron Münchhausen, but the text gives a fatal blow to the work of Protestant proselytism likewise. No lover of antiquity, or respecter of ancient and noble lineage will care to link his fate with a denomination which has only the quasi-modern Luther or Calvin for its founder, when he can espouse the cause of the sole surviving descendants of one of the "lost tribes," which "went forth out of the land of Egypt." Nor can they recover this irreparably lost ground unless,—we hardly dare suggest it—they make friends and ally themselves with some of the theosophical archæologists. For, then, indeed, in our well-known impartiality to, not to say utter indifference for, both Catholics and Protestants, we might give them the friendly hint to claim kinship for their revered Bishop Heber with the family of the "Heberites" the descendants of "Heber, the son of Beriah" (v. 45) whose reckoning follows just after that of Jesui and the "Jesuites;" and in case the noble bishop of Transvaal should refuse to have *his* ancestors summed up in such motley company, our friends, the Protestant *Padris*, can always claim that the dissector of the Pentateuch has pulled to pieces this chapter in the *Numbers* along with the rest, which—we verily believe he has.

THE BISHOP'S MANIFESTO.

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—Permit me to draw attention in your journal which is devoted to Oriental Philosophy, to a danger which hangs over the latter. While His Excellency, our liberal Viceroy, whose advent pregnant with hope was hailed with joy, and who is every day becoming more popular, was receiving lately the Mussulman deputations at Calcutta, and reiterated to them the assurances of "strict religious neutrality guaranteed to people of India, by the Queen's Proclamation of 1858, and re-affirmed again by the Empress's Delhi Proclamation of 1876, the Christian priesthood through one of its Bishops openly violates both and preaches the *necessity of religious* aggression against "the false religions" of India! Allow me to quote from the *Bombay Gazette's* report a few words from the long speech delivered to the assembled clergy by the Bishop of Bombay, on the occasion of his Lordship's primary visitation, and so prove that my fears are not wholly ungrounded. Having noticed the indifference of the Christians to the spread of their faith, the Bishop said:—

"But, again, our life in India is a school of intellectual indifference to the dogmatic claims of Christianity. To live *amid false religions, and to make no effort to overthrow them*, is necessarily to slacken our hold upon the Religion which we know to be true. Christianity which is not aggressive is doomed to gradual extinction. This is true in any age, but specially true in our own, when the action of the historical method has been sapping the foundations of our beliefs. *We are living in the midst of false religions, forced to be the daily spectators of worships*

which we treat with contempt. . . . . . .

. . . . . .

"And again: "*All beliefs are interesting and valuable not for their absolute truth, but simply as facts in human history and phases in human development.* There is the fundamental proposition by which our faith is assailed.

"*I know by precious experience that Christian faith is all-important to the believer, because it unites him with God.* There is the counter-proposition which alone can maintain us in the faith.

"And the necessary supplement to this is a proposition about other religions, which may sustain us in that attitude of aggression without which we shall lose our faith, namely,—*whatever adumbrations of positive truth may have been vouchsafed to other religions, they are so far diabolic and pernicious as they keep men from believing in Christianity; for there is none other name under heaven given among men whereby we must be saved.*

'Such is intellectual indifference, and such is the safeguard against it."

Reverse the situation; instead of the Bishop of Bombay as the orator, imagine Babu Keshub Chunder Sen, the chief of the Brahmo Somaj, or Swami Dayanand, the head and founder of the reformatory Aryan movement, and saying to their followers and publishing to the world—"We live enveloped and stifled by a *false religion*, which is Christianity, and belong to a Somaj, (or a Church) *we know to be true*, forced thus to be the daily spectators of a worship which WE treat with contempt. . . . . Let us then maintain ourselves in an attitude of aggression, for that religion brought to and thrust upon us unasked *is so far diabolic and pernicious* as it keeps men from believing in Brahmoism, or the Veda, &c., &c." Would this not be as just and permissable, and could his Lordship complain? But what would be the results? Facts are there to tell us that when Mussulman or Hindu has retorted upon the missionary and paid him back in his own coin for the public reviling of his faith, it was the native who suffered in the long run; the law generally managing to lay its velvet glove upon the Christian and its claws of steel upon the Native.

The phrase "strict religious neutrality" becomes thus absolutely meaningless, and justice warrants the fearless observations upon the subject that we read in the *Indian Spectator* of March 13.

"If there is to be religious neutrality in the real sense of the phrase, how is it that Christian churches are built and chaplains provided from taxes contributed by an entire population the bulk of whom are Hindus and Mahomedans? Why are not these disestablished? Why a portion of the monies collected from a vast population having other creeds, applied to the maintenance of the religious establishments of a very small portion professing a foreign creed? Where is the so-called neutrality? Only the other day, the local native press pointed out the anomaly of an eligible spot of ground in a most aristocratic locality having been given away free in aid of a new church now being constructed there. And, as if that grant-in-aid was not sufficient, it capped it by a substantial donation in hard cash of Rs. 5,000. In the name of the public we ask whether this act of the provincial Government can by any stretch of imagination or argument be construed into an act of religious neutrality? Or was it not more an open breach of the solemn clause of the Queen-Empress's proclamation? The heinousness of this partiality of the Government towards the dominant creed is even more untenable when it is borne in mind that the church is not intended for the use of Christian soldiers but for a class of officials in receipt of more handsome salaries than either a Prime Minister of England or a Secretary of State enjoys, who have neither physical energy nor enough religious enthusiasm to drive down to the town Cathedral situated only two miles from their aristocratic residences and take the so-called religious ministrations for the benefit of their souls. Perhaps his Lordship (the Viceroy) has already given his attention to this singular breach of promise. If not, may we appeal to his high sense of honour and Christian virtues to remove this reproach of religious partiality of which his subordinate Government has been proved guilty? We shall respect the present Government's sincerity the more in this connection if it maintains indeed that strict religious neutrality of which past Governments have talked so glibly."

Our religions—sacred heirlooms we received from our fathers, and perhaps the only one now left to us—are called "diabolic," "pernicious" and "false." But were the public allowed to impartially judge between the religions of Heathendom, and those of Christendom upon the basis of the objective results of the two, in moral effect upon the population, the palm might go to the former. We, as a class, neither think nor persecute our brothers of another faith, nor do our priesthood urge us to aggression. "Live and let live" is our motto. And no one can help admiring and respecting the Brahmos for that great doctrine of universal charity, that is, at least, inculcated in their publications. Compare, for instance, the above words of Episcopal haughty arrogance, so full of uncharitable spirit, so anti-Christian, with the following which I quote from the *Sunday Mirror*, Babu Keshub's personal organ:—

"Though not Christians ourselves, we always speak respectfully and lovingly of Christian missionaries. But what do we get in return? Discourtesy and abuse, innuendos and contempt, proud and patronizing twaddle. Still we honor the Padri, not resenting, but forgiving his weakness for Christ's sake, and we mean to do our duty to the end of the chapter, however ill-mannered he might be. The *Lucknow Witness* very politely asks with reference to our leader, 'Is it not about time that this great bubble was pricked.' How is this to be done? Dr. Thoburn comes out with a slashing sermon in his chapel in Calcutta, and exposes the hollowness of Brahmoism and its leaders by applying 'the test of fruit.' Christianity is said to have reclaimed the vicious and the depraved. But have 'Brahmo leaders ever attempted such a thing?' In his anxiety to be severe the Methodist preacher seems to cut off the very branch upon which he is seated. He says:—'In the city around them are thirty thousand wretched women licensed by our Christian Government to sit as door-keepers at the gates of hell. In all these twenty years have all the Brahmo leaders and teachers of Calcutta saved even six of these thirty thousand women?' 'The fruit' of eighteen centuries' Christian influence, according to the preacher's own showing, is that a 'Christian Government' unblushingly licenses thirty thousand wretched women to serve as door-keepers at the gates of hell! Marvellous Fruit of Christianity! Let the sensualist rejoice, and let there be laughter and merriment in hell. The Methodist preacher will find it rather difficult to persuade a Hindu or a Brahmo to accept a religion which has produced such excellent fruits after eighteen centuries? A Christian Government patronizing fallen women and encouraging prostitution! In the face of such a dirty fact it is effrontery to apply the test of fruit. As regards the question whether our faith has reformed the drunkard and saved the libertine and profligate, we say emphatically, *yes*. It is only for this reason that the Brahmo Somaj is a power; it saves sinners. If Dr. Thoburn will kindly write to our Secretary, he may be put in possession of facts and figures, and names too, if needed, as testimony."

This needs no comment. The policy of "aggression" of a Church whose founder certainly never countenanced aggression but is represented as the meekest and most forgiving of all men, did not permit it to wait for the Bishop's published manifesto of war before beginning to attack us. Ever since they crept through every hole and crevice into India the Padris have abused and reviled our faith in the most uncalled-for manner. But we must not be too hard upon them. In some respects, heathen as we may be, we may well sympathise with their very equivocal position in our country. Their efforts have proved all but fruitless. They have not Christianised the masses nor ever will. Nor have they improved the morals of the few proselytes

of the lowest castes they have managed to baptize, for, as a rule, they are as full of superstition as they ever were, and many have become more vicious than before. If we should be permitted to give advice we might turn the attention of the missionaries to a far more noble work than their present one, and one which is far worthier of their efforts. It is to rechristianize—if they can—the thousands and millions of the baptized Western people—"the heathen at home" who have either fallen off or never knew anything more of Christianity than the name. Such a field of labor they may even find here in India, if we can believe the Secretary of State for India. Lord Hartington, writing officially to the Viceroy and Governor-General of India, says it has been brought to his notice that "a great number of European officials in India do not attend any church or chapel and stand aloof from all manner of Christian ministration." "This is deeply to be regretted," his Lordship adds, and reminding H. E. of the fact "that the established Church in India is wholly supported by the revenues of the State" wisely and judiciously remarks :—"If those for whose well-being so large an ecclesiastical establishment is kept up, do not avail themselves of the benefit, the India Council may ere long be led to consider the propriety of effecting at least considerable retrenchment in this direction. What chiefly concerns me is the fact that so many among the official classes should deliberately draw themselves away from all Christian influence and counsel, and that, as a necessary consequence, their character and conduct should be so far affected as to exercise a baneful influence upon those around." Respectfully drawing the attention of my Lord the Bishop and the *Padris* to the concluding sentence of my Lord the Secretary of State in this document which urges that "every legitimate effort ought to be made by the Indian Government to promote church-going among the official community and to arrest in time their moral and spiritual degeneracy." I finish this letter by suggesting to the Christians the expediency of *keeping what they have*, before they direct their efforts and thoughts to that *which they may never get*. A religion which has not enough vitality in it to keep true to itself its best educated sons, and which has to daily witness thousands enfranchising themselves and turning away from its embrace, can hardly in decency ask us to prefer it to our veteran religions. However "false" yet it has been preserved intact for many ages longer than young Christianity has existed, and have hitherto satisfied all the spiritual aspirations of its devotees.

P. A. P.

Note.—The above temperate and logical argument from one of the least bigoted Hindus of our acquaintance should be thoughtfully considered by all Asiatics. In fact, it reflects the common-sense of both Eastern and Western observers. The promised "strict neutrality" seems to amount to this—"You Heathen fellows shall not ask us to favour either of your religions, nor shall you say a word when we take the money all you have paid into the Treasury to support our priests—that few of us either care to hear—and build our Churches—that as few of us care to worship in. As for your devilish and pernicious faiths, if you don't see what they really are the Bishop of Bombay does, and we pay him with your money to abuse you and your religions. What are you going to do about it ?"—ED. THEOS.

IT IS WELL KNOWN THAT MOHAPRABHU CHOITANYA, OF Nuddea, who is believed by a vast majority of Vaishnavs to be "an incarnation of Almighty God," travelled all over Southern India. Accounts of the works that he did in this part of India, will be thankfully received and published in our columns. Will not some pandit friend at Mangalore or elsewhere favour us ?

LUMINOUS PRINT.—A WELL-KNOWN ITALIAN CHEMIST has succeeded in applying to practical use a wonderful discovery of his. He has invented a brilliantly luminous type which can be read in utter darkness and thus save to the poor students expense for light. In daytime, the type shows no difference from the common print, and shines but in proportion with the growing darkness. The inventor is preparing to edit immediately a large daily newspaper in his native place, Murino.

THE BENI ELOHIM : OR, "CHILDREN OF THE GODS."

BY MIRZA MOORAD ALEE BEG, F.T.S.

"In the beginning the Elohim created the heavens and the earth." Such is the initial sentence of the Christian Bible. It is needless to tell those who have the slightest knowledge of Hebrew, but perhaps requisite for such as have not that advantage, that the "im" indicates the plural number, as we have it in many places in the same book—as "Anakim" (the Anaks), "Seraphim" (the seraphs) &c. This plural form has (whether purposely, or as is more probable, from a genuine feeling of being "shocked" at finding a seemingly *Polytheistic* verse at the very commencement of a volume supposed to be the foundation of *Monotheism*, producing a deliberate conviction of an error having crept into the text, it is not necessary to discuss here) been mistranslated as we see it in the English authorized version—"In the beginning God &c. &c."

Neither is it my purpose now to enumerate or discuss the various theories which Jewish and Christian divines have invented to parry the obviously resultant discrepancies and scandals which any one may himself, by a careful study of the first chapters of Genesis, perceive to logically result from this single perversion. It is sufficient to say that the most generally favored and conspicuous of these have been the Jewish contention that the plural form is used out of respect or veneration (as the Indians say *ap* and the English *you*, instead of *toom* and *thou*), and the prevalent Christian hypothesis that it is indicative of the Trinity. My present object is to consider, (leaving aside altogether these theological subtilities, acting as a purely secular investigator of Shemitic literature and traditions, and dismissing as far as possible the remembrance that these matters are mixed up with religious discussion), what are the probable historical inferences to be drawn as to the real nature of the word "Elohim." What were the modifications of the Primeval Idea ? In pursuance of this object we see at the very first step we take that there are three principal lines of investigation. These lead us back through—1*st*,—the Bible and the Hebrew literature and traditions ; 2*ndly*,—the Koran and the Arabic literature and traditions ; 3*rdly*, —the modern Assyrian, Phœnician and Chaldean discoveries. The vast importance of the last can only be rightly estimated when we remember that fifty years ago it was hardly possible for a reasonable man to obtain any *via media* as a standpoint between the Tom Paynite view of the absolute, wilful, and wicked forgery of almost the whole Bible for sacerdotal purposes, and the Ultra-Christian belief in the miraculous inspiration and preservation of every word of it. *That* we owe to the archæologists whose priceless labours and discoveries have given us a glimpse of the development of creeds and peoples for 3000 years backwards from the uttermost knowledge of our grandfathers. And it is only still more recently that, through the exertions of Emmanuel Deutsh and others, it has been acknowledged that the Koran and the pre-Muhamedan Arabic legends are not mere perverted and distorted borrowings from the Bible, but really represent a separate and simultaneous development of the Shemitic creed—a continuation, so to speak, of the Abrahamic and Noachic religions through the generations of the Ishmaelites and the Joktanites.

Now, the verse to which we allude is not the only place in the Bible in which the word "Elohim," or combinations of it are found. A little further on, in the same chapter, we find that "the Elohim created Adam in their own image ; male and female they created them." If this is taken in its plain literal sense that several beings (among whom according to the well-known anthropomorphism of the ancient religions, it is reasonable to suppose, were some male, and some female) created "Adam" (used as a collective term—as it still often is in Asia—for the human race—which we well know is of two sexes) no "mystery" or difficulty whatever results, but if, as in the

English authorized version, we endeavour to maintain the Unity of Elohim, we shall find ourselves lauded in those manifest contradictions alike of sense and grammar which have puzzled theologians for centuries—"And God created man in his own image—and in the likeness of God created he them; male and female created he them." So that it seems that from the Bible so far we are to glean that the "Elohim" were many and of both sexes, since in imitation of them a Man (Adam) and a woman (Eve) were created. But, in the second chapter of Genesis, we learn still more. It contains what critics have called the second or Jahvistic account of the creation, which, even in the authorized version, is marked by a "¶" to denote its distinct separation from the former one. I confess I do not myself see that it is irreconcileable with the prior one, of which it appears a more elaborate version derived from other sources. Instead of saying in general terms that the "Elohim" created mankind, male and female, it gives a full account of the procedure and of the particular individual member of the "Elohim" who actually performed the work. It was Adonai,* whose personal and tribal combined title the translators have chosen to translate the "Lord God" without considering the unnecessary tautology it involves to convert the distinctive and significant noun "Adonai" into a mere honorific title.

I find it unnecessary to go much in this place into the involved, difficult, and much-disputed point as to the significance, traditional, mythic, or allegorical, of the narrative about Eden, Serpent, and the expulsion of mankind. Is it a distorted account of some real incident of Primeval History? Or, a phase of the world-myths—whose development has been studied by Max Müller and his disciples? Or, a deliberataly composed allegory on the mysteries of life and death, knowledge and ignorance, right and wrong? There is much to be said for either of these views, but their discussion lies out of the scope of my present essay, the object of which is, as I have before said, to take the *actual* statements as an elucidation of what was *actually* believed as to the nature and history of the Elohim at the earliest point to which history and tradition reach, with the subsequent developments and modifications of the idea. The only things with which we are at present concerned, are these facts and their explanation:—1st,—That the Bible positively mentions (as any one can verify for himself) the existence of two trees—one, that of "the knowledge of Good and Evil"; 2*ndly*,—That "of life," or "immortality,"—a fact which the Christian divines have managed so to gloss over that I verily believe most Christians, despite their study of the Bible, have a general impression that there was only *one* tree. Perhaps that is to evade the difficulty which would ensue if one of their flock should demand an explanation of the probable effects that would have resulted if Eve had accidentally eaten the Fruit of Life, instead of the Fruit of Knowledge. 2nd.—That the Bible only mentions the Tempter as the "Serpent", never telling us that it was animated by any spirit, or was, in fact, one transformed—the general Christian belief in which doctrine, it has been well said, we owe to Milton. 3rd.—That the Bible (if we take its bare words, without any subsequent commentary or explanation or reference after Genesis) in no way enlightens us as to the reason *why* the Serpent, or any one else should have taken the trouble to tempt Eve.

It is in the elucidation of these points that we receive unexpected assistance from the other two lines of investigation to which we have alluded as proceeding through the Arabian traditions and the Chaldean discoveries. For, as is now well-known, the Chaldean version of cosmogonical legends does supply a motive for all the machinery of the Adam legend of Genesis, in the fact that there was a war or rebellion among "the Gods" (the Beni Elohim of the Hebrews), and that it was probably to secure the new race as adherents that the defeated Adversary (Sat-an) endeavoured to persuade it to eat the "forbidden fruit." We also see *why* the Adversary persuaded the Adamites to partake of the fruit of the knowledge of Good and Evil—*viz., first*, that such a knowledge was necessary for ignorant and innocent beings in order to *perceive* the blessings of Immortal Life to be gained from eating of the Tree of Immortality. Hence also we see the reason for the hurry in which the Bible represents Adonai to have been to turn Adam and Eve out of Eden, "lest they *eat of the Tree of Life* and become Gods (Elohim) as *we*". Plainly being introduced to Knowledge and Immortal Life by Satan they would be more likely to follow *him* than his adversary, and the whole complexion of the Biblical study plainly intimates that in the author's idea Adonai only arrived to defend his trees *after* that of Knowledge had been tasted and before that of Life could be touched.

The Muhamedan legend of Azazael being the greatest of the angels, and rebelling because Allah insisted on his prostrating himself before the clay figure of Adam before the breath of life had been breathed into it,* of the legions of "Angels" who followed him, and of his attempt (out of anger and envy as the Koran says, but probably in the ancient Arabic traditions to secure new subjects or allies—traditions which would, of course, be proscribed and die out after the monotheistic reform of Muhamed) to seduce Adam and Heva from their allegiance to "Allah" by tempting them to eat of a fruit which some Mussulman divines maintain to have been "wheat", and which conferred on them at once the Knowledge of Good and Evil, and the natural frailties of mankind,—fits in well with the above. It is true that as far as I am aware, no Arab tradition deals with the second tree†, but in its stead we have that legend whose origin is lost in the mist of antiquity—of the *Water* of Life—and this may well be a perverted survival of the Tree of Life idea, while the general contour of the above legend as to the secession of Azazael and the subsequent events proves how continuously the tradition of the "War in Heaven," and the Garden of Eden had been handed down through those branches of the Shemites whose ancestors were Joktan and Ishmael.

(*To be continued.*)

* I got a Hebrew Bible a few days ago and found that I had made a mistake in my article of "The Beni Elohim". Not having the original by me at the time I translated back (from memory) the "Lord God" of the second chapter of Genesis "Adonai-Elohim" whereas I find it to be "Jehovah-Elohim," a fact which, of course, conclusively proves *that* chapter, the second or Jehovistic account of the Creation to be part Mosaic, the Pentateuch itself saying (Exodus VI) *Deus loquitur*—"I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name *Jehovah* was I *not* known unto them". The mistake I made, of course, shows, even more conspicuously than in the manner mentioned in the text of my article, the confusion introduced into the subject by the authorised verson of the Bible translating the proper noun names of deities into indefinite and vague titles as "the Lord," "the Almighty", "the most High God," & as you will see that in the absence of the Hebrew text and forgetfulness of the exact word used I was induced to think that the word translated "Lord" must be the usual one (Adonai). The Hebrew text of the words "So God created man in his own image &c"—runs as follows (Romanised characters"—"Vaibra Elohim eth Ná Adam besulmo beselem Elohim *bárá* oth jakkár unkeehá bara othám".

* There could be no adequate motive for Azazael refusing to obey the order of "God" to worship Adam on that ordinary modern scheme of "the Angels" and "man" being alike inferior creations of a Single Supreme Being. But on the theory of Adam being the creature of one out of the *tribe* of Elohim, or of the whole collectively, the indignation of another individual of the tribe at being called on to worship Adam is highly natural.

† Unless the tree "Toba" which is said to be still in Paradise, is the *remaining* "tree" of life ("Wheat having been expelled along with Adam as being *profaned*)—a view sustained by the well-known belief that when one of its leaves falls the "Life" of an individual man is believed to end.

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BOMBAY, MAY 1ST, 1881.

सत्यात् नास्ति परो धर्म्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

(Concluded from the April number.)

THE BENI ELOHIM: OR, "CHILDREN OF THE GODS."

BY MIRZA MOORAD ALEE BEG, F.T.S.

Other curious lines of speculation are opened up by the Mooslim idea of "wheat" being the "Tree of the Knowledge of Good and Evil," *i. e.*, is the sophistication of mankind by civilization as exemplified in the cultivation of the earth in contradistinction to the Primeval age of Ignorance, and consequently Innocence, typified by that fruit, "on partaking of which Adam and Eve *perceived that they were naked*"? Or, is the "Star of the Morning"—"Lucifer"—the light-giver—which is identified by so many with Satan, the Adversary, and Azazael, and "the Serpent" the emblem of Wisdom, an allegory of that light—the light of knowledge—day—of which the morning star is the herald and which is fatal to that Darkness,—Ignorance—with which alone the Innocence due and amenable to Absolute restraint,—"Thou shalt *not* eat—of the fruit"—is compatible? And what relation has this story to that of Prometheus *who drew fire from Heavens*, for the benefit and instruction of mankind, and was "damned" for it? Shelley and Byron evidently identified him with Satan, and who shall say that the poets' instances were wrong? But, for reasons I have before adverted to, I feel that it is going out of the range to which I have determined to limit myself to more than slightly advert to these interesting questions.

It appears then, that in spite of the "break" in evidence which for so many hundred years prevented (owing to the "hiatus" in the account of Genesis as to who "the Serpent" really was) the scientific proof of the fact, the common Christian identification of the Snake Tempter and Teacher of Knowledge with "that old dragon" who revolted in Heaven and was "cast out into the bottomless pit" and outer darkness when defeated by Adonai, was after all correct, and that the conception of Milton's Cosmogony, though undoubtedly unauthorised by the exact words of the Bible was in reality only an elegant and not very inaccurate expression of the old Shemite mythological cycle beginning with the "War in Heaven," and ending with the expulsion of Adam, which had, so to speak, been borne along the stream of time for all those centuries since the days of the Akkadians and Sumivians, existing as a tradition alongside of, and supplemental to, the various theological systems which had been successively raised on the basis of its primitive form.

Having got thus far, we are now competent to understand the meaning of certain passages in the Book of Job which like those already alluded to, have long been stumbling-blocks to Christian theologians, but which are calculated to throw considerable light on the "constitution," if we may so phrase it and nature of "the Elohim". And these will gain additional significance from the fact that Job is in the first instance generally admitted to be one of the oldest books in the Bible, while the personage who is its hero is equally generally allowed to have been no Hebrew, but an Arab, as also that his "book" is a translation into the Hebrew language from an Arabian dialect. Hence, whether with regard to age or country, we might expect to find this work leading, to a great extent,

marks of freedom from the exclusive exaltation of their own particular patron Deity which marked the Israelitish branch of the descendants of Abraham. In the first place we find "Satan" attending an assemblage of the "sons of the gods" (the Beni Elohim) in terms which seem to imply that it was by no means an uncommon, but rather a customary, thing for him to do. Now this is a scene manifestly irreconcileable with the usual Christian view of his character and status, but becomes intelligible and natural immediately we recognise him (as only the progress we have already made in the investigation of his history warrants us in doing) as one of the "Beni Elohim" himself—a separated and hostile member perhaps, but still one who by virtue of his origin has a right to attend and speak in the tribal assemblies. This also explains the almost equal terms (so revolting as Christians generally find them) on which "the Lord" argues with him and finally lays a sort of wager with him as to Job's fidelity. Equally clear is the light cast on the manner in which "the Lord" makes over "his servant," or worshipper for a term to the mercy of his "adversary," and also to the nature of "the service" which Job rendered, *i.e.*, the dependence on, and adoration of, one particular member of the Elohim, who in return was expected to look after his worshipper's material benefit,—his "sons and daughters, his flocks and his cattle". It is, in fact, two rival "Gods" contending with each other about and betting on, the fidelity of their respective worshippers,—"If those take from him all that he hath, he will curse thee and die". And "the Lord" boldly asserts that the gratitude of his worshipper for past benefits will answer his loyalty even under the pressure of the present misfortune, a view the conduct of Job triumphantly establishes as correct. Finally "the Lord" rewards his worshipper with a renewal of those material advantages which his fidelity proved him deserving of.

A further glimpse of the real nature of "the Elohim" is obtained through the medium of that celebrated passage of Genesis "And the sons of the God (the Beni Elohim) saw the daughters of Adam that they were fair and took them wives of all that they chose." I do not suppose that any really impartial and learned critic now-a-days ventures to uphold what was long the orthodox interpretation of this passage, viz., that the sons of Elohim meant those of Seth, and the daughters of Adam meant those of Cain—a violation of sense and grammar which was besides contradicted by the Arabic and Hebraic legendary lore, which expressly stated (what was, indeed, the fact) that the "sons of God" were "angels" who became enamoured of women. If any one wishes to convince himself of the hopeless and irremovable absurdity of the old Protestant theory, he can see it well exemplified in about the worst poem* of an able writer—Macaulay—who has adopted it therein with the result that even the boundless licence of fiction cannot conceal its inherent want of logic and its unnatural straining of ideas. As I have said, both Hebrew and Arabian legends agree in declaring that these "Sons of Elohim," were "angels," one of the Arab traditions—that of Haroot and Maroot—being especially suggestive in one version, stating that these two "angels" were so proud of their ability to resist the fascinations of the daughters of Adam, that they expressly went down to put themselves to the test.

In reference to this part of the subject, the author has long, but he regrets to say, unsuccessfully, endeavoured to get a glimpse of some translation, in any language he is master of, of the "Book of Enoch" which he has somewhere read contains a list of the "angels" who intrigued with the daughters of Adam, together with a more or less detailed account of the whole occurrence and other matter bearing on the general subject of this article. Whether this is so or not, he trusts some one who *has* read the said work will enlighten him. Anyhow, the whole of this evidence agrees very well with what is stated in the first chapter of Genesis, *viz.*, that mankind was created of two sexes, in the likeness of the Elohim who were also of two sexes, so exactly that members of the two races, if of opposite sexes, were capable of sexual relations with each other, for the complement to the intrigues of the sons of the Elohim with the daughters of Adam is also to be found in the Hebrew legend of the amour of Adam himself with Lilith, who is said to have been a "spirit" of some kind, and perhaps was originally a female member of the Elohim.

The identity of the "angels" with the Beni Elohim is further proved by their names which, as is well known, almost always end in the particle "el" as "Gabri-el," "Azaza-el," "Mikha-el" &c., Isral-el, which appears to be truly a kind of patronymic signifying "the God Gabri" "the God Azaza," &c., though Christian writers have, of course, endeavoured to put a different construction on the circumstance.

It was plainly one of these "Elohim" in whose image man was made, who wrestled with Jacob for a whole night and dubbed him "Isra-el" in the morning, though the Protestant divines who edited the authorised English version have seen fit to add in the "contents" of the chapter containing the incidents the heading (which *is* by the way more accurate than they probably imagined as they were most likely ignorant of the real identity of "the angels" and "the Elohim.") "Jacob wrestleth with an *angel*," though the context seems to suggest that it was "Adonai" himself who battled with his "servant."

A repetition of the gratuitous transformation of "the Elohim" into "angels" in the "headings" and "contents" of the English Bible is further noticeable in the account of the visit of the two mysterious personages to Abraham when "Isaac" was promised, whom I feel convinced that any candid reader going over the chapter after the perusal of this paper cannot fail to identify as "Adonai" himself and another of the Elohim in his company. In exact accordance with the account in the first chapter of Genesis of the imitation of the aspect of the Elohim in the creation of man, so complete is their anthropomorphic character that Abraham actually prepares food for them, and when after the departure of Adonai and his companion for Sodom (and their being joined on the road by a *third* member of the Beni Elohim, an incident somehow omitted in our present text of Genesis, but who possibly in the old and complete form of the legend was the titular "God" of Lot or Sodom, arriving to protect the one or observe the wickedness of the other before withdrawing his protection) they arrive in that city, the beauty of their human aspect is so great, that the debauchees of the doomed town are thereby prompted to that final crime which is supposed to make the cup of their misdoings to overflow and which is followed by the destruction of their birthplace and residence. I think that any unbiassed reader, after studying the foregoing and comparing its statements with those of the Bible and other sources of information alluded to, will admit that I have established a very good case for the following summing-up as containing most of the important points, of the complete original story of "the Elohim" :—

That they were supposed to be a tribe of beings of an origin other than that of the race of Adam, but like that of two different sexes: that the race of Adam was created by them in physical imitation of them, but inferior in point of intelligence and immortality;* that there was a war among them, in which the leader of the defeated party became known as "the Adversary" (Satan): that it was the latter who, with the design, probably of in some way strengthening his own side, endeavoured to raise the Beni Adam to the level of the Beni Elohim by causing them to eat the fruits of Knowledge and of Life which had been "forbidden" to

* Called, if I remember rightly—I have not the book for reference—"Tirzahad Ahavad."

* Or we might take the Arabian tradition for our guide at this point and reconstruct the story thus:—That Adonai in the pride of his ingenuity in forming Adam in some way taunted, defied, or otherwise, quarrelled over his handy work with Azazael (his adversary—Satan): that the result was, war between the partizans of the two, ending in the defeat of Azazael: that the latter, out of revenge, endeavoured to raise the Beni Adam to an equality with the Beni Elohim: and so on as in the text.

them by the Elohim with a view of maintaining them in servitude; that after the Tree of Knowledge had been tasted, *but before that of Life could be eaten*, Adonai, one, or perhaps the leader, of the victorious party of the Elohim,* arrived and expelled the Beni Adam from the garden in which "the Trees" were planted, this resulting in cursing the race with Knowledge devoid of Immortality; that subsequently, owing to the physical similarity of the two races, the Beni Elohim and the Beni Adam miscegenated: that the defeated party of the Elohim, though expelled from "Heaven" or the ordinary residence of the undivided tribe, still retained their rights of origin so far as to be able (in their character of, so to speak, "Elohim by blood") to attend the tribal assemblies, an instance of which is seen in "Job:" that owing to the gradual exaltation of one particular member of the tribe by his adoption as the titular God worshipped by the Noachic, Abrahamic, and Jacobite stocks through which the Bible and Arabian versions of the Elohistic legend have come down, the victorious Adonai has been accepted as "God" while the other Elohim of his party have sunk to the rank of "angels," and the defeated "Adversary" had gradually been still further degraded to the mediæval devil with the other Elohim of his party forming his "fiends" or "imps," the whole series of transformations, under the influence of the Messianic idea, culminating in the magnificent but illogical world-drama which Milton finally stereotyped into the Protestant creed.

Another line of investigation into the history of the Elohim is suggested by the Muhammedan name for "God" *Ullah*. This is so obviously identical with "Eloh" that it immediately introduces us to two considerations. The first is that the retention of this primitive name for the Supreme Being proves that the Arabic current of tradition through which the Elohistic legend of the Shemites has come down separated from the primeval Shemite source before the supremacy of Adonai and Jehovah as we see it among the Jews had become established; in other words it corroborates the Bible itself in placing the separation of the Joktanites from the branches which produced Abraham as before that patriarch's family had adopted the exclusive worship of Adonai, and of the Ishmaelites from that which produced the Hebrews before Moses had "revealed" the mystic name of Jehovah, thus proving that the Elohistic legend was no anomaly of the Bible-writing race. And secondly, it establishes the fact, which will be seen to be of great importance, that so strong was the Shemite tendency to monotheism that an independent monotheistic theology gradually developed among a race so distinct from those (the Jews) who are usually advanced by Christian theologians as the sole custodians of the idea that the very names by which the latter designated their sole Deity found no reception in the national tongue of the former as representative of the analogous abstraction, notwithstanding the similarity of race, geographical proximity and repeated immigrations of the Jews into Arabia. It is proof positive that the Arab monotheism was indigenous; *not* adopted from the Hebrews. In fact, the very formula of the Muhammedan creed asserting the unity of the Deity sufficiently proves what it protests against—"*La-Illahu-il-Ullah*" which, in this connection may be more significantly translated—"There are no *Elohim* but *Eloh*"—than by the ordinary and correct English version—"There are no Gods but God."† But the tendency of all the Shemite nations to monotheism by the elevation of their own national deity above the gods of the surrounding nations is abundantly indicated by other historical facts. What was "Allilat" one of the pre-Islamitic Arab deities but an abridgment of "Ullah-ool-Illahat,"—the "God of Gods"‡. Identical with this was the "Eli-ul"*—the Phœnikian "God of Gods"—the "Most High God" of the Bible to whom Mulukh Sidik (Melchizedak) the "Just King" officiated as High Priest, and whose worship was afterwards superseded, or, if you like, continued (as the same idea was embodied) on the same spot by that of Jehovah. What was the "Baal" of the Babylonians† and Syrians but "the Father (or Patriarchal Chief) God"—made up of "El" and the old Shemite root implying Fatherhood—Ub or Ba. And a most conspicuous instance has recently been discovered in the Moabite stone, whereon King Mesha sings the praises and chants the supremacy of Khemosh in a strain similar in tone and style to that in which his contemporary and enemy David was then hymning the glory and achievements of Jahveh. It is venturing on more doubtful grounds, and in exploring which I should like the assistance of philologists and archæologists of more established reputation than the humble and unknown writer of this article, to suggest the connection of the "Beni Elohim" with the host of Heaven—the astral deities of the Sabæans and the "Nature-movers" of the Chaldeans, to whom, at least Bel‡ and Ishtar (the Moon) undoubtedly belong—not to speak of Shums (the Sun) whose name yet survives in that of the race (the Shemites) which inhabit still the land which contains his own city (Damascus—"Sham"—the Heliopolis of Asia). The same may be said of the endeavour to trace the root of "Elohim" to "Al" the definite particle—the something as opposed to nothing which again leads us forward to the more recondite mysteries involved in the Muhammadan Kabala of the "Aluf Lam Meem" and to the Aholaite identification of "Alee" with the Deity.

It was originally my purpose to trace in this paper the effect of the primitive Shemite conception of the nature of the Beni Elohim§ in its reactions on the social and politica history, first on that branch of the human race, and secondly on that of the world, but as I find I have already exceeded the proper limits of a single article, I take leave of the reader with the promise to resume the discussion of this branch of the subject in another essay treating of the "fundamental differences of Aryan and Shemitic religions," while in yet another on "the War in Heaven" I hope to consider the relations of the Shemitic version of that struggle with similar myths among other races.

* And it appears from the second version of the creation in Genesis, the actual constructor of Adam.

† The popular English version—"There is no God but God,"—is not only incorrect, but misses the significance of the true one, both as regards the origin of the formula and the plurality of deities against which it was directed.

‡ Or perhaps a solidification or rolling of all the gods into one—Al-illahat—"the Gods," collectively personified.

* What of Bel-i-al? The Father God of the Gods?

† "Bab-il" the gate of the Gods—a significant name in connection with the Biblical story of Balel and its notoriety as a chief place of worship of "the Gods" (the Elohim).

‡ Representative of the Earth? or Saturn.

§ Jules Baissac ("Satan ou le Diable," p. 24) says:—"On doit regretter que les arts ne vous aient point conservé l'image de ce Satan; peut-être le retrouverions-nous noir et cornu comme notre Diable traditionnel." The arts *have* preserved *something very like it*. See Layard's Nineveh and Babylon, ed. 1853, pp. 602--605. The figures shown, being engraved on stone and uncolored, cannot be identified now as representing a black or a white member of the Elohim.

In the list of the Assyrian gods given in the same work, pp. 629, we find evidently Jao or Jahveh of the Hebrews, proving the latter to have been originally a member of the primeval Shemitic "Elohim."

On the same page Layard upholds my translation of "Bel" or Baal—as "Ulla-Elohim" the father of the Gods.

A LOST KEY.

The (London) *Times* recently in an editorial upon the India Museum expressed the following notable opinion:—"In considering the real purpose of the India Museum and its effect in influencing Englishmen, it is as well not to forget that the old zeal for Oriental studies has somewhat declined, both in this country and in India, since the extinction of the East India Company. The old Company could boast of no such ambitious museum as that which has grown up by continual and almost unobserved accretions in the neglected galleries at South Kensington; but it encouraged Oriental studies, and it never forgot the lesson it had learned by long tradition and experience—that a

study of Indian history, of the modes of Indian thought, and the forms of Indian life was more necessary to the Western rulers of the country than a technical knowledge of its fairies or a not too intelligent imitation of its art of design. There is a real danger of our falling in this matter too much under the dominion of matter-of-fact views and industrial ideas. Mr. Grant Duff contends that the members of the Indian Civil Service—to whose zeal and capacity he pays a merited tribute—are somewhat deficient in the power to learn by the eye, and in a rational curiosity about the objects in the midst of which their life is passed. How if this should come, not from a lack of observation, but from the lack of that historic sense which more than anything else confers the faculty of observing rightly and intelligently? India is a country of strange greatness in the past of long and checkered history, of vast but almost unrecognized achievements in art, in science, in philosophy, in forms of religious thought and in examples of social life. We of the West and the modern world are a little too apt to despise all these things as obsolete and hardly worthy of rational attention. But to the inhabitants of India their forms of thought, their modes of life, their traditions, their creeds, their superstitions, all rooted in an unexplored and mysterious past, are of the very essence of their daily life. These are the secrets of which we seem to *have laid aside the key, and to show no very eager desire to recover it.* This is the knowledge which an India museum should illustrate, and which serious students of Indian affairs should endeavour to compass. Whatever illustrates, in a striking way, the history, the archæology, the letters, and the creeds of Oriental races, should find a place in such a museum. It would stimulate that historic sense which *we are now in danger of losing, and without which we can never hope to understand India even though we were provided with the most comprehensive industrial and economic museums in the world.*"

NEW VIEWS ON PALI.

"Dr. E. Forchhammer, who joined his appointment in Burmah as Professor of Pali in February 1879, has," says the *Pioneer*, "been busily employed throughout the year in literary researches in the interior of the province, and in the collection and transcription of Pali manuscripts. He has also prepared and submitted plans for the organization of instruction in Pali in the High School at Rangoon. Pali has already been admitted by the University of Calcutta on the list of classical languages prescribed for the public examinations; but the learned Professor, in his interesting report on what he has accomplished during the year in the investigation, collection, and preservation of Pali, Burmese, Sanskrit, and Talaing literature, declares that Pali is not a language at all. The Burmese conception of the word Pali is not, he says, the *name* of the *language* of the Buddhist Scriptures, as has been commonly supposed, but stands simply for 'Sacred Texts' without any reference to the language or the dialect in which they are written. The three Vedas, written in Sanskrit, are by the Burmese called Pali; and Burmese Christians designate the original texts of the Bible 'Pali;' and they speak and write of our Holy Scriptures in the original as being 'Hebrew and Greek Pali.' Dr. Forchhammer, on his first arrival in the provinces, found that no material had as yet been collected upon which a study of Pali literature could be based, so he obtained a Government grant for collecting or copying the chief works of the Buddhist Scriptures, so as to form the nucleus of a Pali Burmese library to be deposited in the Rangoon Government High School. In the work of collection he met with but poor success, as the owners cannot be induced by any means to part with a manuscript that is worth having, those that are occasionally offered for sale having been invariably found to be defective. Little opposition was, however, offered to requests for the loan of manuscripts for copying, though the owners generally refused to part with more than one volume at a time. The libraries in the various monasteries usually contain the most carefully executed and rare works, large or ancestral libraries being never found in the possession of private individuals. This is owing to the circumstance that Burmese laymen consider it very meritorious to deposit their books in monasteries, especially on the near approach of death. The Professor says:—'In most monasteries the literary treasures are preserved in well closing boxes expressly made for the purpose. Upon some of them is lavished all that Burmese art can afford; variously coloured glass is cut and joined to rosettes, flowers, and garlands; the stalks and leaves are of wood and gilded; the sides and top piece frequently exhibit excellent specimens of Burmese wood-carving, and are adorned with Buddhas made of marble, bronze, or wood. Drapery encloses the whole, umbrellas are spread above, and in the dimness of the recess such a tabernacle has, indeed, a magnificent appearance.' He also visited private individuals, especially native medical men, astrologers, &c., who were reputed to possess sacred manuscripts which in Burmah are always written on palm-leaf, paper being used for ordinary writings."

We are far from being prepared to acquiesce in the learned doctor's views. The startling information picked up by him at Rangoon where he was told that "Pali is no language at all" but simply an expression for "Sacred Text" will, we fancy, be news indeed to our Reverend Brothers in Ceylon of the Amarapoora sect. Some of the most learned have passed years in Burmah, and perhaps not a few among their number were born in that country. Hence, there would be very little impropriety in our Buddhists of the Theosophical Society consulting them before accepting such a rash statement. We do not for a moment, challenge either the claims to erudition, or the veracity of the learned German doctor. Yet, we feel that until some corroboration is received upon the subject from our Burmese Brothers we almost have some right to doubt his discovery. Anyhow, we hope Dr. Forchhammer will not take it amiss if, meanwhile, we place his philological informant alongside that Irish railway porter who denied a pet tortoise its right to a place in the Dog compartment on the ground that the tortoise was "no animal, but an insect."

COUNT SAINT GERMAIN.

At long intervals have appeared in Europe certain men, whose rare intellectual endowments, brilliant conversation, and mysterious modes of life have astounded and dazzled the public mind. The article now copied from *All the Year Round* relates to one of these men—the Count St. Germain. In Hargrave Jennings' curious work "The Rosicrucians," is described another, a certain Signor Gualdi, who was once the talk of Venetian society. A third was the historical personage known as Alessandro di Cagliostro, whose name has been made the synonym of infamy by a forged Catholic biography. It is not now intended to compare these three individuals with each other or with the common run of men. We copy the article of our London contemporary for quite another object. We wish to show how basely personal character is traduced without the slightest provocation, unless the fact of one's being brighter in mind, and more versed in the secrets of natural law can be construed as a sufficient provocation to set the slanderer's pen and the gossip's tongue in motion. Let the reader attentively note what follows:—

"This famous adventurer," says the writer in *All the Year Round*, meaning the Count St. Germain, "is supposed to have been a Hungarian by birth, but the early part of his life was by himself carefully wrapped in mystery. His person and his title alike stimulated curiosity. His age was unknown, and his parentage equally obscure. We catch the first glimpse of him in Paris, century and a quarter ago, filling the court and the town with his renown. Amazed Paris saw a man—apparently of middle age—a man who lived in magnificent style, who went to dinner parties, where he ate nothing, but talked incessantly, and with exceeding brilliancy, on every imaginable topic. His

tone was, perhaps, over-trenchant—the tone of a man who knows perfectly what he is talking about. Learned, speaking every civilized language admirably, a great musician, an excellent chemist, he played the part of a prodigy, and played it to perfection. Endowed with extraordinary confidence or consummate impudence, he not only laid down the law magisterially concerning the present, but spoke without hesitation of events 200 years old. His anecdotes of remote occurrences were related with extraordinary minuteness. He spoke of scenes at the court of Francis I., as if he had seen them, describing exactly the appearance of the king, imitating his voice, manner, and language—affecting throughout the character of an eye-witness. In like style he edified his audience with pleasant stories of Louis XIV., and regaled them with vivid descriptions of places and persons. Hardly saying in so many words that he was actually present when the events happened, he yet contrived, by his great graphic power, to convey that impression. Intending to astonish, he succeeded completely. Wild stories were current concerning him. He was reported to be 300 years old, and to have prolonged his life by the use of a famous elixir. Paris went mad about him. He was questioned constantly about his secret of longevity, and was marvellously adroit in his replies, denying all power to make old folks young again, but quietly asserting his possession of the secret of *arresting decay in the human frame.* Diet, he protested, was with his marvellous elixir, the true secret of long life, and he resolutely refused to eat any food but such as had been specially prepared for him—oat meal, groats, and the white meat of chickens. On great occasions he drank a little wine, sat up as late as any one would listen to him, but took extraordinary precautions against the cold. To ladies he gave mysterious cosmetics to preserve their beauty unimpaired; to men he talked openly of his method of transmuting metals, and of a certain process for melting down a dozen little diamonds into one large stone. These astounding assertions were backed by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty.

"From time to time this strange being appeared in various European capitals, under various names—as Marquis of Montferrat; Count Bellamare, at Venice; Chevalier Schoening, at Pisa; Chevalier Weldon, Milan; Count Soltikoff, at Genoa; Count Tzarogy, at Schwalbach; and finally as Count Saint Germain, at Paris; but after his disaster at the Hague, no longer seems so wealthy as before and has at times the appearance of seeking his fortune. At Tournay he is 'interviewed' by the renowned Chevalier de Seingalt, who finds him in an Armenian robe and pointed cap, with a long beard descending to his waist, and ivory wand in hand—the complete make-up of a necromancer. Saint Germain is surrounded by a legion of bottles, and is occupied in developing the manufacture of hats upon chemical principles. Seingalt being indisposed, the Count offers to physic him gratis, and offers to dose him with an elixir which appears to have been ether; but the other refuses, with many polite speeches. It is the scene of the two augurs. Not being allowed to act as a physician, Saint Germain determines to show his power as an alchemist; takes a twelve-sous piece from the other augur, puts it on red-hot charcoal, and works with the blow-pipe. The piece of money is fused and allowed to cool. 'Now,' says Saint Germain, 'take your money again.' 'But it is gold.' 'Of the purest.' Augur No. 2 does not believe in the transmutation, and looks on the whole operation as a trick; but he pockets the piece, nevertheless, and finally presents it to the celebrated Marshal Keith, then governor of Neuchatel.

"Again in pursuit of dyeing and other manufacturing schemes, Saint Germain turned up at St. Petersburg, Dresden, and Milan. Once he got into trouble, and was arrested in a petty town of Piedmont, on a protested bill of exchange; but he pulled out a hundred thousand crowns' worth of jewels, paid on the spot, bullied the governor of the town like a pickpocket, and was released, with the most respectful excuses.

"Very little doubt exists that during one of his residences in Russia, he played an important part in the revolution which placed Catharine II. on the throne. In support of this view, Baron Gleichen cites the extraordinary attention bestowed on Saint Germain at Leghorn, 1770, by Count Alexis Orloff, and a remark made by Prince Gregory Orloff to the Margrave of Onspach during his stay at Nuremberg.

"After all, who was he?—the son of a Portuguese king or of a Portuguese Jew? Or did he, in his old age, tell the truth to his protector and enthusiastic admirer, Prince Charles of Hesse Cassel? According to the story told by his last friend, he was the son of a Prince Rakoczy of Transylvania, and his first wife a Tekely. He was placed, when an infant, under the protection of the last of the Medici. When he grew up and heard that his two brothers, sons of the Princess Hesse Rheinfels, of Rothenburg, had received the names of St. Charles and St. Elizabeth, he determined to take the name of their holy brother, Sanctus Germanus. What was the truth? One thing alone certain, that he was a *protege* of the last Medici. Prince Charles, who appears to have regretted his death, which happened in 1783, very sincerely tells us that he fell sick, while pursuing his experiments in colors, at Eckrenforde, and *died* shortly after, despite the innumerable medicaments prepared by his own private apothecary. Frederick the Great who, despite his scepticism, took a queer interest in astrologers, said of him, 'This is a man who does not die.' Mirabeau adds, epigrammatically, 'He was always a careless fellow, and at last, unlike his predecessors, forgot not to die.'"

And now we ask what shadow of proof is herein afforded either that St. Germain was an "adventurer," that he meant to "play the part of a prodigy," or that he sought to make money out of dupes. Not one single sign is there of his being other than what he seemed, *viz.*, a gentleman of magnificent talents and education, and the possessor of ample means to honestly support his standing in society. He claimed to know how to fuse small diamonds into large ones, and to transmute metals, and backed his assertions "by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty." Are "adventurers" like this? Do charlatans enjoy the confidence and admiration of the cleverest statesmen and nobles of Europe for long years, and not even at their deaths show in one thing that they were undeserving? Some encyclopedists (see *New Am. Cyclo.* vol. xiv, p. 266) say:—"He is supposed *to have been employed during the greater part of his life as a spy* at the courts at which he resided!" But upon what evidence is this *supposition* based? Has any one found it in any of the state papers in the secret archives of either of these courts? Not one word, not one fraction or shred of fact to build this base calumny upon, has ever been found. It is simply a malicious lie. The treatment that the memory of this great man, this pupil of Indian and Egyptian hierophants, this proficient in the secret wisdom of the East, has had from Western writers is a stigma upon human nature. And so has the stupid world behaved towards every other person who, like St. Germain, has revisited it after long seclusion devoted to study, with his stores of accumulated esoteric wisdom, in the hope of bettering it and making it wiser and happier.

One other point should be noticed. The above account gives no particulars of the last hours of the mysterious Count or of his funeral. Is it not absurd to suppose that if he really died at the time and place mentioned, he would have been laid in the ground without the pomp and ceremony, the official supervision, the police registration which attend the funerals of men of his rank and notoriety? Where are these data? He passed out of public sight more than a century ago, yet no memoir contains them. A man who so lived in the full blaze of publicity could not have vanished, if *he really died then and there*, and left no trace behind. Moreover, to this negative we have the alleged positive proof that he was living several years after 1784. He is said to have had a most important private conference with the

Empress of Russia in 1785 or 6, and to have appeared to the Princess de Lamballe when she stood before the tribunal, a few moments before she was struck down with a billet, and a butcher-boy cut off her head; and to Jeanne Dubarry, the mistress of Louis XV., as she waited on her scaffold at Paris the stroke of the guillotine in the Days of Terror, of 1793. A respected member of our Society, residing in Russia, possesses some highly important documents about the Count St. Germain, and for the vindication of the memory of one of the grandest characters of modern times, it is hoped that the long-needed but missing links in the chain of his chequered history, may speedily be given to the world through these columns.

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

Wonderful Finds, we are told by the Turkish gazette *Osmanli*, have just been made at Mahreb, in Arabia. Among other antiquities dug from the sands, are silver coins of King Solomon's time, with birds and other animals represented; stone tablets shaped in various geometrical figures with strange figures on them; a marble head of a young girl; three gold coins with the name of the oldest Constantinople Emperors on them: all these things have an immense archæological and artistic value. The present village of Mahreb situated in Arabia Felix (the Happy) is on the site of the ancient town of Shebba, whose Queen is said in the Bible to have visited King Solomon in the days of his glory, and to have brought to him precious gifts and tough riddles. It is not yet ascertained what may be concealed under the great Hamyaritic ruins, known to have been inhabited at the dawn of history by those whom the Bible calls "the sons of Ham," and who originally settled in Syria, Phœnicia and the countries adjacent. These ruins occupy an area of more than 200 square kilometres, and are the remains of hundreds of ancient towns and villages. According to the unanimous averment of the Mahreb and other Arabs "this part of the country is full of enormous subterranean passages, which the Arabs abstain from penetrating; and even refuse to guide the travellers inside, as they firmly believe them to be inhabited by the *djins*."

The Genesis of the Soul is the title of a series of papers upon the kabalistic doctrines which have just been appearing in the London *Spiritualist*. We are glad to see room given to such teachings—though the kabalistic doctrines as given by "M.D." are far from being free from error—as it is something hitherto denied them by the conductors of most Spiritual organs. It shows progress and a decided step in the direction of impartiality. To grant a fair hearing to both the ancient and modern interpretations of things spiritual and hidden, can but help psychologists in their search after truth. "M. D.," the writer of the article in question, interpreting a portion of the Kabala, says *apropos* of the Kabalists:—"Their views were grand in their simplicity, and, could I but do them justice, I am sure they would be found more than suggestive by many of your readers. Of course they are open to criticism. You admit them to your columns for that purpose: and this they deserve and demand. The more I study the few fragmentary teachings of the Kabbala that have survived the destructive, and especially the transforming influences of time, the more surprised am I at the depth of knowledge to which they testify, and I often find myself wondering whether the advancing science of our day is on any single point, more than a rediscovery of what was formerly well known, but has been unfortunately long since lost. There were giants in those days—giants in science; and those giants were the Kabalists."

"In the Name of the Father, Son, and Holy Ghost, is a formula to be henceforth classified with the magical *muntras* of the *Atharva Veda*—at least in its alleged effects. The *Calais Times* (Maine) tells us how "it cured a child and killed a donkey." A young daughter of Mr. John Robinson, of Calais, has been perfectly cured of that terrible affliction, St. Vitus' dance, since the New Year, by means that have excited much interest among those acquainted with the facts. Mr. Robinson thus relates the particulars of the strange case: "My little girl, only 7 years old, suffered every hour, night and day, with the disease so that she had to be watched constantly to prevent her falling on the stove and dishes. The physicians who attended her said that she must be sent to the hospital at Augusta. I related the case to an old man whom I happened to meet and told him how bad I felt at sending her away. He said that she could be entirely cured in nine days and that I was a lucky man in having the means of cure at my own home. He told me to stand my donkey with his head to the south; then to take the child and sit her on its back with her face to the east, and then to pass her over the donkey's back towards the west, saying: 'In the name of the Father, Son and Holy Ghost.' Following his instructions I did this for nine mornings before breakfast. On the third morning the child began to improve and the donkey began to take the disease. From that time to the end of the nine days the child grew rapidly better and the donkey grew worse in proportion, until it died on Monday, the 10th, after frightful suffering from the disease. The child is now perfectly restored, having no trace of its trouble. These are the facts and all the neighbours are witnesses." "It is certainly a strange case and that it should continue to excite much comment is not surprising" adds the *Times*. Amen.

An Important Biblical Error, is alleged to have been discovered by M. Charles Beak, the learned author of a well-known work called *Origines Biblicæ*, and exposed in a new pamphlet of his bearing the title of *the Idol of Horeb*. He proves therein that the "golden calf" made by Aaron and worshipped by the Israelites was, in fact, no calf at all but a globe. This would be a curious yet trifling error in a book which is now proved to be more full of errors and contradictions than any other work in the whole world; but in this instance, we are afraid, the mistake is rather that of the author himself. We have not yet seen the pamphlet, and therefore, judge but by the reviews of it. The mistaken use of the word "calf" for "globe" is due, he says, to the incorrect translation of the Hebrew word "agel" or "egel." The Israelites despairing of the return of Moses from Mount Sinai, made and worshipped not a "molten calf" but a globe or disc of molten gold which was in those days a universal symbol of power. Later on, the word "egel" was translated "calf," because both terms "calf" and "globe" are synonymous and pronounced alike in the Hebrew language. We do not question the correctness of the author's philological demonstration as to the word itself, but rather whether he is right in calling it a mistake in its symbological rendering. For if both "calf" and "globe" are synonymous words, so also the symbology of the *globe* and the ox was identical. The winged globe of the Egyptians, the *Scarabæus* or "stellar disc"; the circle or globe of the Phœnician Astarte; the Crescent of Minerva; the disc or *globe* between two cow's horns, on the brow of Isis; the winged disc, with pendant-crowned Uræi, carrying the cross of life; the solar globe or disc resting upon the outspread horns of the goddess Hathor; and the horns of the Egyptian Amon; the deifying of the ox—all have the same meaning. The globe and the horns of the ox speak the same story: they are the emblem of the eternal divine power. Was not Amon or "the hidden one" the greatest and highest of the Egyptian gods, the "husband of his mother, his own father, and his own son," the One in Three, (*i. e.* identical with the Christian trinity) according to the interpretation of the best Egyptologists, including the piously Christian George Ebers and Brugsch Bey—represented with a ram's head as Amon Chnem? Before, therefore, the Biblical scholars lay such stress upon the dead-letter meaning of the Biblical words, they should in all fairness turn their attention to more serious questions. They ought, for instance, to prove to the satisfaction of all,—Christians and infidels alike—the reason why in ancient Hebrew coins and elsewhere, Moses is likewise represented with horns; and why such "horns" should be also found on the monotheistical Levitical altar ....

The St. Petersburg *Golos* devotes two articles to the question now becoming so threatening and evident in all the classes of Russian society, of their rapidly falling off from the orthodox Greek faith. The lower classes *will* be "perverted" into the heresy of *Stundism*, let the clergy and Government do what they may; and "the higher and educated classes *will* follow some M. Pashkof, the great Russian religious "heretic," and most of them Spiritism and Spiritualism . . ." (*Independance Belge*, Feb. 3.) This is sad indeed, and must be regarded as one of the signs of the time.

HENRY BERGH, THE GREAT ZOOPHILIST AND FOUNDER-President of the "American Society for the Prevention of Cruelty to Animals" has been bringing down "on himself a tornado of criticisms by his recent declaration in favor of the whipping-post for men who abuse their wives. It might have been supposed that he would have had the sympathy of down-trodden wives in this movement, but such is not the case. One of the objectionable things about the whipping-post is its publicity. Much as an indignant woman might desire to have her husband publicly thrashed, the disgrace of the transaction reacts upon herself. She cannot avoid bearing his name, and the disgrace to the name tells on her as greatly as it does on him. She is thus a sharer in his punishment, which is unreasonable, as he punished her enough when he gave her the thrashing which brought him the lash. Mr. Bergh now presents himself before the Legislature of New York with two bills. One of these is to provide whipping-posts for wife-beaters. The other is to save dumb brutes from the danger of being dissected while alive. Mr. Bergh has a lively sympathy for the suffering dog which is cut wholly or partially to pieces before life is extinct. He wants to preserve the animal from being hurt. But he has no sympathy for the wretched man whose bare back is gashed and torn by the cruel thongs of the public whip." (*Philad. Weekly Times.*)

The wife-beater ought to be confined in an iron-cage though, together with the cowardly jackal and hyæna, for such a brute is no better than a wild beast. But even admitting this, it still less becomes Mr. Bergh in his official capacity to be advising cruelty to an animal, even if a biped.

THE LAST "REVUE DES DEUX MONDES" in an article by M. Volbert upon Carlyle, contains the following passage, which we think will prove of interest to our readers :—"In spite of his lively eloquence, of his puissant and colourful style, Carlyle has not succeeded in converting his countrymen to his mysticism or his hero-worship. Official England has remained faithful to its formulas: thinking England has committed itself to *paths* very different from those marked out by him. He lived too long, not for his fame, but for his happiness. He was respected, he was admired ; but he was no longer heard. He saw the direction of men's minds escape him to pass into other hands ; he saw his authority supplanted by rival influences which destroyed without mercy all that he adored. The constantly growing ascendancy of Darwin and Herbert Spencer caused him bitter pain ; it was a thorn in his side. The new empiricism which they have rendered popular was contrary to all his leanings ; it wounded his heart, and he sorrowfully beheld its triumph. This philosophy whose prosaicness he despised, and whose sternness he cursed, has fallen not only on theosophy and mysticism, but on metaphysics which it relegates to the kingdom of chimeras ; finding in evolution, in imperceptible progress, in heredity and in adaptation, a sufficient cause for all things. It denies prophets, it dissects heroes, it applies the principles of natural science to morals ; yet it will have hard work to account, not merely for the genius of a great man, but for a simple act of honesty or the most vulgar of good deeds. For there is nothing more opposed to Nature than not to take from thy neighbour his ox or his ass, his wife, or his purse, when it can be done without running any risk."

"THE EUROPEAN WIFE of a European preventive officer here has written to her husband returning him her wedding-ring, and stating that she has embraced the Buddhist religion, and that availing herself of the rights of her new faith she divorces him ! The husband is about instituting proceedings, for divorce in court in a more regular manner. This is the first instance I have heard of a European making a public recantation of Christianity in favor of Buddhism."—*Bombay Gazette.*

*** The "Rangoon correspondent" is not well informed in this latter particular. There have been other similar changes of faith, European and American, and in future we hope to record many more.—ED. THEOS.

ON "TWELFTH DAY" or EPIPHANY last, the whole population of Bertolla, a small borough near Turin, passed into Protestantism. "The Archbishop of Piedmont having suspended the curate of the parish *a divinis*, and ordered the church to be closed, the members of that parish, feeling indignant at a measure which they regarded as unjust and despotic, sent a petition to the Protestant parish of Turin, signed by 2,000 names, asking it to despatch to them immediately an Evangelical minister." *Il Diritto.* "This *is* a lamentation, and shall be for a lamentation," indeed. "The fathers have eaten sour grapes, and the children's teeth are set on edge." But is not this getting "a Rowland for an Oliver ?"

FLOWERS AND PLANTS GROWING WITHOUT ANY EARTH is the latest achievement of Chemistry. M. Alphonse Dumeuil, an illustrious French chemist, has succeeded in finding out the secret ; and at the last Flower-Show at Rouen, (December 1880) enormous hanging baskets full of a variety of beautiful flowers were shown growing without either soil or clay. Their roots were entirely cleaned from every particle of earth and only surrounded with moss. According to this method, from thirty to forty plants can be gathered into one basket which, thus delivered from its earth, will weigh about twenty times less—and when the stalks are carefully wrapped with that chemical moss, even the flowers cut from their roots will preserve their freshness thirty-seven to forty days.

SKULLS: OR, MAN, WOMAN, AND CHILD.

BY COL. R. G. INGERSOLL,

Author of "Moses' Mistakes."

[The announcement that Col. Robt. G. Ingersoll would deliver the following lecture at Haverly's Theatre yesterday, and that on the same occasion he would reply to some of his critics, drew to that house one of the largest audiences ever seen within its walls. Every available seat was occupied, and all vacant spaces on the stage and in the building were crammed by people who seemed glad to get standing-room. The lecturer was frequently interrupted by hearty bursts of applause and laughter, often lasting for some time. At the mention of Thomas Paine's name, tremendous applause and cheers were given again and again. The lecture occupied nearly three hours in delivery, but the vast audience manifested no evidence of weariness—on the contrary, it showed every indication of an anxiety to hear more. *Chicago Times*, April 21, 1879.]

Man advances just in the proportion that he mingles his thoughts with his labour—just in the proportion that he takes advantage of the forces of nature : just in proportion as he loses superstition and gains confidence in himself. Man advances as he ceases to fear the gods and learns to love his fellow-men. It is all, in my judgment, a question of intellectual development. Tell me the religion of any man, and I will tell you the degree he marks on the intellectual thermometer of the world. It is a simple question of brain. Those among us who are the nearest barbarism have a barbarian religion. Those who are nearest civilization have the least superstition. It is, I say, a simple question of brain, and I want, in the first place, to lay the foundation to prove that assertion.

A little while ago I saw models of nearly everything that man has made. I saw models of all the water craft of the world, from the rude dug-out, which floated a naked savage, up to a man-of-war, that carries a hundred guns and miles of canvas ; from that dug-out to the steamship that turns its brave prow from the port of New York, with a compass like a conscience, crossing three thousand miles of billows without missing a throb or beat of its mighty iron heart from shore to shore. And I saw at the same time

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from the rude daub of yellow mud to the landscapes that enrich palaces and adorn houses of what were once called the common people.

I saw also their sculpture, from the rude god with four legs, a half-dozen arms, several noses, and two or three rows of ears and one little, contemptible, brainless head, up to the figures of to-day,—to the marbles that genius has clad in such a personality that it seems almost impudent to touch them without an introduction.

I saw their books—books written upon the skins of wild beasts—upon shouder-blades of sheep—books written upon leaves, upon bark, up to the splendid volumes that enrich the libraries of our day. When I speak of libraries, I think of the remark of Plato : "A house that has a library in it has a soul."

I saw at the same time the offensive weapons that man has made, from a club, such as was grasped by that same savage, when he crawled from his den in the ground and hunted a snake for his dinner ; from that club to the boomerang, to the sword,

to the cross-bow, to the blunderbuss, to the flint-lock, to the cap-lock, to the needle-gun, up to a cannon cast by Krupp, capable of hurling a ball weighing two thousand pounds through eighteen inches of solid steel.

I saw, too, the armour from the shell of a turtle that one of our brave ancestors wore upon his breast when he went to fight for his country; the skin of a porcupine, dried with the quills on, which this same savage pulls over his orthodox head, up to the shirts of mail that were worn in the middle ages, that laughed at the edge of the sword and defied the point of the spear; up to a monitor clad in complete steel.

And I say orthodox not only in the matter of religion, but in everything. Whoever has quit growing he is orthodox, whether in art, politics, religion, philosophy—no matter what. Whoever thinks he has found it all out, he is orthodox.

ORTHODOXY IS THAT

which rots, and heresy is that which grows for ever. Orthodoxy is the night of the past, full of the darkness of superstition; and heresy is the eternal coming day, the light of which strikes the grand foreheads of the intellectual pioneers of the world. I saw their implements of agriculture, from the plow made of a crooked stick, attached to the horn of an ox by some twisted straw, with which our ancestors scraped the earth, and from that to the agricultural implements of this generation, that make it possible for a man to cultivate the soil without being an ignoramus.

In the old time there was but one crop; and when the rain did not come in answer to the prayer of hypocrites a famine came and people fell upon their knees. At that time they were full of superstition. They were frightened all the time for fear that some god would be enraged at his poor, hapless, feeble, and starving children. But now, instead of depending upon one crop they have several, and if there is not rain enough for one there may be enough for another. And if the frosts kill all, we have railroads and steamships enough to bring what we need from some other part of the world. Since man has found out something about agriculture, the gods have retired from the business of producing famines.

I saw at the same time their musical instruments, from the tom-tom—that is, a hoop with a couple of strings of raw-hide drawn across it—from that tom-tom, up to the instruments we have to-day, that make the common air blossom with melody and I said to myself there is a regular advancement. I saw at the same time

A ROW OF HUMAN SKULLS,

from the lowest skull that has been found, the Neanderthal skull—skulls from Central Africa, skulls from the bushmen of Australia—skulls from the farthest isles of the Pacific sea—up to the best skulls of the last generation—and I noticed that there was the same difference between those skulls that there was between the *products* of those skulls, and I said to myself: "After all, it is a simple question of intellectual development." There was the same difference between those skulls, the lowest and highest skulls, that there was between the dug-out and the man-of-war and the steamship, between the club and the Krupp gun, between the yellow daub and the landscape, between the tom-tom and an opera by Verdi.

The first and lowest skull in this row was the den in which crawled the base and meaner instincts of mankind, and the last was a temple in which dwelt joy, liberty and love.

And I said to myself it is all a question of intellectual development. Man has advanced just as he has mingled his thought with his labour. As he has grown he has taken advantage of the forces of nature; first of the moving wind, then of falling water, and finally of steam. From one step to another he has obtained better houses, better clothes, and better books, and he has done it by holding out every incentive to the ingenious to produce them. The world has said, give us better clubs and guns and cannons with which to kill our fellow Christians. And whoever will give us better weapons and better music, and better houses to live in, we will robe him in wealth, crown him in honour, and render his name deathless. Every incentive was held out to every human being to improve these things, and that is the reason we have advanced in all mechanical arts. But that gentleman in the dug-out not only had his ideas about politics, mechanics and agriculture: he had his ideas also about religion. His idea about politics was "might makes right." It will be thousands of years, may be, before mankind will believe the saying that "right makes might." He had his religion. That low skull was a devil factory. He believed in hell, and the belief was a consolation to him. He could see

THE WAVES OF GOD'S WRATH

dashing against the rocks of dark damnation. He could see tossing in the white-caps the faces of women, and stretching above the crests the dimpled hands of children; and he regarded these things as the justice and mercy of God. And all to-day who believe in this eternal punishment are the barbarians of the nineteenth century. That man believed in a devil, too, that had a long tail terminating with a fiery dart: that had wings like a bat—a devil that had a cheerful habit of breathing brimstone, that had a cloven foot, such as some orthodox clergymen seem to think I have. And there has not been a patentable improvement made upon that devil in all the years since. The moment you drive the devil out of theology, there is nothing left worth speaking of. The moment they drop the devil, away goes atonement. The moment they kill the devil, the whole scheme of salvation has lost all of its interest for mankind. You must keep the devil and you must keep hell. You must keep the devil, because with no devil no priest is necessary. Now, all I ask is this—the same privilege to improve upon his religion as upon his dug-out, and that is what I am going to do, the best I can. No matter what church you belong to, or what church belongs to us. Let us be honour bright and fair.

I WANT TO ASK YOU:

Suppose the king, if there was one, and the priest, if there was one at that time, had told these gentlemen in the dug-out: "That dug-out is the best boat that can ever be built by man; the pattern of that came from on high, from the great god of storm and flood, and any man that says he can improve it by putting a stick in the middle of it and a rag on the stick, is an infidel, and shall be burned at the stake;" what, in your judgment—honour bright—would have been the effect upon the circumnavigation of the globe?

Suppose the king, if there was one, and the priest, if there was one—and I presume there was a priest, because it was a very ignorant age—suppose this king and priest had said: "That tom-tom is the most beautiful instrument of music of which any man can conceive; that is the kind of music they have in heaven; an angel sitting upon the edge of a glorified cloud, golden in the setting sun, playing upon that tom-tom, became so enraptured, so entranced with her own music, that in a kind of ecstasy she dropped it—that is how we obtained it; and any man who says it can be improved by putting a back and front to it, and four strings, and a bridge, and getting a bow of hair with rosin, is a blaspheming wretch, and shall die the death."—I ask you, what effect would that have had upon music? If that course had been pursued, would the human ears, in your judgment, ever have been enriched with the divine symphonies of Beethoven?

Suppose the king, if there was one, and the priest, had said: "That crooked stick is the best plow that can be invented; the pattern of that plow was given to a pious farmer in an exceedingly holy dream, and that twisted straw is the *ne plus ultra* of all twisted things, and any man who says he can make an improvement upon that plow, is an atheist;" what, in your judgment, would have been the effect upon the science of agriculture?

Now, all I ask is the same privilege to improve upon his religion as upon his mechanical arts. Why don't we go back to that period to get the telegraph; because they were barbarians. And shall we go to barbarians to get our religion? What is religion? Religion simply embraces the duty of man to man. Religion is simply the science of human duty and the duty of man to man—that is what it is. It is the highest science of all. And all other sciences are as nothing except as they contribute to the happiness of man. The science of religion is the highest of all, embracing all others. And shall we go to the barbarians to learn the science of sciences? The nineteenth century knows more about religion than all the centuries dead. There is more real charity in the world to-day than ever existed before. There is more thought to-day than ever before.

WOMAN IS GLORIFIED

to-day as she never was before in the history of the world. There are more happy families now than ever before—more children treated as though they were tender blossoms than as though they were brutes than in any other time or nation. Religion is simply the duty man owes to man; and when you fall upon your knees and pray for something you know not of, you neither benefit the one you pray for nor yourself. One ounce of restitution is worth a million of repentances anywhere, and a

man will get along faster by helping himself a minute than by praying ten years for some one to help him. Suppose you were coming along the street, and found a party of men and women on their knees praying to a bank, and you asked them, "Have any of you borrowed any money of this bank?" "No, but our fathers, they, too, prayed to this bank." "Did they ever get any?" "No, not that we ever heard of." I would tell them to get up. It is easier to earn it, and it is far more manly.

Our fathers in the "good old times,"—and the best that I can say of the "good old times" is that they are gone, and the best I can say of the good old people that lived in them is that they are gone, too—believed that you made a man think your way by force. Well, you can't do it. There is a splendid something in man that says, "I won't; I won't be driven." But our fathers thought men could be driven. They tried it in

THE GOOD OLD TIMES.

I used to read about the manner in which the early Christians made converts—how they impressed upon the world the idea that God loved them. I have read it, but it didn't burn into my soul. I didn't think much about it—I heard so much about being fried for ever in hell that it didn't seem so bad to burn a few minutes. I love liberty and I hate all persecutions in the name of God. I never appreciated the infamies that have been committed in the name of religion until I saw the iron arguments that Christians used. I saw, for instance, the thumb-screw, two little innocent-looking pieces of iron, armed with some little protuberances on the inner side to keep it from slipping down, and through each end a screw, and when some man had made some trifling remarks, as, for instance, that he never believed that God made a fish swallow a man to keep him from drowning or something like that, or for instance, that he didn't believe in baptism. You know that is very wrong. You can see for yourselves the justice of damning a man, if his parents had happened to baptize him in the wrong way—God cannot afford to break a rule or two to save all the men in the world. I happened to be in the company of some Baptist ministers once—you may wonder how I came to be in such a company as that—and one of them asked me what I thought about baptism. Well, I told them I hadn't thought much about it—that I had never sat up nights on that question. I said,

"BAPTISM—WITH SOAP—

is a good institution." Now, when some man had said some trifling thing like that, they put this thumb-screw on him, and in the name of universal benevolence and for the love of God—man has never persecuted man for the love of man; man has never persecuted another for the love of charity—it is always for the love of something he calls God, and every man's idea of God is his own idea. If there is an infinite God, and there may be—I don't know—there may be a million for all I know—I hope there is more than one—one seems so lonesome. They kept turning this down, and when this was done, most men would say, "I will recant." I think I would. There is not much of the martyr about me. I would have told them, "Now, you write it down and I will sign it. You may have one god or a million, one hell or a million. You stop that—I am tired."

Do you know sometimes I have thought that all the hypocrites in the world are not worth one drop of honest blood. I am sorry that any good man ever died for religion. I would rather let them advance a little easier. It is too bad to see a good man sacrificed for

A LOT OF WILD BEASTS

and cattle. But there is now and then a man who would not swear the breadth of a hair. There was now and then a sublime heart willing to die for an intellectual conviction, and had it not been for these men we would have been wild beasts and savages to-day. There were some men who would not take it back, and had it not been for a few such brave, heroic souls in every age we would have been cannibals, with pictures of wild beasts tattooed upon our breasts, dancing around some dried-snake fetish. And so they turned it down to the last thread of agony, and threw the victim into some dungeon, where, in the throbbing silence and darkness, he might suffer the agonies of the fabled damned. This was done in the name of love, in the name of mercy, in the name of the compassionate Christ. And the men that did it are the men that made our Bible for us.

I saw, too, at the same time,

THE COLLAR OF TORTURE.

Imagine a circle of iron, and on the inside a hundred points almost as sharp as needles. This argument was fastened about the throat of the sufferer. Then he could not walk nor sit down, nor stir without the neck being punctured by these points. In a little while the throat would begin to swell, and suffocation would end the agonies of that man. This man, it may be, had committed the crime of saying, with tears upon his cheeks, "I do not believe that God, the father of us all, will damn to eternal perdition any of the children of men." And that was done to convince the world that God so loved the world that He died for us. That was in order that people might hear the glad tidings of great joy to all people.

I saw another instrument, called

THE SCAVENGER'S DAUGHTER.

Imagine a pair of shears with handles, not only where they now are, but at the points as well, and just above the pivot that unites the blades a circle of iron. In the upper handles the hands would be placed: in the lower, the feet; and through the iron ring, at the centre, the head of the victim would be forced, and in that position the man would be thrown upon the earth, and the strain upon the muscle would produce such agony that insanity took pity. And this was done to keep people from going to hell—to convince that man that he had made a mistake in his logic, and it was done, too, by Protestants—Protestants that persecuted to the extent of their power, and that is as much as Catholicism ever did. They would persecute now if they had the power. There is not a man in this vast audience who will say that the church should have temporal power. There is not one of you but what believes in the eternal divorce of church and state. Is it possible that the only people who are fit to go to heaven are the only people not fit to rule mankind?

(To be continued.)

DNYANESHWARI; THE BOOK FROM A TOMB.

BY THE HON. RAO BAHADUR GOPALRAO HURREE DESHMUKH,
Vice-President, Theosophical Society.

There is a Samadhi or tomb in the village of Alundi near Poona, of a celebrated saint and Yogi, named Dnyaneshwar or as Marathas pronounce it "Ganoba." The tomb is a sacred place of pilgrimage of the rising sect of Warkarees who follow the precepts of Dnyaneshwar and Tookaram. The latter is believed to have ascended to heaven in the presence of a crowd at Dehoo in 1649 as mentioned in the life of Tookaram attached to the *gatha* or poems edited under the patronage of the Bombay Government. Dnyaneshwar wrote his celebrated commentary on Bhagwat Gitta in 1290. He is said to have gone alive with his book in the tomb, and was buried alive. Three centuries later she appeared in a vision to another saint, Eknath of Pyton, and told him that his book of commentary was fully revised and directed him to publish it. So Eknath came to Alundi and dug up the tomb. He found Dnyaneshwar sitting with his book which he gave to Eknath. Such is the story of the book called Dnyaneshwari. It is written in '*ovri*' form of poetry. It is printed in Bombay and is extensively read in the Deccan.

The Warkarees in their Kirtans exclude all poetical authors, except those composed by five poets whom they regard as true Sadhoos. Even Ramdasa, the spiritual preceptor of Shivajee, is excluded. They make no account of Waman and Moro Pant. They consider them as attached to the world and patronized by Government. The great Sadhoos whom they respect are Namdewa, Dnyaneshwar, Kabir, Eknath, and Tookaram. The verse which gives their miracles is as follows:—

कलिमाजी संत, जाहाले अनंत
परिपटाईत, पांच जण. ॥ १
रेडा बोलविला, घोडा जेवविला
मरो निया जाहाला, तुलसी फुले ॥ २
स्वर्गीचे पितर जेणें जेवविले, देहास-
हित गेले, वैकुंठाशी ॥ ३
ऐसा हा तुका, त्याचे महिमान,
वर्णिल कोण, जगा माजी ॥ ४

TRANSLATION.

In Kaliyuga, there appeared many saints, but among them, five are most revered. The first made a he-buffalo utter Vedas. The second made the idol of Vitthal at Pandharpoor eat dinner. The third died, but his body became *tulsi* leaves and flowers. The fourth evoked the deceased ancestors of certain Brahmans, and gave them a feast at his house. The fifth ascended to heaven with his mortal body. This is Tookaram; who can describe his sanctity in this world!

Dnyaneshwar is said to have ordered a wall to walk, and it did so. This wall is shown now at Alundi. The tomb is endowed with the revenues of the village by Mahadajee Scindia.

In the sixth chapter of Dnyaneshwari, the author describes the Yoga as inculcated by Krishna who is regarded both as an *avatar* and Yogeshwar.

The following verses, extracted from Dnyaneshwar, will show the achievements of a Yogi. The language is the old Marathi of the thirteenth century.

आइके देह होय सोनियाचे॥
परिधवधवे वायुचे ॥ जे आप आणि पृथ्वीचे अंश नाही. ५८
मग समुद्रा पलिकडील देखे ॥ स्वर्गीचे आलोच आइके॥
मनोगत ओळखे ॥ मुंगीयाचे ॥ ६९
पवनाचा वारि कावलघे ॥ चालि तरिउदकी पाउल नलगे॥
येणे यणे प्रसंगे ॥ येति बहुता सिद्धि ॥ ७०
तेथे सदैवा आणि पायाळा ॥ वरि दिव्यांजन होय डोळा ॥
मग देखे जैसि अवलिळा ॥ पाताळ धने ॥ ७१
इये अभ्यासि दृढ होति ॥
ते भरवसे निब्रह्मत्वा येति ॥ ते सांगति याची रिति ॥
कळलेमज॥

TRANSLATION.

His body becomes a mass of light. Wind, water and earth are absent. He sees what is beyond the sea. He hears what passes in heaven. He knows the mind of an ant. He can ride upon the wind, and walk on water without touching it. He sees what is hidden in the earth. In short, by the study of Yoga, a man becomes Brahma.

The sixth chapter of the work is well worth the study of those who enquire into Yoga and its achievements.

M. CAMILLE FLAMMARION, THE EMINENT FRENCH ASTRONOMER, has been made a Knight of the Legion d'Honneur in recognition of his services to science. Under the fixed rule some other knight must volunteer to act as the *parrain*, or sponsor of the new comer, and hand him the star and ribbon of the decoration. To the surprise of many, Admiral Monchez, director of the Paris Observatory, consented to act in this capacity. *Nature*, in recording the fact, says the liberal determination of the Admiral "created some sensation in the French astronomical world." No doubt; since M. Flammarion is an avowed spiritist, and an honoured Vice-President of the Theosophical Society, and that it has not yet become fashionable to confer stars and ribbons upon such "heretics!"

THE DEATH OF THE FATHER IS A DARKNESS THAT obscures the three worlds; the death of the mother is a cessation of sweet and nourishing diet; the death of the brother is like the breaking of the right arm; the death of the wife is like the losing of the face.—(*Eastern Proverb*).

A FALSE "WITNESS."

The *Lucknow Witness*, it appears, indulged some time since in a bit of casuistical morality at the expense of the "Theosophists." The term used by that organ of piety is very vague, for "Theosophists" are many and various, and as many and various are their opinions and creeds. Still, as the hit seems suspiciously like others that have been made at us, we assume the unpleasant duty of rejoinder, though the bolts have not reached the mark. Says the *Witness* (the italics being ours):—

"The Theosophists complain, in the last number of their periodical, that 'ever since we landed in this country, impelled by motives, sincere and honest,—though perhaps, as we now find it ourselves, too enthusiastic, too unusual in foreigners to be readily believed in by natives without some more substantial proof than our simple word,—we have been surrounded by more enemies and opponents than by friends and sympathizers.' They have themselves chiefly to blame for the opposition they have met. What their motives may be, we do not feel called upon to pronounce, but *their actions have been in many respects discreditable.* They began by setting forth *the most scrupulous and untruthful charges against the missionaries, and by exhibiting such a rabid hatred of Christianity as to make their subsequent pretensions to universal love and brotherhood ridiculous.* Their professions have been high and their *practice low, and it is no wonder that a large part of their adherents have fallen away disappointed and disgusted.* Their occult *performances* (?), whether due to sleight of hand or to some special gifts in the line of animal magnetism, *have not been of a character to raise them in the estimation of thoughtful people or to show that they could accomplish any important or useful ends.* We shall not be surprised to hear before long *that they have left the shores of India not to return, sadder and somewhat wiser than when they came.* Meanwhile the foundation of God standeth sure, and His Church advances (*sic*) in its triumphant march to certain victory."

Now really, this *is* kind! There is then "balm in Gilead" even for "theosophists," who will vanish from these shores "sadder and somewhat wiser?" So inexcusably ignorant are we of the names of the numerous Christian sects and sub-sects that labour in India, that we really do not know to what particular sect the Lucknow paper's editor is paid to witness for. The name of these sects is *Legion.* For, disregarding the direct command—"Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast *sown*.....be defiled" (Deut. 22 9), they one and all seek to transform palm-covered Aryavarta into their "Lord's Vineyard," make the Brahman who drinks of their wine, like Noah, "drunken," and so cause their fruit to be "defiled." But we love to think it is a Methodist organ. It is but these philanthropic dissenters who have the generosity to offer a "possible salvation for the whole human race." Only whether the *Witness* be a primitive Methodist, a New Connection Methodist, a Church Methodist, a Calvinistic Methodist, a United Free Church Methodist, a Wesleyan Reformer, a Bible Christian Episcopalian, Presbyterian, Baptist, or any other sectarian, we are sorry that we are compelled to refuse its Editors the gift—let alone—of divine prophecy, but even that of simple mediumistic sooth-saying. The "theosophists" *i. e.*, the founders of the Theosophical Society, do not intend to leave "the shores of India, not to return." They are truly sorry, but really find themselves unable to oblige their good friends of Lucknow and other missionary stations.

And now a "word to the wise." Indulging in his broad and catholic criticisms, our censor (whoever he may be) evidently "forgot to take counsel of his own pillow" as the saying goes. He jumps, therefore, at conclusions, which to say the least, are dangerous for himself and brethren, as the weapon is a two-edged one. Of no other class, the world over, are the "professions (so) high" and the "practice (so) low," as of our benevolent friends, the

padris—with, of course, honourable exceptions. Because we have said that we were "surrounded by more enemies and opponents than by friends and sympathizers," he declares that "a large part" of our adherents "have fallen away disappointed and disgusted." To begin with, if we include a modest half-a-dozen of "adherents" at Bombay who left us for motives purely personal and selfish, and with which "theosophy" had nothing to do whatever, just nine in all left the Society in the year 1881—all its branches inclusive. Then our critic psychologizes himself into the belief that if we have met "opposition" it is on account of (1) our actions having been "in many respects *discreditable*;" (2) of our "most scrupulous (?) and untruthful charges against the missionaries;" and (3) of our "exhibiting such a rabid hatred of Christianity as to make their (our) subsequent pretensions to universal love and brotherhood ridiculous:"—Three charges, the first of which is a malevolent, wicked and uncalled-for slander, which we would ask the writer to substantiate by some *unimpeachable fact*; the second, an untruthful and sweeping assertion; the third, a most impudent identification of what we would call a confusion of "centre with circumference," Christianity being one, and Christians quite another, thing. "Many are called but few *are* chosen,"—the axiom applies to missionaries and the clergy with far more truth than to theosophy. Must we repeat for the hundredth time that whether we do or do not believe in Christ as God, we have no more "hatred of Christianity" than we have of any other religion in which we do not believe? And we blindly believe—*in none*. It is not against the teachings of Christ—pure and wise and good, on the whole, as any—that we contend, but against dogmas and their arbitrary interpretations by the hundreds of conflicting and utterly contradictory sects, calling themselves "Christians," but which are all but power-seeking, ambitious, human institutions, at best. That the "foundation of God"—if by God, Truth is here meant—"standeth sure," is perfectly true. Truth is one, and no amount of misinterpretations of it, even by the *Lucknow Witness* or the THEOSOPHIST, will ever be able to prevail against the One Truth. But, before our very virtuous contemporary indulges in further brag that the "Church advances in its triumphant march to certain victory," (church meaning with them their own only, of course,) we must insist that it proves that its sect and none other of the hundreds of others is right; for all cannot be. To make good our words and show that the "Church," instead of advancing to "certain victory" has in this century come not only to a dead stop, but is more and more vanishing out of sight, we will quote here the confession of a Christian clergyman. Let the *Lucknow Witness* contradict it, if it can.

The following is an extract from a speech recently delivered in Paisley, Scotland, by the Rev. David Watson, a minister of the Presbyterian Church, and which can be found in Mr. Tyerman's "Freethought Vindicated."

"The great, and the wise, and the mighty, are not with us. That I fear we must all own to, however much we may grieve to say so; and the more we read of the history, the poetry, the biography, and the literature of the age, the more we will think so. The best thought, the widest knowledge, and the deepest philosophy have discarded our Church. Not that they have taken up a hostile attitude towards us—some have, but not all—but they have turned their backs upon us with a quiet dislike, an unspoken disapproval, and a practical renunciation, greatly more conclusive than a wordy man would be. I do not mention names, it would be unfair to do so, for there is still a social stigma thrown at the man who ventures to disconnect himself from the common creed. But that does not alter the case one whit—the great, the wise, and the mighty are not with us. . . . They are not even nominally with us. They look not for our heaven; they fear not our hell. They detest what they call the inhumanities of our creed, and scorn the systematised Spiritualism we believe in. They step out into speculative Atheism, for they can breathe freer there. . . . But, mark you, they do not pass over into practical Atheism, for however they hate the name of orthodoxy and everything theological, their hearts are too large and their souls are too religious—instinctively religious—to forget that reverence that is due, that is meet and fit. Some become practical philanthropists and philosophic friends of man by helping industry, extending knowledge, advocating temperance, inaugurating institutions that incarnate Christianity, furthering society, in a thousand ways, reforming the manners, and making the men of time and clime. . . . They are all big with a faith in the ultimate salvation of man—a faith that inspires them to toil and shames our whining cant. And yet these men—the master minds and imperial leaders amongst men—the Comtes, the Carlyles, the Goethes, the Emersons, the Humboldts, the Tyndalls, and Huxleys if you will, are called by us Atheists; are outside our most Christian Church; pilloried in our Presbyterian orthodoxy as 'heretics' before God and man. Why are these and such like men without the pale of the Christian Church? Not that they are unfit—we own that; not they are too great—we know that; but that we are unworthy of them, and by the mob force of our ignorant numbers, have driven them out. *They shun us because of our ignorant misconceptions and persistent misrepresentations of heaven, man, and God.* They feel our evil communications corrupting their good manners; they feel our limited vision narrowing the infinitude of the horizon, and, therefore, as an indispensable condition to the very existence of their souls, they separate themselves from us, and forsake—and greatly unwilling are many of them to do so—the worship with us of our common God."

This is the confession of an honest and a noble-hearted man—of one who is alike fearless in his speech and sincere in *his* faith and religion. For him this religion represents truth, but he does not confound it with the personality of its clergy. Heaven forbid that we should ever go against such a truthful man, however little we personally may believe in *his* God! But until our dying day will we loudly protest against the Moodys and Sankys, and their like. "We were all guilty of high treason to Christ, and we should all go to him with ropes around our necks, knowing that we were deserving of hell-fire;" is the remark, as reported by one of the Sydney daily papers, of Mr. Thomas Spurgeon, in an address given by him in the Protestant Hall, under the auspices of the Y. M. C. A.

These are the men and missionaries we go against. As to "scrupulous (?) and untruthful charges against "the latter, it is an unscrupulously untruthful charge of the *Lucknow Witness* against us. We never publish anything against our friends, the *padris*, without giving authorities. Can our reverend critic give the proofs of one of our "discreditable actions?" If he cannot—as in fact, he cannot—then how shall we call his action?

The *Lucknow Witness*—a *false* "witness" in our case—says that our "occult *performances*..... have not been of a character to raise them (us) in the estimation of thoughtful people, or to show that they (we) could accomplish any important or useful ends." Having never made "occult performances," but only *experiments in occult forces* before a few personal friends and in private houses, and the *Lucknow Witness* knowing no more of them than it has seen in newspaper heavy jokes—we might decline altogether to notice the remark. But we may as well remind the editors that in experimental science there are no phenomena of a high or a low character; all discoveries of natural law are honourable and dignified. The *Witness* refers so grandiloquently, we suppose, to our experiments with the "cigarette papers" and others, of which he has heard. Well; the duplication of a bit of paper, or a "cup," or anything else is as scientific and of no lower character, at any rate, than the instantaneous transformation "of the dust of the land into "lice" or "frogs," which dying, "the land stank;" and more useful and certainly less dangerous or conducive to evil than the transformation of water into wine. Ours were but inoffensive, and scientific experiments, without the

slightest claim to either divine or satanic origin, but on the contrary, having a determined object to dispel any belief in "miracle" or "supernaturalism"—which is shameful in our century of science. But the occult performances "of Moses in *lice*" and such like "miracles" besides their intrinsically low character have resulted in fifty millions of persons being put to death by sword and fire, during a period of eighteen centuries, for either not believing in genuineness of the alleged "miracle" or desiring to repeat the same on more scientific principles. But then, of course, our "performances," being neither public nor yet "miracles" at all, but being scientifically possible, if not yet "probable" in the opinion of sceptics, are not calculated to raise us "in the estimation of thoughtful people"—meaning, doubtless those who edit and the few who read the Lucknow missionary paper. Very well, so be it. Our "pretensions to universal love and brotherhood" are "ridiculous" because we denounce some ignorant, bigoted missionaries, who would far better stay at home and till the ground, than live upon the labour earnings of poor foolish servant girls whom they frighten into fits with their stories about hell. One thing at least not even the *Lucknow Witness* can gainsay. We do not live upon extorted or voluntary charity; but work for our personal support and preach theosophy *gratis*. Nor have we accepted or asked for one penny from those who do believe in and have seen our "occult performances;" nor do we claim *infallibility* for our teachings or ourselves. Can the Christian missionaries say as much?

Far wiser would it be for the would-be Christianizers of India, were they to follow the example of some of their more intelligent brethren in America and England! Were the *Padris* to confess the truth as the Rev. David Watson did in the above-quoted extract, or treat their opponents in religious belief as the Rev. Henry Ward Beecher does that most mortal enemy to Christianity—Colonel Robert G. Ingersoll,—then would the "theosophists" be their friends and show for their opinions and Christian views no more animosity than they now do to the orthodox Brahmans, whose dogmas and views they also reject, but whose Vedas as the oldest philosophy and book on the globe, they profoundly respect. The field for human conceptions, philosophical and religious, is vast, and there is room for all without our taking to breaking each other's heads and noses. The following is characteristic of the age. We copy it from our esteemed Australian contemporary, the *Harbinger of Light*, whose learned editor is a representative of our Theosophical Society at Melbourne:—

"Henry Ward Beecher and Ingersoll, 'the American Demosthenes,' have, it appears, been fraternising in a manner calculated to shock many religious souls and to astound others. Says the *New York Herald*:—'The sensation created by the speech of the Rev. H. W. Beecher at the Academy of Music in Brooklyn, when he uttered a brilliant eulogy on Colonel Robert G. Ingersoll and publicly shook hands with him, has not yet subsided.' Subsequently, both gentlemen were independently interviewed by a *Herald* reporter anxious to elicit the opinion entertained by each of the other. 'I regard Mr. Beecher,' the Colonel is described as saying, 'as the greatest man in any pulpit in the world. . . . I told him that night that I congratulated the world it had a minister with an intellectual horizon broad enough, and a mental sky studded with stars of genius enough, to hold all creeds in scorn that shocked the heart of man. . . . Mr. Beecher holds to many things that I most passionately deny, but in common we believe in the liberty of thought. My principal objections to orthodox religion are two—slavery here and hell hereafter. I do not believe that Mr. Beecher on these points can disagree with me. The real difference between us is—he says *God*, I say *Nature*. The real agreement between us is—we both say *Liberty* . . . He is a great thinker, a marvellous orator, and in my judgment, greater and grander than any creed of any Church. Manhood is his greatest *forte*, and I expect to live and die his friend.'

"Mr. Beecher's estimate of Ingersoll may be gathered from the following remarks:—'I regard him as one of the greatest men of this age. I am an ordained clergyman and believe in revealed religion. I am therefore bound to regard all persons who do not believe in revealed religion as in error. But on the broad platform of human liberty and progress I was bound to give him the right hand of fellowship. I would do it a thousand times over. I do not know Colonel Ingersoll's religious views precisely, but I have a general knowledge of them. He has the same right to free thought and free speech that I have... I admire Ingersoll because he is not afraid to speak what he honestly thinks, and I am only sorry that he does not think as I do. I never heard so much brilliancy and pith put into a two hours' speech as I did on that night. I wish my whole congregation had been there to hear it.'"

Bravo, Atheist and Clergyman! That is what we might call the wolf and the lamb lying down together.

A HINDU STORY OF RE-INCARNATION.

BY A KSHATRIYA LADY.

In a village, in the territory of the Nawab of Rampore, there lived, about forty years ago, a Brahman named Nathu, a money-changer. He had a son called Tej Ram. One day, this Tej Ram (who is the hero of our tale) after having taken his meal, retired to his chamber to smoke. Just as his hand came in contact with his brazen *hookha*, a venomous serpent bit him in one of the fingers of his right hand, and he immediately fell senseless. His relations, after making many fruitless efforts to recall him to life, threw his dead body into a neighbouring wilderness, among some long wild grass. One morning, shortly after, a crow was heard making a loud noise on a *pipal* tree close to the house of Tej Ram. Kashi Ram (also a Brahman) being annoyed with the harsh croaking of the bird shot it dead on the spot with a pellet bow. Six months after this, a poor Kurmin* of an adjoining village came to the place to get her cotton cleaned, bringing with her some rice in her apron. As she approached, a cock-sparrow flew towards her and struck her forehead with its bill. Being frightened she let the rice drop; and, at the same moment, the sparrow also fell dead on the spot! The poor woman, (as she belonged to the peaceful Hindu community) was much grieved to see the bird die in such a way by her mere contact. Clasping her hands, she prayed to God, declaring that she was quite innocent of the bird's death, and that she had no intention whatever to injure it, though it had been the cause of her losing her rice. Nine or ten months after this, the said Kurmin gave birth to a son. When this boy was about three years old he would refuse to eat with his brothers or sisters or any other Kurmin. He used to say that he was a *Brahman* and not a low caste *Kurmin*.

Shortly after, the woman happened to come again to the village where Tej Ram's family resided in order to get her cotton cleaned. She carried her child in her arms. As soon as the boy saw Tej Ram's house, he sprang to the ground and pointed to it with his pretty, little fingers, saying that yonder house was his—that so and so, naming the several members of the family, were his father, brothers, wife and sisters. On hearing such strange words from a child only three or four years old, a crowd of people gathered round him. He was repeatedly questioned as to what had happened, more in jest than in earnest. He related his story in the following words:—"I am Tej Ram, the son of Nathu Ram, Brahman living in the village of Larpur. On a certain day after taking my meal I entered my chamber in order to smoke my *hookha*, but as I stretched out my hand to take it up a black serpent bit me in this finger.† All efforts to bring me to life were unavailing, and at last my relations threw my dead body among some *kans* (grass) in a very unceremonious way instead of disposing of it in a becoming manner in the Ramganga river. My father was such a mean fellow that he did not buy barley for my *pinda* ceremony, but got it *gratis* from Thakur Sital Singh. After leaving my body I became a crow. It was my daily practice to sit on the pipal tree near my house to see how affairs went on at home and particularly to have a glance at my wife. One day I drank some water from a *chátty* in my house, upon which my wife threw away the water abusing me. Another day I was cawing on the *pipal* tree when Kashi Ram shot me with a pellet."‡

* Kurmin is a low caste of Indian husbandmen.

† Strangely enough all found the marks of a serpent's teeth on the finger.

‡ It is remarkable that he should have showed the mark on his forehead.

On asking his wife, she affirmed that really on a certain day the water was spoilt by a crow and thrown away. He then repeated exactly and precisely what had happened to his Kurmin mother as related above. All were afraid that the child was possessed by an evil spirit. This opinion was soon changed when he said that there were three hundred rupees under ground hidden by him near the door of his room and wrapped up in two coverings, one white and the other red. The boy dug the spot and, to the astonishment of all, the bundle containing Rs. 300, was taken out. The boy next searched a wall, and Rs. 300 more were discovered. No one in the family had known anything about these hidden treasures. The poor Kurmin, fearing to lose her son, made all haste to reach her home and, a few days after, the family emigrated to a distant village; for the boy used to cry to go to Tej Ram's house to see his wife, as she was a very beautiful lady, and Tej Ram was very fond of her.

Now as recently as two months ago, my mother went to see her old mother, and by chance Tej Ram's story became the subject of conversation. My mother wished to find out the truth of this story as she was only nine or ten years of age at the time the events took place. My grand-mother said that the Kurmin, the former Tej Ram, (now forty years old) visited the village on some business and talked to her and several others. On enquiry he repeated the whole story in the very words we have used and showed the marks of the snake-bite and the pellet on his finger and forehead respectively. He also pointed out the aged *pipal* tree. The Brahman family is at present a very large one, and the facts can be verified if necessary.

May I ask whether the above case is an example of the transmigration of soul—a case in which it has retained its individuality?

Bisalpur, Bareilly Sub-Division, 23rd March 1881.

Note.—We have the above pretty tale from a gentleman of character and credibility who certainly tells it in good faith. Upon reflection he will no doubt see, however, that he could not seriously expect us to answer his concluding question, as the narrative comes to us fourth-hand and facts of this kind ever lose by circulation. For one thing, it does not seem to have occurred to the respected Kshatriya lady to enquire how it was that Tej Ram *re-incarnate* had not proved his identity, even with the money-findings, the circumstantial accounts of his death and transmigrations, and the snake-bite scar—that had accompanied him through the episodes of his crow and cock-sparrow lives—so clearly as to induce his Brahman castemen to recognise and adopt him. Was a screw loose somewhere, after all?—ED. THEOS.

ANCIENT AND MODERN CHEMISTRY.

BY MUHAMMED ARIF, ESQ.

(Munsiff of the Collector's Court, Benares).

While professing a belief that modern Chemistry has not yet discovered all the valuable secrets of the ancient alchemists, I have at the same time a full appreciation of its great achievements which is based upon a reading of modern authorities. If, therefore, I venture an assertion that may seem highly improbable, I trust that the credit may be given me of doing so, because I believe it to stand upon facts of a perfectly conclusive nature. These facts are among the secrets of Asiatic Chemistry, and if generally known by men of science, would, I am sure, lead to a complete modification of the opinions as to the ultimate nature and mutual relations of things now universally prevalent in Western laboratories. With deliberation then and as a student of alchemy I maintain that the making of gold and silver, or any other metal is neither opposed to common-sense, nor to the principles of Chemistry. Let us demand of such as may deny this proposition to explain the full and entire reason why by the combustion of metals their oxides are obtained. We know the fact, but why is it so? Why do we thus, for instance, obtain, the oxide of lead, a substance widely differing in its properties from the metal itself; and why are mercury and zinc incapable of assuming the semblance of silver? Of course, the answer will be that experiments have shown that lead oxide is formed by the addition of oxygen to the mother metal, while there is no such proof that anything like silver can be obtained by treating mercury or zinc: hence there is reason to affirm the ore and deny the other. I should meet such an argument by demanding the reason why it must be taken for granted that all available proof is in, and that besides the laboratory processes hitherto discovered, there may not be others by which both the oxide of lead may be obtained, and the mercury and zinc be changed into a substance of a silvery nature. We are not obliged by any canon of necessity to confine ourselves within any prescribed limits of research: in fact, new departures are being made daily. The incompleteness of old ideas is shown in the case, among a thousand others, of the theory of steel-making. It was long supposed that iron was converted into steel by the gradual elimination by heat of its baser components, whereas now it is ascertained that the conversion is effected by the addition of carbon to the metal. Similarly modern Chemistry has shown that the addition of phosphorus, carbon, &c., to certain metals hardens them and at the same time effects great changes in their resonance: whereas, these alterations in the physical properties of the metals were ascribed to totally different causes.

Among Indian alchemists, it has long been a theory universally accepted that if the diamond is by a certain process known to them reduced to ashes, these ashes added to melted tin are capable of changing the latter into silver. Practically, of course, the experiment is valueless, the transforming agent being more costly than the resultant product. But still it is important in its suggestiveness, for if the ashes of one substance containing carbon when obtained by a certain process will transmute tin into silver, it opens the enquiry whether a nearly related ash from another carboniferous substance might not give the same result under proper conditions. If the addition of carbon to iron, as above stated, converts it into steel, why is it an unthinkable proposition that its addition to tin by some better process than is now known to European chemists, might also harden that metal and give it properties as different from the mother metal as those of steel are to those of iron? True, modern Chemistry does not show any such affinity between carbon and tin, nor does it show that there are none. We do know that in ancient times a process was known for imparting to copper tools the cutting hardness of steel; and that secret is lost, chemists may well pause before dogmatizing as to what was or was not possible for the alchemists. They have a deal yet to learn before they recover the "Lost Arts" of the olden time.

By way of further illustrating the incompleteness of modern Chemistry, I may here mention that while it affirms crystallised sugar and gum to be made of the same ingredients—carbon, oxygen and hydrogen—yet no modern chemist can cause the ore to assume the properties of the other. They can take each apart and weigh their component gases, but they cannot then put those equivalents together again so as to make them up into crystallised sugar and gum. Just so they cannot combine carbon and tin as they can carbon with iron; but the Indian alchemists *have proved that they can do so*; hence they cover a broader ground than the chemists in the department of metallurgy. Independently of the above illustrations of the fallibility and incompleteness of modern chemical science, upon whose dictum alone the transmutation of metals has been discredited, I have during my long researches into this momentous subject discovered innumerable instances, showing the inconsistency of the dogmas now generally prevalent. Alchemical science is being dishonoured by the neglect of the educated, and the trickery and base frauds of charlatans, but still it is a great science. My own views

on this point of transmutation are not without support from high scientific authority (*vide Chambers' Encyclopædia*, article on Alchemy). In the *Encyclopædia Britannica*, it is seen that the late Sir Humphrey Davy did not deny the transmutation of metals. The great Frenchman Dumas has also favoured this view. But I shall not enter into details here, as I have compiled the voluminous testimony upon this question in a work entitled *The History of Chemistry*, to which I must refer the reader.

Note by the Editor:—DOES GOLD GROW, is a story charmingly told in the *Phrenological Journal* by Elizabeth Oakes Smith. We have given of late so many articles by believers in alchemy and have been so much criticized for it by some of our skeptical readers that we are happy to find a strong corroborative testimony for the possibility of the above described transmutation of metals in a sentence quoted by the above-mentioned lady. "Dr. Draper," she says, speaking of the eminent American *savant* and author of *Conflict between Religion and Science*—" has given his testimony to the belief that eventually the dreams of the old alchemists of converting the baser metals into gold, may be at some time realized, inasmuch as there are forty elementary metals out of sixty elementary substances. He says emphatically: 'It requires some degree of moral courage to present the facts as they actually are, and stem the derision of the conceited and ignorant; *but the metals will one day be transmuted into one another, and the dreams of the alchemists all realized.*'"

THE BRAHMO SAMAJ.

BY A BRAHMO.

TO THE EDITOR,—I am sorry to see that in writing on the Brahmo Samaj in the THEOSOPHIST for April, several mistakes have inadvertently been committed. The writer is evidently misinformed with respect to the present state of the Brahmo Samaj. At present the Brahmo Samaj is divided into three sections, known respectively as the *Adi* Brahmo Samaj, or the First Theistic Church; the *Bhâratbarshia* Brahmo Samaj, or the Indian Theistic Church; and the *Sadharan* Brahmo Samaj, or the General Theistic Church. The *Adi* Brahmo Samaj which was established by Ram Mohun Roy fifty-one years ago, has now two leaders—Baboos Debendra Nath Tagore and Raj Narain Bose. The *Bhâratbarshia* Samaj which was established fourteen years ago, has one leader, and it is your "Mr. Sen." The *Sadharan* Samaj which was established only two years ago, has a host of leaders, the most prominent among whom are Pundit Bejoy Krishna Goswami, Pundit Shiva Nath Sashtri, M. A., and Baboo Ananda Mohun Bose, B. A. (Cantab), barrister-at-law, and a wrangler of the Cambridge University to boot. The *Adi* Brahmo Samaj has a Bengalee organ called the *Tatwabodhini Patrika*, a high-class religious and theological journal, now in the thirty-ninth year of its publication. The *Bhâratbarshia* Brahmo Samaj has two organs, one Bengalee called *Dharma Tatwa*, and the other English, *viz.*, your *Sunday Mirror*. The *Sadharan* Samaj has likewise two organs—one Bengalee called *Tatwa Koumadi* and the other English called *Brahmo Public Opinion*. You will now perceive that you were quite wrong in asserting that Keshub was *the* leader of the Brahmos, and the *Sunday Mirror, the* organ of the Brahmo Samaj.

As to religious opinions there is no difference between the old and the new Samajes—the *Adi* and the *Sadharan*. But in social reformation the *Adi* Samajists are very conservative, while the *Sadharan* Samajists advocate all kinds of radical social reformations—such as the rooting out of the caste-system, the introduction of inter-marriage, female emancipation, high female education, &c. The Brahmos of these two Samajes have still kept inviolate the high and noble doctrines of Theism, set forth by the great founder of the Brahmo Samaj, and can safely be pronounced to be true Theists. But the *Bhâratbarshia* Brahmo Samajists have long since fallen far down from the pure and sublime heights of Theism by promulgating and enforcing the acceptance of the untheistic doctrines of Dispensations, Saint Worship, Avatarism, Mediatorship, and latterly by preaching the necessity of *Gurus* and belief in the infallibility of Keshub and by the introduction of the worship of a flag and the idolatrous rites of *ârati*. The Brahmos of the other two churches no longer recognize the members of the *Bhâratbarshia* Samaj—Keshub's followers—as Brahmos, nor call their church, Brahmo Samaj. The religion of the *Bharatbarshia* Brahmo Samaj is *not* Brahmoism, but Keshubism, or as Keshub now chooses to call it "the Religion of the New Dispensation." It is well that Keshub has adopted this name for his religion. He has forfeited the right to call his church Brahmo Samaj and his religion, Brahmoism, for *his* Brahmoism has become as un-Brahmic, nay, as anti-Brahmic as any other religion.

If you wish to know all about the Brahmo Samaj and Brahmoism, in order to enlighten your European and American friends on the subject, I recommend you to communicate with the Secretary of the *Adi* and the *Sadharan* Brahmo Samajes.

In calling Keshub's New Dispensation the Brahmo Samaj and Keshub the leader of the Brahmos, a great injustice is done to those who really deserve that name and pride themselves on it, and truly represent the Brahmo Church. To you and to those of your readers who may be desirous to know the history of the Brahmo Samaj from its foundation to the year 1878, I must also refer to Mr. G. S. Leonard's History of the Brahmo Samaj now sold by Messrs. W. Newman & Co., Dalhousie Square, Calcutta.

NIRWANA.

BY GEO. W. CHAPMAN, ESQ.

As the infant sinks to rest,
Nestled on its mother's breast,
Let me on thy bosom lie,
Loved and only Deity!
Let me there a refuge find
From the motions of the mind;
From the strifes of men and brothers;
From a life all borne for others;
From night vigils dark and lonely,
Shared with doubting demons only;
From the flames of passion's fire;
From the gnawings of desire;
From the tortures of despair;
From the black companion care;
From the slumber couched with sorrow;
From the waking on the morrow.
What to me are pathways golden
In some heaven of legends olden,
Harps and crowns, and garish show
Modelled on the life below?
Life, still life however varied,
Still a burden to be carried.
Naught of this, Gautama, give,
If to share it is to live!
What to me are time-worn creeds,
Web of barbarous names and deeds.
Woven threads of childish story,
Far descended, crude and hoary,
Crimped to superstitious phases
In the infancy of races;
Born of fancies weird and elfish;
Nursing aspirations selfish;
Gilded with a specious learning,
Cankering life with futile yearning
For a destiny supernal.
Better far, the rest eternal:
Rest untroubled, tranquil, deep,
Where no souls their vigils keep;
Rest in sleep that knows not waking,
Thirsting, hunger, or heart-breaking;
Where the pain to be shall cease
In Nirwana, perfect peace.

Ceylon, March, 1881.

MAN, but of his Buddh-like divine spirit) by Abbe Huc and others without any regard to the difference in the appellation: El Hamma or H'amsa came from the "Land of the Word of God." Where was that land? Swedenborg, the Northern seer, advised his followers to search for the LOST WORD, among the hierophants of Tartary, Tibet and China. To this we may add a few explanatory and corroborative facts. Ll'hassa, the theocratic metropolis of Tibet, is commonly translated as "God-land," that is to say, this is the only English equivalent that we can find.* Though separated by the Karakorum range and little Tibet, the great Tibet is on the same Asiatic plateau in which our Biblical scholars designate the table-land of Pamir† as the cradle of the human race, the birth-place of the mythical Adam. Tibet or Ti-Boutta, will yield, etymologically, the words *Ti*, which is the equivalent for God in Chinese, and *Buddha*, or wisdom: the land, then of the Wisdom-Deity, or of the incarnations of Wisdom. It is also called "Bod-Jid." Now "Jid" and "Jod" are synonymous apocalyptic and phallic names for the Deity,—YOD being the Hebrew name for God. G. Higgins shows in his *Celtic Druids*, the Welsh Druids altering the name of Bod-Jid into Budd-ud which with them too meant the "Wisdom of Jid" or what people now call "god."‡

The religion of the Druses is said to be a compound of Judaism, Mahomedanism and Christianity, strongly tinged with Gnosticism and the Magian system of Persia. Were people to call things by their right names, sacrificing all self-conceit to truth, they might confess things otherwise. They could say, for instance, that Mahomedanism being a compound of Chaldeism, Christianity and Judaism; Christianity, a mixture of Judaism, Gnosticism and Paganism; and Judaism, a wholesale Egypto-Chaldean Kabalism, masquerading under invented names and fables, made to fit the bits and scraps of the real history of the Israelite tribes—the religious system of the Druses would then be found one of the last survivals of the archaic Wisdom-Religion. It is entirely based on that element of practical mysticism of which branches have from time to time sprung into existence. They pass under the unpopular names of Kabalism, Theosophy and Occultism. Except Christianity which, owing to the importance it gives to the principal prop of its doctrine of Salvation,—(we mean the dogma of Satan) had to anathematize the practice of theurgy,—every religion, including Judaism and Mahommedanism, credits these above-named branches. Civilisation having touched with its materialistic all-levelling, and all-destroying hand even India and Turkey, amid the din and chaos of crumbling faiths and old sciences, the reminiscence of archaic truths is now fast dying out. It has become popular and fashionable to denounce "the old and mouldy "*superstitions* of our forefathers;"—verily even among the most natural allies of the students of theurgy or occultism—the Spiritualists. Among the many creeds and faiths striving to follow the cyclic tide, and helping it themselves to sweep away the knowledge of old, strangely blind to the fact, that the same powerful wave of materialism and modern science also sweeps away their own foundations—the only religions which have remained as alive as ever to these forgotten truths of old, are those which from the first have kept strictly aloof from the rest. The Druses, while outwardly mixing up with Moslems and Christians alike, ever ready to read the Kuran as well as the Gospels in their Thursday public meetings, have never allowed an uninitiated stranger to penetrate the mysteries of their own doctrines. Intelligence* alone communicates to the soul (which with them is mortal, though it survives the body) the enlivening and divine spark of the Supreme Wisdom or Ti-meami—they say—but it must be screened from all non-believers in H'amsa. The work of the soul is to seek wisdom, and the substance of earthly wisdom is to know Universal Wisdom, or "God," as other religionists call that principle. This is the doctrine of the Buddhists and Lamaists who say "Buddha" where the Druses say "Wisdom"—one word being the translation of the other. "In spite of their external adoption of the religious customs of the Moslems, of their readiness to educate their children in Christian schools, their use of the Arabic language, and of their free intercourse with strangers, the Druses remain even more than the Jews a peculiar people"—says a writer. They are very rarely if ever converted; they marry within their own race; and adhere most tenaciously to their traditions, *baffling all efforts to discover their cherished secrets.* Yet they are neither fanatical, nor do they covet proselytes.

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

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

In the mystical system of the Druses there are five "messengers" or interpreters of the "Word of the Supreme Wisdom," who occupy the same position as the five chief Boddhisattvas, or Hobilgans of Tibet, each of whom is the bodily temple of the spirit of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druse "messengers," or rather

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

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

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

* The Druses divide man into three principles: body, soul and intelligence—the "Divine Spark," which Theosophists call "spirit,"

their titles,—as these names are generic, in both the Druse and Tibetan hierarchies, and the title passes at the death of each to his successor—are :—

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

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

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

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

(5). Mokshatana Boha-eddin, (the "Following") named the "Left Wing."

These last are both messengers between H'amsa and the Brotherhood. Above these *living mediators who remain ever unknown to all but the chief Okhals* stand the ten Incarnates of the "Supreme Wisdom," the last of whom is to return at the end of the cycle, which is fast approaching—though no one but El Hamma knows the day—that last "messenger" in accordance with the cyclic recurrences of events being also the first who came with H'amsa, hence Boha-eddin. The names of the Druse Incarnations are Ali A-llal who appeared in India (Kabir we believe) ; Albar in Persia ; Alya in Yemen ; Moill and Kahim, in Eastern Africa ; Moessa and Had-di in Central Asia ; Albou and Manssour in China ; and Buddea, that is, Boha-eddin† in Tartary, whence he came and whither he returned. This last one, some say, was *dual-sexed* on earth. Having entered into El-Hakim—the Khalif, a monster of wickedness—he brought him to be assassinated, and then sent H'amsa to preach and to found the Brotherhood of Lebanon. El-Hakim then is but a mask. It is Buddea, *i. e.*, Boha-eddin they expect‡.

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

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

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

(2). Bande-cha-an Rem-boo-tchi, at Djashi-Loombo. He is "the *active* earthly wisdom."

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

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

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

The "Shaberons" are one degree lower. They, like the chief Okhals of the Druses, are the *initiates* of the great wisdom or Buddh esoteric religion. This double list of the "Five" shows great similarity at least between the polity of the two systems. The reader must bear in mind that they have sprung into their present *visible* conditions nearly at the same time. It was from the ninth to the fifteenth centuries that modern Lamaism evolved its ritual and popular religion, which serves the Hobilgans and Shaberons as a blind, even against the curiosity of the average Chinaman and Tibetan. It was in the eleventh century that H'amsa founded the Brotherhood of Lebanon ; and till now no one has acquired its secrets !

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

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

To conclude with the Druses : As *Selama* and *Boha-eddin*—two names more than suggestive of the "words "Lama" and "Buddha"—are the only ones entrusted with the secret of H'amsa's retreat ; and having the means of consulting with their master, they produce from time to time his directions and commands to the Brotherhood, so, even to this day do the Okhals of that name travel every *seventh* year, through Bussora and Persia into Tartary and Tibet to the very west of China and return at the expiration of the eleventh year, bringing them fresh orders from "El' Hamma." Owing to the expectation of war between China and Russia, only last year a Druse messenger passed through Bombay on his way to Tibet and Tartary. This would explain "the superstitious" belief that "the souls of all pious Druses are supposed to be occupying in large numbers certain cities in China." It *is* around the plateau of the Pamirs—they say with the

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

† One of the names of Minerva, Goddess of Wisdom, was *Budea.*

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

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

Biblical scholars—that the cradle of the true race must be located: but the cradle of *initiated* humanity only; of those who have for the first time tasted of the fruit of knowledge, and these are in Tibet, Mongolia, Tartary, China and India, where also the souls of their pious and initiated brethren transmigrate, and rebecome "sons of God." What this language means every Theosophist ought to know. They discredit the fable of Adam and Eve, and say that they who first ate of the forbidden fruit and thus became "Elohim" were Enoch or Hermes (the supposed father of Masonry), and Seth or Sat-an, the father of secret wisdom and learning, whose abode, they say, is now in the planet Mercury,* and whom the Christians were kind enough to convert into a chief devil, the "fallen Angel." Their evil one is an abstract principle, and called the "Rival."

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

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

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

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

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

* It is not the "Valley of Megeddo," for there is no such valley known. Dr Robinson's typographical and Biblical notions being no better than hypotheses.

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

THERE IS NO LONGER ANY DOUBT OF THE TRUTH of the charges that were recently made against the Scotch Presbyterian missionaries in Africa, of having whipped and tortured the poor natives. Says the Bombay Gazette:—

The scandalous story of the Blantyre Mission, which Mr. Chirnside made public some time ago, has been fully confirmed by the report of a deputation sent by the Church of Scotland to investigate the matter. The peaceful missionaries of Blantyre were accused of having taken the law into their own hands in dealing with the natives. They executed a man whom they supposed to be guilty of murder; they flogged men for acts of petty larceny—in one case with so much cruelty that the man died from the effects of the punishment. Altogether eleven cases of cruelty, or worse, were examined by the deputation; and the result is that Mr. Chirnside's charges are found to be substantially correct. The Church of Scotland Commission, in dealing with this humiliating affair, extolled the devotion of its missionaries, while admonishing them to abstain from exercising civil or criminal jurisdiction over their neighbours in future. The *Pall Mall* remarks:—This is all very well, but a less sympathetic tribunal would take a sterner view of the case. When British subjects, without lawful commission, take it upon themselves to flog men to death or hang them after a pretended trial there is only one word which can fairly describe the transaction either in law or in commonsense. Perhaps the civil authorities will have something to say to the Blantyre missionaries now that the Church has done with them.

OUR MODERN "ALCHEMISTS."

"Competition is the very life of trade"...It is the greatest boon, think some of our readers, especially in that branch of trade which deals with the commonest and most necessary staples of life—the commodities sold in a grocer's store. Hence, competition, that so cheapens prices as to allow many an article of luxury hitherto inaccessible to the poorer classes to appear on the family board, is blessed by the masses. In India also it has begun making its inroads to an alarming extent for the buyer's stomach, and we have often seen persons amazed at finding native merchants selling spices, liquors, pickles, and so on, at prices far below the cost-price of the raw material itself. Do our native friends and readers ever think of the amount of adulteration the manufacturers have to resort to, so as to realize some degree of profit on the articles of food they sell as genuine, and yet be able to run the ever-increasing public "blessing" of competition? It would be worth the trouble to collect notes on the subject; to fathom the mysteries of that silent "transmutation" of elements in a wholesale grocery shop.

We verily believe that no poor Irish or Russian peasant feeding his life-time on rotten potatoes and occasionally on bread made of the bark of trees endangers more his health and often his life than those who indulge indiscriminately in the *delicatesses* sold in neat little packages and pretty glass jars and bottles in fashionable grocery stores. Chemistry seems verily to have said its last word in the science of adulteration. The extracts, which follow, are taken from a witty satire in *Lippincott's Magazine* at Philadelphia. Notwithstanding its spirit of mockery it is, as remarks the experienced Editor of the *Phrenological Journal* "a fact extensively known" in America among the very people who use these articles of food daily. Dealing with the *occult* in all visible as well as invisible things, we believe such revelations will not be quite out of place in our journal.

Ahasuerus, the eldest son of a respectable citizen, has taken to analytical chemistry and turns his scientific battery in a direction that is producing distrust and dismay in the bosom of his family. His pursuit of science, complains the father, "pokes sticks among the wheels of my domestic economy and deranges their running,"..... a way, calculated to unsettle that gentleman's faith in his breakfast, dinner, *and* supper, and disturb the repose and equanimity of his mind which he finds necessary to perfect digestion. Everything in the house, the smallest package sent by the grocer, is pounced upon by Ahasuerus, the terrible analytical chemist and found "*prepared* with a vengeance." We will let the dismayed parent speak for himself. Lamenting his last illusions about his breakfast coffee, he says :—

"Mrs. P. used to mix it with the proper proportions of cream and sugar, as she alone knew how to do, and hand my cup gracefully across the table ; and I used to take it with a relish, and think it remarkably nice ; and there was the highest degree of mutual confidence between us on the subject. Now, when she hands it to me, I am oppressed by the consciousness that I am keeping a secret from her ; which she would not like, if she knew it. For how can I tell that excellent sharer of my joys and troubles that she is about to poison me with a fluid extract of chiccory and mangel-wurzel root, and roasted wheat flour, and roasted beans, and roasted acorns, and carrots, and parsnips, and sawdust ? and that the chiccory and wheat flour were themselves adulterated before they were used to adulterate the coffee ?

"How can I tell our venerable aunt, who frequently drops in just about supper time, and from whom we have expectations that the tea, of which she always takes three breakfast cups, is a decoction of beech, horse-chestnut, oak, willow, and half a dozen other leaves ?—that the white sugar, with which Mrs. P. sweetens it so artistically, is improved by a mixture of powdered marble, chalk, whiting, bonedust, and salt ?—that the cream, with which she mollifies its strength and feeds the twins, may be skim-milk bedeviled with chalk, calves' or sheeps' brains, turmeric, and annatto, with water added to thin it, and gum tragacanth to thicken it, and soda to keep it sweet ?"

The next thing analyzed is a paper of fruit drops—a kind of small candy pellets of various flowers—after which able analysis, the appetite of the family for candy diminished suddenly. Instead of being flavored with "fruit essences" the pellets are found "number one, pear—made of concentrated *sulphuric acid* and *fusil oil*, distilled with acetate of potash ; number two, apple—made of the same, distilled with bichromate of potash ; number three, pine-apple—made of diluted butyric acid," the latter being obtained from butiric ether which is made from sugar—the sugar itself having been just described— by fermentation with sour milk, chalk, and putrid cheese !

The oil of bitter almonds used to flavor puddings with, is found made of coal tar ; the vinegar which the father puts on his oysters is "made of water, sulphuric acid, burnt sugar, grains of paradise and pyroligenous acid, and the pepper is composed of linseed meal, mustard husk, wheat flour, sago, rice flour, pepper-dust and saw-dust." The mustard analyzed, proves to consist of "wheat-flour covered with yellow ochre, and sharpened with cayenne pepper—(made of ground rice, turmeric and the husk of white mustard-seed, and colored with red lead) and ginger—(made of sago meal, tapioca, ground rice, cayenne pepper, mustard husks, wheat-flour and turmeric) and plaster of Paris,"—the only article which Ahasuerus believes *is* pure. The best drug-stores are fooled sometimes—confesses the analyzer ; for instance, a lot of ipecacuanha has just proved to be a mixture of tartar emetic, chalk, wheat-flour starch and saw-dust. In brandy he finds "no brandy at all." "I found in it" he says, "some rectified corn whisky, hocussed with cream of tartar, acetic ether, bruised French plums, and refuse grape skins ; it was colored with burnt sugar and roughened with tincture of kino. Being 'fine old brandy,' it was aged by an infusion of oak saw-dust and tincture of grape stones, and flavored with grains of paradise and several other equally harmless ingredients."

In view of the revelations concerning tea and coffee the *pater familias* thinks that cocoa and chocolate would agree with him better. A cake of "warranted Caraccas cocoa" is selected, and prepared for breakfast, and when analyzed found to contain "maranta, arrow-root, Indian corn, sago, tapioca, chiccory, cocoa-shells, old sea-biscuits, coarse flour, tallow, and lard, and colored with Venetian red !"

Everything in the household provisions is shown to be something else. Even the father's scented rappee—our native friends who use snuff, beware !—yields to analysis but—"chromate of potash, red lead, carbonate of ammonia, lime, powdered glass and powdered orris-root ;" their morning twists are adulterated with mashed potatoes, alum, plaster of Paris, and bonedust ; and the mixed pickles whose bright green so delights the sight owe their color to acetate of copper !

The family reduced to despair have to live on unseasoned meat and boiled eggs. "Mrs. P. says she won't make any more doughnuts, nor fry any more catfish or anything else, until she can get some lard that she is sure is not mutton-suet mixed with potatoe flour and carbonate of soda ; she won't make any more gruel until I can get oatmeal made of something better than barley flour and rubble ; and where is she to get arrow-root for the twins when Ahasuerus has demonstrated that she has been making it out of potatoe starch ?"

Our vegetarian friends may well rejoice and laugh in their sleeves at the rest of humanity. But we have seen and know them to use an enormous amount of sugar in their meals, and the sweet-meats they destroy unless made of native pure *gülla*, are likely to infuse into their system the same amount of "powdered marble, chalk, whiting and bone-dust" (which is not a vegetable), wine and alcohol in the bargain, as in those of other people. In a recent lawsuit in which a Mr. Williams, manufacturer of glucose or grape sugar at Buffalo N. Y. appeared as defendant, his own testimony suggests the extent to which this article is made and sold for the purpose of adulterating cane sugar, and many sweetened articles in common use. The Poona "Society for the Promotion of the Native Trade" ought to take note of these revelations.

DR. J. D. BUCK, ONE OF THE AMERICAN MEMBERS OF Council of the Theosophical Society, is Dean of Pulte Homœopathic Medical College, Cincinnati. The local papers of 3rd March last, contain long reports of the annual commencement, conferment of degrees and award of prizes for scholarship and proficiency. The degree of M. D. was conferred upon forty-one members of the graduating class ; among them three ladies. The Dean's address contained the following high tribute to the capacity of women for medical education, and the benefit to a College of their attendance at the same lectures with the male students. When the admission of females to the lectures was first mooted, a storm of abuse and prognostications of

the speedy ruin of the College followed. But, says the Dean :—

"In spite of opposition and misrepresentation, such as the College never before encountered, its classes have steadily increased in numbers, in scholarship and in moral standing with the presence of female students. The joint medical education of men and women for the responsible duties of a physician, is no longer an experiment in Pulte College. Among those who to-night will receive the honors of the College we are proud to number three women, who have pursued the same course of studies, listened to the same lectures, and been submitted to the same tests as their brother students. They do not, therefore, receive this honor by grace or favor of any one, but solely by their own merit, and as their own achievement, and Pulte College honors itself in honoring them."

And it seems to be the fact that everywhere the old prejudices against the education of woman for whatever useful and honourable career her talent and aspirations may attract her to, are disappearing.

NATIVE ASTROLOGERS.

BY KHANSAHEB DARASHA DOSABHOY, F.T.S.,

Deputy-Collector at Sholapur.

INSURANCE COMPANIES, BEWARE!

I am already known to you as a Fellow of the Society and a subscriber to the THEOSOPHIST. While glancing over the February number, my eyes just now caught a foot-note at page 104, inviting opinion of "Hindu" gentlemen on the subject of prophetic horoscopes.

Parsees have their nativity cast and horoscopes drawn just as Hindus do. I, therefore, wish to have my own say on the subject, though it clashes with what Mr. Moorarji Gokuldass' friends say. I, for my own part, have no more faith in these foretellers of futurity than the man in the moon, but my father was a staunch believer in predictions of horoscopes, so much so that when actually on his death-bed in 1869, he said he had consulted his horoscope and felt quite assured that there was no danger. Even up to the very last moment of consciousness, he stoutly maintained that he would live for four years more, as the astrologers had divined that he was to attain the age of 72 years. The old gentleman breathed his last the same night at the avowed age of 68 years.

I have always found prophecies running in an opposite direction from that predicted, much less realized. While employed in Guzerat, I had many Khsatri Brahman friends, and I was induced by one to have my "Varsha Fal" (showing the conjugation of planets and their influence on the human body for each year of our supposed existence) prepared by an astrologer who could cast up constellations and prophesy futurity correctly. The fat remuneration asked for the trouble I paid, because I was convinced, at least at the time, that one or two very important events he had predicted had actually come to pass at stated periods. To be frank, I had rather a sinister object in view than aught I cared for my own "Varsh Fal." I called and told the astrologer that I would make him a present of Rs. 5,000, if he could with certainty predict the death of any one I knew, and who he thought might die within five, ten or fifteen years. I at the same time warned him that I would be the first to see him hung, if death was caused by foul means. I also required him to pass an agreement to forfeit double the amount I had agreed to give him, provided death did not occur, during the period specified by him. I distinctly gave him to understand that I was going to insure the life of the party, whose demise he could foretell, and if his prediction was not fulfilled, he would be placed in an unpleasant position. The educated astrologer thought I was rather a tough customer, and I was not at all surprised when he candidly admitted that he or none else could do what I wished. I have since then been persistently putting the same question when any Joshees are recommended to me, and when they brag of their astrological powers. Here then is a chance for Mr. Nana to get rich, if he can correctly forecast human destinies, and bad look-out for insurance companies.

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

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

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

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

STARS AND NUMBERS.

Ancient civilization saw nothing absurd in the claims of astrology, no more than many an educated and thoroughly scientific man sees in it to-day. Judicial astrology, by which the fate and acts of men and nations might be foreknown, appeared, nor does it even now appear, any more unphilosophical or unscientific than does natural astrology or astronomy,—by which the events of so-called brute and inanimate nature (changes of weather, &c.), might be predicted. For it was not even prophetic insight that was claimed by the votaries of that abstruse and really grand science, but simply a great proficiency in that method of procedure which allows the astrologer to foresee certain events in the life of a man by the position of the planets at the time of his birth.

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

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

In its days, astrology was greatly honoured, for when in able hands it was often shown to be as precise and trustworthy in its predictions as astronomical predictions are in our own age. Omens were studied by all imperial Rome, as much, if not more than they are now in India. Tiberius practised the science; and the Saracens in Spain held star-divination in the greatest reverence, astrology passing into Western Europe through these, our first civilizers. Alphonso, the wise king of Castile and Leon, made himself famous in the thirteenth century by his "Astrological Tables" (called Alphonsine); and his code of the *Siatu Purtidas*; and the great astronomer Kepler in the seventeenth, the discoverer of the three great laws of planetary motions (known as Kepler's laws) believed in and proclaimed astrology a *true science*. Kepler, the Emperor Rudolph's mathematician, he to whom Newton is indebted for all his subsequent discoveries, is the author of the "Principles of Astrology" in which he proves the power of certain harmonious configurations of suitable planets *to control human impulses*. In his official capacity of Imperial astronomer, he is *historically* known to have predicted to Wallenstein, from the position of the stars, the issue of the war in which that unfortunate general was then engaged. No less than himself, his friend, protector and instructor the great astronomer Tycho de Brahe, believed in, and expanded, the astrological system. He was forced, moreover, to admit the influence of the constellations on terrestrial life and actions quite against his will or wish, and merely because of the constant verification of *facts*.

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

Thus, as shown by Cornelius Agrippa, in *Numbers* (X. 35) the letter *Beth* means the reversal of enemies. The sacred anagrams known as Zeruph yield their mysterious sense by the second mode named *Themura*, and consists in displacing the letters and substituting them one for another and then arranging them in rows according to their numerical value. If, of all operations in the occult sciences there is not one that is not rooted in astrology, arithmetic and especially geometry are a part of the first principles of magic. The most recondite mysteries and powers in nature are made to yield to the power of numbers. And let this not be regarded as a fallacy. He who knows the relative and respective numbers or the so-called correspondence between causes and effects will alone be able to obtain of a certainty the desired result. A small mistake, a trifling difference in an astronomical calculation and—no correct prediction of a heavenly phenomenon becomes possible. As Severinus Boethius puts it, it is by the proportion of certain numbers that all things were formed. "God geometrizes" saith Plato, meaning creative nature. If there are so many occult virtues in natural things, "what marvel if in numbers, which are pure and commixed only with ideas, there should be found virtues greater and more occult?" asks Agrippa. Even Time must contain the mystery number; so also does motion, or action, and so, therefore, must all things that move, act, or are subjected to time. But "the mystery is in the abstract power of number, in its rational and formal state, not in the expression of it by the voice, as among people who buy and sell." (*De occulta Phils.* cap. iii. p. cii.) The Pythagorians claimed to discern many things in the numbers of names. And if those who having understanding were invited to "compute the number and name of the beast" by the author of "St. John's *Revelation* it is because that author was a Kabalist.

The wiseacres of our generations raise daily the cry that science and metaphysics are irreconcilable; and *facts* prove as daily that it is but one more fallacy among the many that are uttered. The reign of exact science is

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

proclaimed on every house-top, and Plato who is said to have trusted to his imagination is sneered at, while Aristotle's method built on pure reason is the one accepted by Science. Why? Because "the philosophical method of Plato was the inverse of that of Aristotle. Its starting-point was universals, the very existence of which is, "a matter of faith" says Dr. Draper, and from these it descended to particulars, or details. Aristotle, on the contrary, "rose from particulars to universals, advancing to them by inductions" (*Conflict between Religion and Science*). We humbly answer to this, that mathematics, *the only exact and infallible science* in the world of sciences—proceeds from UNIVERSALS.

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

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

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

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

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

And now, in 1881, we have again a visit of three other "Wanderers." What do they forebode? Nothing good; and it would seem, as if of the great evils they are likely to pour on the devoted heads of hapless humanity, the fatal prelude is already being played. Let us enumerate and see how far we are from the truth. The nearly simultaneous and certainly in some cases unexpected deaths of great and the most remarkable men of our age. In the region of politics, we find the Emperor of Russia, Lord Beaconsfield, and Aga Khan;* in that of literature, Carlyle and George Eliot; in the world of art, Rubinstein, the greatest musical genius. In the domain of geology—earthquakes which have already destroyed the town of Casamiceiola on the island of Ischia, a village in California and the Island of Chio which was laid entirely waste by the terrible catastrophe—one, moreover, predicted for that very day by the astrologer Raphael. In the domain of wars, the hitherto invincible Great Britain was worsted at the Cape by a handful of Boers; Ireland is convulsed and threatens; a plague now rages in Mesopotamia; another war is preparing between Turkey and Greece; armies of Socialists and red-handed Nihilists obscure the sun of the political horizon in Europe; and the latter thrown into a violent perturbation is breathlessly awaiting the most unexpected events, future—defying the perspicacity of the most acute of her political men. In the religious spheres the heavenly triangle pointed its double horn at the monastic congregations and—a general *exodus* of monks and nuns—headed by the children of Loyola followed in France. There is a revival of infidelity and mental rebellion, and with it a proportionate increase of missionary labourers (not labour), who like the hordes of Atilla destroy much and build but little. Shall we add to the list of signs of these *nefasti dies*, the birth of the *New Dispensation* at Calcutta? The latter though having but a small and quite a local importance, shows yet a direct bearing upon our subject, *i. e.* the astrological meaning of the planetary conjunction. Like Christianity with Jesus and his Apostles the *New Dispensation* can henceforth boast of having had a forerunner in starry heaven—the present triune conjunction of planets. It proves, moreover, our kabalistic theory of periodical cyclic recurrences of events. As the Roman sceptical world of 1881 years ago, we are startled by a fresh revival of mendicant Ebionites, fasting Essenes and Apostles upon whom descend "cloven tongues like as of fire," and of whom we cannot even say as of the Jerusalem twelve, "that these men are full of new wine" since their inspiration is entirely due to water, we are told.

The year 1881, then, of which we have lived but one-third, promises, as predicted by astrologers and astronomers, a long and gloomy list of disasters on land, as on the seas. We have shown elsewhere (*Bombay Gazette*, March 30, 1881) how strange in every respect was the grouping of the figures of our present year, adding that another such combination will not happen in the Christian chronology before the year 11811, just 9,930 years hence, when—there will be no more a "Christian" chronology we are afraid, but something else. We said: "Our year 1881, offers that strange fact, that from whichever of four sides you look at its figures—from right or left, from top or bottom, from the back by holding the paper up to the light—or even *upside down*, you will always have before you the same mysteri-

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

ous and kabalistic numbers of 1881—It is the correct number of the three figures which have most perplexed mystics for over eighteen centuries. The year 1881, in short, is the number of the great Beast of the *Revelation*, the number 666 of St. John's *Apocalypsis*—that Kabalistic Book *par excellence*. See for yourselves : 1 + 8 + 8 + 1 make eighteen ; eighteen divided thrice gives three times six, or placed in a row, 666, " the number of man."

This number has been for centuries the puzzle of Christendom and was interpreted in a thousand different ways. Newton himself worked for years over the problem, but, ignorant of the secret Kabala, failed. Before the Reformation it was generally supposed in the Church to have reference to the coming Antichrist. Since then the Protestants began to apply it in that spirit of Christian charity which so characterizes Calvinism to the Latin Popish Church, which they call the " Harlot," the " great Beast" and the " scarlet woman," and forthwith the latter returned the compliment in the same brotherly and friendly spirit. The supposition that it refers to the Roman nation—the Greek letters of the word *Latinus* as numerals, amounting to exactly 666—is absurd.

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

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

To conclude, we may mention here a far more curious discovery made in relation, and as a supplement, to the above calculation, by a Jewish Rabbi in Russia—a Kabalist evidently from the use he makes of the *Gemantria* reckoning. It was just published in a St. Petersburg paper. The Hebrew letters as stated have all their numerical value or correspondence in arithmetical figures. The number 18 in the Hebrew Alphabet is represented by the letters—" HETH" = 8, and " JOD" = 10, *i.e.*, 18. United together Heth and Jod form the word " khaï," or " Haï," which literally translated means the imperative—*live* and *alive*. Every orthodox Jew during his fast and holy days is bound to donate for some pious purpose a sum of money consisting of, and containing the number 18 in it. So, for instance, he will give 18 copecks, or 18 ten copeck bits, 18 rubles or 18 times 18 copecks or rubles—according to his means and degree of religious fervour. Hence, the year 1818—that of the Emperor's birth—meant if read in Hebrew—" khaï, khaï"—or *live, live*—pronounced emphatically twice ; while the year 1881—that of his death read in the same way, yields the fatal words " Khaï-tze" rendered in English *thou living one depart* ;" or in other words " life is ended.".....

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

" *PRAISE HIM WITH THE TIMBREL AND DANCE.*"

..... " Let the children of Zion.....praise the Lord's name in the dance.....with the timbrel and harp." (Psalm CXLIX. 3).

.....The Brahmo body (the Sadharan) publishes in its organ odds-and-ends called " Musings on the New Dispensation," which are witty but cruel hits against its venerable Parent, the Brahmo Samaj that was, and the New Apostolic Church that is—of Babu K. C. Sen. There is a paragraph on a NEW INVENTION which speaks of the

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

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

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

" PHILOSOPHY OF DANCING—" The minister" asked the Lord's help, " perpetually to dance and smile." Believing that a response has been given, he shaved his head, took the vow of poverty, put on *dore kopin*, tied a brass *ghoongoor* round his ankles, and began to dance. This is the religion of the New Dispensation !"

We are sorry to see our witty colleague cast a slur upon one of the oldest and most venerable rites of antiquity. Mystical dancing is a practice hoary with age

and pregnant with occult philosophy, and the "Minister" of the New Dispensation has done wisely to adopt it. It can bring him but into closer affinity with, and make him resemble the more, the "man after God's own heart." The sweet psalm-singing King David, "danced before the Lord with all his might," *uncovered* himself "in the eyes of the handmaids of his servants," promised "to be more vile than thus," to be base even in his "own sight," and apparently succeeded. It is at this moment, we love to think that the clairvoyant eye of the Prophet of the *New Dispensation*, after the fashion of Professor Denton's psychometers, caught sight of the King Psalmist in a retrospective image performing the circle-dance of the Amazons around a priapic image, and thus moved, gave birth to the sweet hymn of the "Mystic Dance."

..."Jesus dances, Moses dances...Old King David dances, ...And with him Janak and Yudhishtir.".....

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

Following is the text unabridged of the New Dispensation's Hymn of the "Mystic Dance," as we find it in the organ of that sect, and which we will venture to call—

A COTILLION OF SAINTS.

MYSTIC DANCE.

Chanting the name of Hari the saints in heaven dance
My Gouranga dances amid a band of devotees
How beautiful his eyes which shower love!
Jesus dances, Moses dances with hands upraised;
Devarshi Narad dances playing on the harp.

Old King David dances, and with him Janak and Yudhishthir.

The great Yogi Mahadeo dances in joy, and with him dances John accompanied by his disciples.

Nanak and Prohlad dance, dances Nitya-nanda, and in their midst dance Paul and Mahomed.

Dhruba dances, Suk dances, dances Haridas, and in their company dance all the servants of the Lord. Sankar and Wasudeb dance, Ram and Sakhya Muni, Yogis, devotees, ascetics, workers and wise men.

Dadu and Confucius dance, Kabir and Toolsy; Hindus and Musulmans dance, on their lips the smile of love.

The sinner dances, the saint dances, the poor and the rich dance together, the women sing 'glory, glory' with sweet voices.

Renouncing the pride of caste and rank the Brahmin and the Chandal dance embracing each other.

Surrounded by saints in the centre is Sri Hari, the Lord of all, and all dance unitedly with hands round each other's neck.

And in this holy company dance the believers in the New Dispensation, killing the distance of space and time.

The fishes dance in the sea and the fowls in the air, and the trees and plants dance, their branches sporting with the wind.

The Bible and the Vedas dance together with the Bhagvat; the Puran and the Koran dance joined in love.

The scientist and the ascetic and the poet dance, inebriated with the new wine of the New Dispensation.

The world below and the world above dance, chanting the name of Hari, as they hear the sweet gospel of the New Dispensation.

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

MAROTI BAWA'S WONDERS.

With reference to Mr. G. S. Khaparde's article on this subject, published in No. 13 of our Magazine, the Honourable Rao Bahadur Gopalrao Hari Deshmukh, Vice-President of our Society, has kindly forwarded to us for publication the translations of the following two letters received by him in the vernacular from his trustworthy correspondent, Mr. Venkaji Jayawant Khot, of Umrawati, the place where the Bawa is still said to be residing:—

Translation of a letter dated 10th March 1881.

I received your letter through Mr. Krishnarow Khot, asking me to report upon the facts and circumstances connected with the supernatural feats of the well-known Maroti Bawa of Umrawati, and the occasion of his having appeared at Karanji to give evidence in a certain case while he was at Umrawati, and, in reply, I beg to state as follows:—

One day while driving with Maroti Bawa in a country cart to a garden, the Bawa asked us if we wanted any thing. We replied in the affirmative. "What would you like, a dry or a wet thing?" enquired the Bawa. We replied "we want the latter." He thereupon desired the cartman to fetch a stone from the roadside. This the cartman did; but the stone fetched being too small, the Bawa threw it away, and asked for a larger one which, when put into his hands, the Bawa offered us, saying that that was a "prasad" (a sacred favor) for us, the handled stone

having turned itself into a cocoanut. At this we were, of course, greatly astonished, but we cheerfully broke the cocoanut and distributed it among all the persons riding with us and to the members of my family.

Another time we happened to walk along with the Bawa to a garden, when the Bawa espied some cotton lying on the road which he took up, dipped into water and handed over to us. The cotton then began to yield such a sweet fragrance as to please us all. Upon this a Nagpuri orange *(Santra)* was offered by us to the Bawa who broke it and distributed it in portions among those who stood near him, *viz.*, a certain gentleman, myself and two lads. The Bawa desired us to hold these portions of the orange in our fists. The Bawa held his portion in the same way, uttering a sacred hymn. Five minutes after, when we opened our fists at the desire of the Bawa who did the same, we found the orange pieces in our hands just as they were, but the one in Maroti Bawa's hand disappeared. In the same way, I approached the Bawa with a stone in hand and was about to present it to him to ask for a "prasad" when the stone itself disappeared!

On the 1st March last, I invited the Bawa to a dinner at my house. At about 8 a. m. while the Bawa was approaching my house he picked up some small stones and distributed them among boys and persons standing on the road; these small stones were turned into sugarcandy pieces. Of such strange and wonderful phenomena performed by Maroti Bawa, I have heard many a time, but of those I have related above, I always was a personal witness and have inspected them closely each time.

Mr. Krishnarow Narhar Bappo Saheb in my interviews with him on one or two occasions, marvelled at Maroti Bawa's spiritual power as exhibited in his presence for eleven days successively and simultaneously at both places, *viz.*, Karanji and Umrawati, on the occasion of his being summoned to give evidence at the latter town. He added also that he witnessed Maroti Bawa's phenomena of such a wonderful nature many a time which he attributed to his having attained the state called *Siddhi*.

Yesterday, while Maroti Bawa was sitting along with me at the house of one goldsmith named Rama, surrounded by four or five respectable gentlemen, pilgrims of Pandharpur came for alms. The goldsmith Rama offered a piece to them, but they refused and asked for three or four annas. Hearing this, Maroti Bawa picked some small broken pieces of betelnuts from the carpet seat and instantly made them over to Rama. But these betelnut pieces all the persons on the spot witnessed as pices falling in the goldsmith's hands amounting to annas two.

Translation of a letter of 21st March 1881.

In continuation of my letter, dated 10th March, I beg to communicate more phenomena which I witnessed about two or three days ago at the house of Maroti Bawa where I had gone at his dinner time.

In a copper vessel called "Waishwadeva kund" he (Maroti Bawa) put in my presence small pieces of cowdung cakes, of wood, and a little of grass in order to offer daily sacrifices to "Agni" (fire) and after reciting some *mantras*, sprinkled some water over it which ignited of itself and *produced fire* in the vessel in which sacrifices were then offered. He also put his hand over an entirely empty copper cup, but no sooner had he recited some *mantras* than the cup was filled up with water.

Another striking instance is that in order to offer his daily food as usual to the *deva* he served a dish with all the articles of dressed food as rice, toor-pulse, vegetables and wheat-flour cakes, &c., and put the same in an empty room, sprinkling some water over it. The food in the dish disappeared! On being questioned as to where the food had gone, Maroti Bawa pointed to a girl residing in the premises, who pointed to a male child with a bright yellow silken cloth called "Pitamber" as dining in the room, but the child was invisible to us. All these things we have witnessed ourselves and—they are facts.

MODERN ALCHEMICAL CHEMISTRY.

If it be true that Prof. Norman Lockyer has achieved the results in metallic transmutation reported in the *Religio-Philosophical Journal* of March 12, upon the alleged authority of the (London) *Daily News*, no one will more heartily rejoice than our alchemical friend Muhammed Arif, of Benares. The reproach of modern Chemistry would, in such a case, be half removed, and the speedy and sure vindication of ancient Alchemy as a true science be assured. Under the title "Are the elements elementary?" the *Journal* discourses as follows:—

"From an entertaining article on the above subject, in the London *Daily News*, we learn some important facts. It seems that Mr. Norman Lockyer has realized the alchemist's dream, the transmutation of metals. In the presence of a samll party of scientific men, by the aid of a powerful voltaic current, he volatized copper within a glass tube, dissolved the deposit formed within the tube in hydrochloric acid, and then showed, by means of the spectroscope, that the solution contained no longer copper, but another metal, calcium, the base of ordinary lime. The experiment was repeated with other metals and with corresponding results. Nickel was thus changed into cobalt, and calcium into strontium. All these bodies, as is well known, have ever been regarded as elementary—that is, as incapable of being resolved into any components, or of being changed one into another. It is on this basis that all modern chemistry is founded, and should Mr. Lockyer's discovery bear the test of future trial, our entire system of chemistry will require revision.

"The great object of the old alchemists was, of course, to transmute base metals into gold, and, so far as our knowledge goes, there is no reason why copper should not be changed into gold as well as into calcium. The means at present employed are obviously such as to render the process far more costly than any possible results can be worth; but this is necessarily the case with most scientific discoveries before they are turned into commercial facts. Mr. Lockyer is represented as one of the best living spectroscopists, and no man with a reputation such as his would risk the publication of so startling a fact as he has just announced to the scientific world without the very surest grounds. He is known by his friends as somewhat sanguine, and he does not pretend to be an accomplished chemist, but is supported by some of the leading chemists of England, all of whom admitted that the results of his experiments were inexplicable on any other grounds but those admitting of the change of one element into another, unless indeed the whole system of spectrum analysis is to be upset, the other horn of a very awkward dilemma.

"Hans Buchner has demonstrated the fact that certain microscopic fungi, an active agent for the propagation of disease, can be changed into perfectly harmless microscopic fungi, by repeated growths and culture. He experimented for six months, and during that time raised 1,500 crops, the last one bearing no resemblance to the first. Under these circumstances, why should there not be some truth in the statement of Mr. Lockyer?"

A PILGRIM'S STORY.

BY A GRADUATE OF THE BOMBAY UNIVERSITY.

The following rather marvellous account was told by a person named Rameshwar Bawa to a company of friends assembled for amusement. In order that it may be better understood it is necessary that at first some account should be given of the Bawa.

This man is a "*Konkanastha*" Brahman, a widower and nearly 50 years old. He does not know how to read or write. He is a poor humble man. He is reputed to be a very hardy pilgrim. At the twenty-fifth year of his age he was moved by a desire of visiting the sacred places in India, an interesting account of which is given by the Hon. Rao Bahadur Gopalrao Hari Deshmukh in the December THEOSOPHIST. The sacred places in India are so numerous that it would be difficult to point to any particular one which is not associated with some sort of meritorious or heroic deeds. Everywhere are to be found

associations of the hostile Pandavas and Kauravas, the virtuous Rama and Sita, the loving Krishna and the Gopees. The Bawa who is gifted with a very healthy and hardy constitution, resolved to start on a pilgrimage, and although it is nearly 25 years that he is travelling with this purpose he has not yet completed his expedition. He has travelled ten rounds along Rameshwar which is the southernmost end of India, Benares which is in the East, and Badrikedar which is at the foot of the Himalaya Mountains.*

In the north he has visited several places including Badrikedar the way to which is so steep, icy, unfrequented, uninhabited and dangerous in various other ways that it is considered by the Hindoos one of the holiest of things to have visited it even once. The Bawa having travelled ten rounds along all these devious paths is held in great respect. He has visited almost all the sacred places of note in India, and considering their great number and also the fact that they are scattered all over, one cannot but be struck with the hardihood and determination which must be necessarily possessed by one who has to travel so circuitously and so often. All along he travels barefooted and with a very poor supply of clothes. He has left off all relations and is therefore free from cares. He has no desire for bodily comforts and therefore does not trouble others either for money or other things. His habits are very simple, and his demeanour unassuming. If asked to give an account of his travels he does so without reserve. He never takes his meals with any body but eats of his own cooking which necessarily reduces his food to some two or three simple preparations of *dal* and rice. He makes pilgrimage merely for its own sake.

The above account, I hope, will give some idea of the character of the person, a portion of whose statement I am going to give below. It will show that he has no interest in giving out false accounts, for he has little to wish or expect therefrom. He is so simple and honest at the same time that to suspect him even of exaggeration is to do him great injustice. I could mention more particulars about him if I chose, but that is not my object. And the few particulars which are given above are only to show the trustworthiness of our informant.

I give the story exactly as was given by him. In his third round from Rameshwar to Badrikedar when he was travelling along the most difficult tract between Hardwar and Badrikedar in the company of ten or twelve other pilgrims, the Bawa being fatigued by the troubles of the journey was left a little behind his companions. Being not quite accustomed to the sight of those icy hills and valleys overgrown with wild trees and knowing that if he missed the way he could expect nothing short of death in those solitary regions, he was rather annoyed to find himself alone and behind his friends. But mustering fresh vigour he walked quickly to regain them. By mischance he lost his way altogether and for some time knew not whither he was and whither to proceed. Having often met with similar difficulties elsewhere and having as often overcome them, he resolved to go further wherever the road might lead him. But the more he proceeded, the more he found himself enveloped in jungles of interminable lengths and of a very rugged type. Undaunted still, he travelled on, in hopes to find his lost companions, when suddenly he beheld behind him at a distance a multitude of wild cows† common in those parts, rushing towards him. It was then 7 o'clock in the evening. He was terrified at this sight and began to devise the means of his safety. But what could he find there? Despair and disappointment overwhelmed him on all sides. He said unto himself "I left my dear home for the performance of religious penance and wished to complete twelve rounds along Badrikedar, Rameshwar, and Benares, but God does not want me to succeed, and I must soon die under the hoofs and horns of the wild beasts, unmourned and unnoticed." But lo! what followed. Frightened to his heart he ran off the place whence he had espied the cows and soon saw a small cave cut in hard rock, with folding doors of stone. The Bawa rushed into it as if in a fort and shut the doors. In a few minutes one of the wild cows came exactly to the place of Bawa's concealment. She tried to force the entrance open with her horns which she was thrusting forcibly in the hole of the folding door. The Bawa was intensely alarmed and concluded that the cow would soon throw open the doors. His alarm increased still more when, to his grief, he saw crawling out of the crevices of the roof and coming down to the door a monstrous scorpion nearly three feet long* with a proportionately long tail. As the monster was coming down he breathed poison which made the Bawa desire death rather with the horns of the cow than with the sting of this noxious insect. Things, however, took a different turn. The scorpion struck under the cow's horn which she was thrusting in the doors. Immediately she breathed her last and fell down with a loud low. The scorpion then again crept up the wall and returned to its abode. The Bawa gathered courage enough to open the doors as quick as he could, and seeing that the wild cow was lying dead walked out with delight. It was now nearly eight in the evening. He could not see his way, and, relieved of one fear, he was still hopeless as to finding his way and meeting his companion-pilgrims. Taking his seat on a large stone of which there were plenty, he resolved to pass his night there. But no sooner was he seated than a tiger, almost rubbing his body with its own, brushed passed the Bawa. Then he knew that it was useless to be disheartened in such a place and he resigned himself to his fate. But the terrors of that locality were sufficient to intimidate the bravest mind, and the Bawa had already undergone a series of them. So he shut his eyes and inwardly prayed for help in a most humble and fervent spirit....He soon felt as though some human creature was approaching him. Rejoicing, he opened his eyes, when he beheld a Being of a very superior order who addressed him thus in Hindustani:—"Who are you and why have you come here? Do not sit here, come...obey me, shut your eyes fast!"...The Bawa obeyed and closed his eyes. And here comes the most interesting part. The Yogi,—for so the Bawa afterwards concluded him to be,—held him by his shoulders. He felt as if an impulse was given him, when instantaneously on opening his eyes he saw himself among his lost fellow-pilgrims....His surprise at this event may be better imagined than described. He knew not whether to call this event a dream or a reality. The change indeed freed him from all dangers and restored him to his friends. But where was the Yogi? He had vanished with the place. The Bawa was very sorry for this. But so it was and he could not help it.

I leave the readers to say what this *Vidya* is. These powers, these mysterious powers of the great Yogis can be understood only by those who are conversant with the supreme science of Yoga. Whatever the apparent incongruity of such a phenomenon, it must be heard and read with delight by those who admit the existence and cultivation of higher powers than those exhibited in the Railways and Telegraphs. Again, these stories, incapable as they are of demonstration at a moment's notice, must be accredited as they come from purely disinterested sources. I might here observe that these pilgrims who travel over such unfrequented and difficult places, meet with many similar adventures.† But unfortunately there are few who narrate them and fewer yet who listen to them.

* This is the usual prescribed route of pilgrims in India.

† The wild cows being naturally very ferocious and strong are very dangerous animals. They have keen horns and are well known to all Hindoos. Since the THEOSOPHIST has a world-wide circulation I thought it necessary to make the above remark. The hair of the cow is worn by rich Hindu females in their braids. They are long and black.

* Those who may doubt the veracity of this size are referred to the skin of a scorpion, still preserved in the Baroda State.

† There exists a widely spread opinion in India—one which with some amounts to positive knowledge that most of the inaccessible fastnesses in the Himalaya mountains are inhabited by "Yogis" and Mahatmas—men who have acquired the greatest occult knowledge or Siddhis.

I also think that the secret of the perseverance and contentment of these men is chiefly to be attributed to the fact of their having witnessed such extraordinary phenomena on their way, as the one described above, and which fully repay their otherwise tiresome travels.

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

A strange phenomenon happened, write the Russian papers. "There was a sign in heaven on the day of the regicide. On March 1 about 10 p.m., the whole town (St. Petersburg) witnessed a most startling phenomenon: a large and very brilliant star suddenly appeared on the clear night sky. It proved to be a double-tailed comet, one of its tails pointing upward, and the other—a far longer one—expanding itself downward. The phenomenon lasted for over twenty minutes." The Russian papers see in it a divine portent of great significance. The peasant classes remain firmly persuaded that this comet was the "Martyred Father-Czar's soul." A superstition—we agree to it, but a touching and a harmless one. No Czar of Russia—aye, no other sovereign in the whole world, perhaps—was so much beloved by his people as that Imperial victim of the savagest production of this, our most savage and cruel century—the Nihilist-Socialists.

ANOTHER TOUCHING PROOF of the above is found in a book just published at Moscow, and got up by subscription from the *Moojicks*, all of them ex-serfs liberated by the Czar, and residing in the old Russian metropolis. It bears a title, which at first sight may appear to the general reader somewhat pretentious; but we, who know well the Russian peasant and even the middle classes, see in it, but the true expression of that passionate devotion which they bore to him, whom in the simplicity of their hearts they consider as their God upon earth. The Book is called

A WREATH ON THE TOMB
of
THE RUSSIAN CZAR-MARTYR,
ALEXANDER NIKOLAEVITCH.

WOVEN OUT OF THE TEARS AND LAMENTATIONS of not only the Russian people, but also of all the nations of the Greek Orthodox East, as of the Foreigners, with an illustration

THE CZAR-MARTYR IN HIS COFFIN.

CONTENTS.

1. Inconceivable, mysterious portents. 2. Divine warnings to the Sovereign. 3. About the martyrdom and decease of the Czar. 4. Narratives of Eye-witnesses. 5. The feelings of the Russian people. 6. The sincere sympathy of foreign nations. 7. The Czar-Martyr in his Coffin. 8. From the Palace to St. Peter and Paul's Cathedral. 9. The spot where the Czar was killed BECOMES SACRED—let here be THE Temple. 10. And at Moscow a monument to the Czar-Liberator. 11. The heart-rending farewell of HIS people with their Czar "asleep in God." 12. Hereafter—He is the NEVER-TO-BE-FORGOTTEN!"

The contents of the volume are said to be ultra-mystical. "If I forget thee, O, Jerusalem!".....will be the national rallying cry of Russia for years to come, and—unto many a new generation. The "All-Annihilating" Nihilists have laboured but to build a number of new churches, and to add one more martyr to the host of other publicly and synodically recognized great martyrs of Russia.....

THE AMENDED BIBLE.—According to the London *Record*, the new English "New Testament" is copyrighted in England by the Universities of Oxford and Cambridge.

"*Queer*, is it not?" asks the *Religio-Philosophical Journal* of Chicago. "The word of God" copyrighted by English universities! There was an American committee consulted in the work; but the Englishmen finally decided the "word of the Lord"—how it should be. It is to be settled hereafter. How much authority belongs in this country to the new reading? It is said some passages of importance never doubted by churches here, are omitted altogether.

A Portuguese *savant* named Magitot, a member of the Prehistoric Congress which met at Lisbon last year, reports the discovery in Portugal of a buried city now named Citania di Briteiros. It has been completely covered with *debris*, soil and a rich vegetation for twenty centuries. *Nature* says of the excavations:—"Many stone monuments are covered with sculptures and inscriptions, which in their general character *recall those of India* and China.....It is possible that this fact might be adduced as a proof that the tribes which built these Citanias had originally emigrated from Turan."

This is a year of discoveries of buried cities, the above being the fourth during the year 1881. The first city dug out was in the Sahara desert now called by the archæologists and the learned the "Oriental Pompeii, an ancient Moorish city with its monuments, buried for ages in the sand of the desert ..... The city disinterred" lies in the environs of Ouargla, in the Sahara desert. It is identified with the ancient city of Cedrata, spoken of by Largeau in his work on Biskra. Historians describe these wastes of sand as peopled centuries ago with flourishing cities, having gardens and artificial water-systems, all long since destroyed in tribal wars, or buried in the sand, and of which up to this time no visible trace has remained. The site is described as precisely resembling that of Pompeii: it is buried in the sand to the extent of from six to ten metres. The discoverer speaks enthusiastically of the richly sculptured marble arches, columns, inscriptions, &c., abounding on every side."

A NOVEL MODE OF RAISING MONEY FOR THE CHURCH is announced by our satirical contemporary, the *Brahmo Public Opinion*, the rival and opponent of the *New Dispensation*. "A new order of Grihasta-Vairagi has been instituted in the Brahmo Somaj of India, the members whereof "would labor and earn money at the sweat of their brow, but their earnings they would lay at the feet of the Church." So that "money having passed out of their hands, covetousness becomes impossible, and the sting of worldliness is destroyed." Three have already been fleeced in this way."

We confess our inability to see anything *very* "novel" in that. The three great conflicting Churches of Christendom have adopted that "mode" for over one thousand years and like the Jewish "God saw that *it was* good." Our friends, the "Apostles," however, have improved, upon the system of their predecessors and can justly claim it as something quite new in that line of business. It is themselves, personally, who propose to "labor and earn money at the sweat of their brow," while their Christian brothers prefer "begging" to "working." "Salvation" in one hand and "Damnation" in the other they force the credulous parishioners to "lay their earnings at the feet" of their respective Churches. Europe having "Peter's Pence," why should not India have a "KESHUB'S PICE?"

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SUPPLEMENT
TO
THE THEOSOPHIST.

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THE BOMBAY THEOSOPHICAL SOCIETY.

A meeting of the Bombay Branch of the Theosophical Society was held on Sunday, the 22nd of May, at Mr. Padshah's house, when a proposal to reorganise the Bombay branch on a scientific and philosophical basis, was considered and unanimously adopted. Papers bearing on the new plan were promised by several members. The reading and consideration of the bye-laws were referred to a committee composed of all the officers of the Branch who were elected that day for the new year, *viz.* :— *President*, Dr. D. E. Dudley; *Vice-Presidents*, The Hon'ble Rao Bahadur Gopalrao Hari Deshmukh, and Mr. K. M. Shroff; *Councillors*, Khan Saheb Naoroji Dorabji Khandallewalla, Messrs. Callianji Narainji, Vinayakrao Ramchandra Patvardhana, Framroz R. Joshi, Tukaram Tatia, Bal Nilaji, and Dr. Pandurang Gopal; *Treasurer*, Mr. Martandrao Babaji Nagnath, and Mr. F. M. BANAJI, *Secretary*.

OUR NEW BRANCHES.

☞ For the information of our "Fellows," throughout the world, we hereby give the list of the new Branches of the Theosophical Society duly chartered and registered since March 1881 :—

(1)	The Leneva Theosophical Society	(Australia.)
(2)	The Toowoomba Theosophical Society	(Australia.)
(3)	The St. Thomas Theosophical Society	(West Indies.)
(4)	The Pekalongon Theosophical Society	(Island of Java.)
(5)	The Punjab Theosophical Society	(India.)
(6)	The Tinnevelly Theosophical Society	(Madras Presidency, India.)
(7)	The Saorashtr Theosophical Society	(Bhaunagar, Kattyawar, India.)

Besides the above, *two new* Branches are in formation in France, one in Holland, and one at Allahabad (India).

EXTRACTS FROM AN OFFICIAL LETTER
FROM THE
PARIS THEOSOPHICAL SOCIETY.

.....We had a fine public reception here for Mr. Sinnet, Member of the General Council of the Theosophical Society. There was a large gathering of Theosophists and of members of our Committee, the venerable Baron du Potet being also present. Mr. and Mrs. Flammarion alone were missed, as they were away, travelling. Mr. Sinnett, who is a very distinguished and sympathetic gentleman, was cordially welcomed by all the members. He gave them some very lengthy and interesting explanations concerning Theosophy and its achievements. Baron du Potet had the chair after him. The grand and noble octogenarian spoke with his usual eloquence for over twenty minutes upon the highest and most transcendental questions, and that with a clearness of diction, a profundity of ideas and knowledge, quite surprising.

Mr. Sody Effendi, son of the Chief of the Maronites, of the Mount Lebanon, a great magnetizer and mystic, was the next speaker. He took the chair, he said, to certify that the Orientals, in general, had the highest and noblest conception of the Deity, and of the Soul; and that, in Syria and Egypt, there were some of the highest initiates (in the occult sciences), an assumption which was vigorously contradicted by Mr. Sinnett who defended the superiority and claims to esoteric knowledge of the Indian adepts.

Then came Mr. Bonnemere (historian), Mr. Eugene Nus, Mr. Fremeschini (astronomer) Madame Rosen, M. Leymarie, &c., who, each in turn, took the chair and made more or less lengthy discourses. Professor Thurman, a learned philosopher, whose application for membership in the Theosophical Society was just forwarded to Bombay, spoke on the great transcendental philosophical principles which unite together the East and the West.

Refreshments were served after that, and frequent toasts proclaimed and drunk by the Theosophists to the health of the Founders, Madame Blavatsky and Colonel Olcott,* and all their Eastern Brother Fellows of India, especially by Baron du Potet, who, notwithstanding his 85 years, was as merry as a young man of 20.

The reception night was as frankly cordial as it was uninterruptedly animated and proved quite a success. Mr. Sinnett was greeted and feasted by a number of men of science and distinguished authors.

The Paris Theosophists were very anxious that Mr. Sinnett should accept their invitation to a dinner party given by them in his honour. Unfortunately his time being limited and his engagements numerous and pressing, he had to decline and leave Paris three days later. The farewell he had from his colleagues was as warm as their welcome.

IT IS WITH CONSIDERABLE REGRET THAT WE ANNOUNCE the sudden death by cholera of our Brother, Mr. S. Ramrao, Pleader at Benares, on the third of May. The deceased gentleman was an esteemed Fellow and Councillor of the Theosophical Society, and as such has ever actively co-operated with us for the spread of theosophical knowledge among his countrymen. The last time we saw him at Benares, December 1880, he was well and seemed full of life and spirits, and therefore his death has come to us like an unexpected blow; the more so, because that loss cannot be well replaced for us. The deceased was a native of Trichinopolly and a trusted friend of His Highness the Maharajah of Travancore.

RULES OF
THE THEOSOPHICAL SOCIETY
OR
UNIVERSAL BROTHERHOOD.

An explanation of its Objects and Principles, revised in General Council at Bombay, February 17, 1881.

President :—Colonel Henry S. Olcott.

Corresponding Secretary :—H. P. Blavatsky.

General Council :—Rt. Rev. H. Sumangala (Buddhist High Priest), Ceylon; Baron Jules Denis du Potet, France; Raja Shyama Shankar Roy, Bengal; Major-General Abner Doubleday, U.S. America; The Hon'ble Rao Bahadur Gopalrao Hari Deshmukh, Bombay; A. P. Sinnett, Esq., India; Pandit Adityaram Bhattacharya, N. W. Provinces; C. C. Massey, Esq., England; Monsieur Camille Flammarion, Paris, France; The Hon'ble Alexandre Aksakof, Russia, David E. Dudley, Esq., M. D., Bombay; Signor Pasquale Menelao, Corfu, Greece. (The above are also Vice-Presidents.)

* Who feel very thankful for the honour, but are at the same time sorry to see that their French Brethren and Fellows have not thought as yet of becoming teatotalers.

Prof. Alexander Wilder, M.D., New York, U. S. A.; J. H. D. Buck, Esq., M. D., Cincinnati, U. S. A.; M. J. Hollis-Billing, New York, U. S. A.

Rev. Mohattiwatti Gunananda, Colombo, Ceylon; Rev. Potuwila Indajoti, Kaltura, Ceylon; Rev. B. D. Sumana Tissa, Galle, Ceylon; Rev. Piyaratana Tissa, Dodanduwa, Ceylon.

The Earl of Crawford and Balcarres, London; Geo. Wyld, Esq., M. D., (Edin.), London, England; Monsieur P. G. Leymarie, Paris, France; Baron Odon von Vay, Buda Pesth, Hungary; Dr. Nicolas, Count de Gonemys, Corfu; The Hon'ble N. A. Fadeew, Odessa, Russia; Roberto B. Allen, Esq., Venezuela, S. A.; W. H. Terry, Esq., Melbourne, Australia; Count de Nichichievich de Nichea, Mansoura, Egypt; Lieut.-Col. W. Gordon, Staff Corps, Manbhoom, Bengal; Rao Bahadur J. S. Gadgil, B.A., L.L.B., Baroda, Bombay; Babu Sishir Kumar Ghose, Calcutta, Bengal; Babu Jwala Sahaie, Jeypore, Rajputana; Vinayek R. Patwardhan, Esq., B.A., LL.B. Bombay; Pandit Jaswant Roy Bhojapatra, Mooltan, Punjab; Kavasji Merwanji Shroff, Esq., Bombay; Pandit Mohunlal Vishnulal Pandea, Nathdwara, Rajputana; Tukaram Tatia, Esq., Bombay; Mirza Moorad Alee Esq., Kattyawar; A. Sankariah, Esq., B.A., Madras Presidency; Khan Saheb N, D. Khandalewala, Dekkan.

Joint Recording Secretaries:—William Q. Judge, Esq., 71, Broadway, New York; Damodar K. Mavalankar, Theos. Society's Head-Quarters.

Treasurer:—George Valentine Maynard, Esq.

Librarians:—August Gustam, Esq.; Martandrao Babaji Nagnath Esq.

Assistants to the Corresponding Secretary:—Rustamji D. Sethna, Esq., B.A., LL.B., Sanskrit: Damodar K. Mavalankar, Marathi and English; Mme. E. Coulomb, French and Italian; Panachand Anandji Parekh, Esq., Hindi; Kallianji Narayanji, Esq., Gujrathi; Mir Shujaet Ali Khan Saheb, Telegu and Persian; Narayan Lakshmaya Bhatkal, Esq., Kanarese.

Supreme Chief of the Theosophists of the Arya Samaj:—Pandit Dayanand Saraswati Swami.

[This is a distinct branch of the Theosophical Society and of the Arya Samaj of India. It is composed of Western and Eastern Theosophists who accept Swamiji Dayanand as their leader.]

☞ *The present Head-Quarters and postal address of the Society are at Breach Candy, Bombay.*

OBJECTS OF THE SOCIETY.

First.—To form the nucleus of a Universal Brotherhood of Humanity.

Second.—To Study Aryan literature, religion and science.

Third.—To vindicate the importance of this inquiry and correct misrepresentations with which it has been clouded.

Fourth.—To explore the hidden mysteries of Nature and the latent powers of Man, on which the Founders believe that Oriental Philosophy is in a position to throw light.

It will be plain that these objects exact the co-operation of Eastern and Western scholars alike, irrespective of nationality. To all learned Pandits, Sadhus, and other Shastris, it appeals, calling on them to labour,—in common with Western brethren inspired, for her philosophy's sake, with a love for India,—in bringing about a revival of her ancient intellectual greatness.

The Society represents no one religion, but is entirely unsectarian, and includes adherents of all faiths—the principle of toleration being imperatively enforced, in view of the objects it seeks to attain. It only claims from each member the toleration which he expects every other to extend to him.

Membership in the Society is open to persons of both sexes. Knowledge of English is not an essential qualification.

If persons living at a distance from the Head-Quarters,—being in sympathy with the objects of the Society,—apply for authority to form a Branch, such authority may be given on conditions consistent with the rules, interests or dignity of the Parent Society. In case the formation of such a Branch should appear expedient, it would be necessary, for at least one of the applicants, to come to Head-Quarters for initiation and necessary instruction; or, if the application should be important enough to warrant this, a duly qualified delegate might be sent from Head-Quarters to inaugurate the new Branch.

When the Society first established its Head-Quarters in India, misconceptions arose concerning its nature, and it was groundlessly suspected of nourishing political designs. In reality it has no concern with politics at all; and even, going further than this attitude of indifference, it distinctly refuses to admit or retain any fellowship with persons who are engaged in any unlawful enterprise directed against the stability of the Government under which they live.

In support of the statements made above, three documents may here be quoted, *viz.*, a letter addressed to Madame Blavatsky by direction of the late Viceroy (See Feb. No of Vol. I); an address from the Brahmamrita Varshini Sabha; and the resolutions for affiliation adopted, November 30, 1880, by the Sanskrit Sabha, celebrated throughout the world of letters on account of the eminent abilities and character of its chiefs, Pandits Bapu Deva Shastri and Bal Shastri.

The first shows that the early suspicions concerning the Society on the part of the British Government were long since dissipated; the others, that two important bodies of Oriental scholars have appreciated the aspirations with which it is really animated.

The Resolution of the Benares Pandits is as follows:—

We, the Pandits of Benares, certify that Colonel H. S. Olcott, the 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,—and not only the due consideration paid by him towards Oriental science and philosophy, but also his just and unaffected inclination towards the Vedic truths and principles,—have encouraged us to present him a certificate stating the close tie of union which he has formed with our Society. We think the 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 in 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 efforts 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 these ending in smoke. In addition to all these, his unaffected tone 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.

(Sd.) RAMA MISRA SHASTRI,
The Manager.

And the Resolutions of the Sanskrit Sabha are as follows:—

1. *Whereas*, the interest of Sanskrit Literature and Vedic Philosophy and Science will be eminently promoted by a brotherly union of all friends of Aryan learning throughout the world; and

2. *Whereas* it is evident that the Theosophical Society is sincerely devoted to the accomplishment of this most worthy object, and possesses facilities which it is desirable to secure; therefore,

3. *Resolved* that this *Samaj* accepts the offer made on behalf of the Theosophical Society, and hereby declares itself in friendly union with the said Society for the purpose specified, and offers to render whatever assistance it can for the carrying out of such plans as may be agreed upon between the governing officers of the two *Samajes*.

Provided, nevertheless, that this act of union shall not be understood as making either of the two Societies subordinate to the rule or jurisdiction of the other.

(Sd.) BAPU DEVA SHASTRI,
President.

Benares: Margashirsha Shuddha 13th, Samvat 1937, *corresponding to* 30*th November* 1880, *Tuesday.*

(Sd.) BAL SHASTRI,
Vice-President.

FORMS OF APPLICATION AND OBLIGATION.

APPLICATION FOR FELLOWSHIP.

I, ...

being in sympathy with the objects of the Theosophical Society,

hereby make application for admission as a fellow thereof.

P. O. Address ... { .....
.....
.....
.....

We, the undersigned, being two Fellows of the Theosophical Society, hereby nominate the above-written person for fellowship with the said Society.

.....
.....

Dated at..... .....this.....day of .....188 .

This Application must be accompanied with the Initiation—Fee Ten Rupees.

OBLIGATION.

I, ... an applicant for fellowship in the Theosophical Society, do hereby give to the President individually, and to each and every one who now is or may be accepted hereafter as a Fellow of the said Society, my most solemn and sacred promise that whatsoever information connected with the legitimate philosophical work or researches of the Society may be communicated to me, as a member of the Society, with an intimation that it must not be revealed, I will faithfully keep secret, allowing no one, under any pretext, or by any threat or promise, to extort the same from me.

For the faithful performance of this promise, I do hereby, in the presence of these witnesses, PLEDGE MY WORD OF HONOR.

....

Dated at .....this.....day of.....188 .

In presence of

.....
....

Rules and Bye-laws as revised in General Council at Bombay, February 17, 1881 (*A. D.*)

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 Parsees), Jews, Christians, Mahomedans, 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, its Founder.

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, without whose authority no Branch can be formed.

V. By unanimous vote of the Council of Founders, the President and Corresponding Secretary—both 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. No officer of the Society, in his capacity of 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, under Council Resolution of 27th August 1878 (New York), 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.

VIII. 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.

IX. 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 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. Provided, nevertheless, that no Fellow shall be expelled without an opportunity having been given him for an explanation and defence.

X. The Society consists of three Sections. The administration of the two 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.

The Third is the Section to which most Active Fellows belong, and membership in it carries the right to attend the meetings of the Society, to have access to the books and printed matter in the Society's Library, and to obtain intellectual sympathy from all Branches of the Theosophical Society in all parts of the world.

XI. An initiation fee of £ 1, or its equivalent in other currencies, will be paid by new members on entering the Society. The funds will be spent under the sanction of the President and Council on the general objects of the Society, or, if at any time a surplus accumulates, on works of a benevolent character.

XII. There are three kinds of Fellows in the Third Section, *viz.*, Active, Corresponding, and Honorary. The grade of Corresponding Fellows embraces persons of learning and distinction, who are willing to furnish information of interest to the Society; and the diploma of Honorary Fellow is exclusively reserved for persons eminent for their contributions to theosophical knowledge, or for their services to humanity.

XIII. Admission for Active Fellows into the Theosophical Society and its Branches is obtained as follows:—

Persons of either sex, or any race or creed, are eligible.

An application is made in writing by the person who wishes to enter, declaring his sympathy with the Society's objects. 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 President of the Branch the applicant wishes to join. On being accepted by the President of the Society or Branch, as the case may be, the candidate shall, at the expiration of three weeks in ordinary cases, be invested with the secret signs, words or tokens by which Theosophists of the Third Section make themselves known to each other; but the President shall have the right in special cases to ante-date the candidate's application, and so dispense with this delay. On initiation a solemn obligation upon honor is taken from the candidate in writing, and subsequently repeated by him orally before witnesses, that he will neither reveal the above-mentioned signs, pass-words, or tokens to any improper person, nor divulge any information connected with the legitimate philosophical work or researches of the Society which may be communicated to him under an injunction of secrecy. Admission to fellowship in the Parent Society carries with it the claim to mutual sympathy and fellowship in any of the Branches; but Fellows availing themselves of this privilege shall conform 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 whom he may enrol.

No bye-law shall be adopted by any Branch that conflicts with this rule.

XIV. 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.

XV. All bye-laws and rules hitherto adopted by the Society or any Branch, which may be in conflict with the above, are hereby rescinded.

By the General Council—

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

THE THEOSOPHIST

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

VOL. 2. No. 10. BOMBAY, JULY 1881. No. 22.

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☞ THE OCTOBER AND NOVEMBER NUMBERS OF THE FIRST VOLUME HAVING been reprinted, the subscription for the first year (*i.e.* from October 1879 to September 1880) will be Rs. 6-8 as advertised in the April and subsequent numbers of that Volume. Subscribers for the Second Volume pay Rs. 6 only.

AGENTS: London (Eng.), Bernard Quaritch, 15 Piccadilly, W.; France, P. G. Leymarie, 5, Rue Neuve des Petits Champs, Paris; New York, Fowler and Wells, 753, Broadway; Boston, Mass, Colby and Rich, 9, Montgomery Place; Chicago, Ill. J. C. Bundy, 92, La, Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., 71, Broadway, New York. Melbourne, W. H. Terry, Pub. *Harbinger of Light.* West Indies: C. E Taylor, St. Thomas.

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THE THEOSOPHIST.

BOMBAY, JULY 1ST, 1881.

सत्यात् नास्ति परो धर्म्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

*IAMBLICHOS: A TREATISE ON THE MYSTERIES.**

A NEW TRANSLATION, BY PROFESSOR ALEXANDER WILDER, F. T. S.†

INTRODUCTION.

LETTER OF PORPHYRIOS TO ANEBO THE EGYPTIAN.

Porphyrios to Anebo the Prophet,‡ Greeting:

I am led to open this friendly acquaintance with you by considerations in regard to the gods and good spirits,§ but more especially the speculations of philosophers which are cognate to them. Very many things have been advanced concerning them by philosophers among the Greeks; but they, for the most part derived the principles of their faith from conjecture.

DISTINCTIONS AMONG THE SUPERIOR ORDERS.

First, then, the existence of divine beings must be taken for granted. But, I ask, what are the respective peculiarities of the higher orders, by which they are to be distinguished from each other? Is the cause of the distinction among them to be set forth, perhaps, as the active energies, the passive co-operations, the things consequent,—or the distribution among the different bodies, as, for example, of the deities to ætherial, the tutelary spirits to aërial, and souls to earthly bodies?

INQUIRIES IN REGARD TO PECULIAR RITES.

I ask also, why, among the divinities inhabiting the celestial expanse, only those of the Earth and Underworld are invoked in the theurgic rites?

Why are certain ones said to be of the water and the air, and others assigned to other places and distributed to particular parts of bodies as may be circumscribed, having at the same time power unconditioned, undivided, and uncomprehended?

How will they become at one with each other, when they are thus separated by circumscribed divisions of parts, and according to the diversities of places and subject-bodies?

Why do the Theosophists represent them as moved by passion, and say that on this account phallic images are erected to them, and indelicate language employed in the rites?

* The *Platonist.*

† Professor of Psychological Science in the United States Medical College, New York, and Member of the General Council of the Theosophical Society. This very rare work of Iamblichos has never been hitherto fully or even correctly translated from the original Greek. Our esteemed friend is an eminent Platonist, and no one is better qualified for the work than he is. We are happy to find that he has at last realized his dream of many years' standing, to give to the public a correct rendering of this most abstruse and difficult treatise upon *theurgy* by the Neo-Platonic mystic,—Thomas Taylor's translation being very unsatisfactory.—ED. THEOS.

‡ I am very reluctant to accept this designation of prophet, because of the general misapprehension of its proper meaning. There was an order of persons bearing this title in all the countries usually denominated *Semitic.* The Aramæan term *Nabia*, from *Nabo* the Assyrian Hermes, better expresses the idea; but it cannot be employed, for obvious reasons. Anebo could almost appear to have been so named as being the student of Iamblichos, who made a special pursuit of theurgy, or the peculiar technic learning of the Akkadian priests of Assyria and the Shamans of Middle Asia. This appears to have been in contradistinction to the peculiar esoteric doctrines of the Neo-Platonic masters, Ammonios, Plotinos, and Porphyrios, which are strikingly like the Yoga philosophy of India.

The epistle to Anebo is not quite complete. This fact reminds us that the writings of the great philosopher, constituting an inexhaustible repertory of the learning of the celebrated Alexandrian school, were destroyed, by order of the Emperor Theodosios I., in 381. Only a few fragments and brief treatises escaped.—A. W

§ I have rendered the term *Daïmon spirit,* more generally *guardian* or *tutelary spirit.* I would have preferred leaving it in the text; but it has been confounded with *devil,* and would often be misconstrued. *Theos* is generally translated *deity.*

If they are indeed without sensibility, then will the invocations of the deities, which indicate that their favor may be propitiated and their anger appeased by sacrifices, be utterly useless; and still more what are termed "the necessities of the gods." Any being without sensibility can neither be pleased, nor compelled, nor constrained by necessity. Why, then, are many things done in the Sacred Rites as though they were capable of being influenced by passion? Prayers are likewise offered up to deities as though they were subject to emotion; so that it would seem that not only the tutelary spirits, but the very deities, are affected by passion, as indeed Hômêros himself has declared (*Ilias* ix., line 493):—

"Even the gods themselves are yielding."

If, however, we declare, as some do, that the deities are pure spiritual essences, and that the guardian spirits are psychical, and therefore partakers of the spiritual nature, nevertheless the spiritual essences will be in a greater degree incapable of receiving delight and being mixed with things of sense. The prayers are therefore entirely out of place, as being offered to pure spiritual essence; and yet offerings are presented as to beings of soul and sense.

Are not the deities then distinguished from the tutelary spirits by the endowment of the latter with bodies, while the former are without body?

Yet if the deities only are unbodied, why will the Sun and Moon and the celestial luminaries be reckoned as gods?

How is it that some are beneficent and others do harm?

What is the intermediary agent that connects the gods in the sky that have bodies with those that are unbodied?

The visible deities being classed with the invisible, what is the means of distinguishing tutelary spirits from the deities, visible and invisible?

In what respect do a tutelary spirit, a half-god, and a soul differ—in substance, potency, or active energy?

What is the certain evidence of the presence of a deity, angel, archangel, guardian spirit, or of any potentate, or soul? For it is a common affair for the deities, tutelary spirits, and, indeed, all the higher orders, to speak ostentatiously, and make a pompous display of themselves; so that the order of gods will exhibit nothing superior to the tutelary spirits.

Ignorance and error in regard to divine matters are the cause of impurity of heart and impious action; whereas to know aright concerning the gods is holy and beneficial. Darkness comes from ignorance of things honorable and excellent, but from the knowledge of them is light. The one will fill men with every kind of evil, through their lack of instruction and indiscreet audacity; whereas the other will be a fountain of every species of good.

ENTHEASM, OR ECSTATIC EXALTATION.

What is the outcome in the entheastic condition? Often while we are asleep, we obtain through dreams the perception of things to come, when we are by no means in any tumultuous ecstasy, for the body lies tranquil; yet these matters are not so well understood as when we are normal. So also many, in a state of mental exaltation and divine transport, will attain the perception of the future. At one time they will be so wide awake as to act under the influence of the physical senses; but at another they will not be conscious of their condition, or, at least, not so conscious as they had been before.

So, also, certain of the ecstatics become excited with enthusiastic frenzy when they hear cymbals and drums or a peculiar melody; as, for example, those engaged in celebrating the Korybantic rites, those who participate in the Sabazian Orgies, and those who take part in the arcane worship of the Great Mother. Others are likewise so affected by drinking water, as the priest of the Klarian Apollo at Kolophon; others, by sitting above a little aperture in the ground, like the inspired ones at Delphi; others, by breathing the exhalation from water, like the women at the oracle in Branchidæ; and some even by standing upon indented marks, as though they were filled from some unperceived insinuation of the peculiar influence.

Others, who are perfectly conscious in regard to themselves in other respects, become divinely affected through the power of fancy; others employ darkness for their auxiliary to produce this condition; others make use of certain drinks, and others are excited by certain chants and compositions. Some display the phantasy through a peculiar influence of water, others in the niche of a wall, others in the open air, others in the sun or other heavenly bodies. Some have likewise instituted the art of divining the future by examination of entrails, the motion of birds, and of the stars.

SOURCE OF INSPIRED UTTERANCE.

I also inquire, in regard to the matter of oracular utterance, what it is, and what is its nature? The inspired persons (*manteis*) all say that it is through deities or tutelary spirits that they obtain foreknowledge of what is to come, and that others do not perceive it except those having power over the future. I question, therefore, whether the Godhead has ever been brought into such close subjection to human beings as not to be reluctant to assist those who divine with meal.

As for the origins of the prophetic art, it is to be doubted whether a deity, angel, tutelary spirit, or any other such personality, is present in the manifestations, inspired utterances, or other such sacred operations, as though drawn down through you by the necessities which come forth through the invocation. It is the soul that says and imagines these things; and, according to the opinion of some persons, they are its passions kindled into activity by a very little supply of fuel.

So, also, a certain blended form of substance is evolved, part from our soul, and part from a divine inspiration beyond. Hence, by means of joint actions of this kind, the soul generates the power of fancy which penetrates the future; or else the elements coming from the primal Matter, by virtue of the powers inherent in them, evolve the tutelary spirits,—and especially is this the case where the matter was derived from living beings.

In sleep, when we are occupied with nothing, we sometimes receive suggestions of the future. But that the soul is itself the source of inspired utterance is evident from the fact that the physical senses are restrained, vapors are administered, and prayers put up; and, also, that not every person, but only the more ingenuous and young, are suitable for the purpose.

An ecstatic condition of the reasoning faculty is likewise a cause of inspired utterance. So also, is the mania or exaltation which supervenes in disease, or any aberration, abstinence from wine, congestion of the body, the phantasies incited by disease, or equivocal conditions of mind such as are incident after abstinence from wine, an ecstasy, or the visions artificially produced by magical means.

Nature and art, and the sympathy of parts in everything, as in a single living being, make certain things manifest to others at a time previous to their occurring. Besides there are bodies so constituted that there is a presaging from some to others. Examples of this kind are plain from the effects displayed. The persons who make the invocations carry magical stones and herbs, tie certain sacred knots and untie them, open places that were locked, and change the deliberate intentions of the persons entertaining them, so that these are transformed from being frivolous into purposes which are worthy.

Those individuals are by no means to be held in low esteem who restore the images that possess efficacious power. They observe the motion of the heavenly bodies, and are able to tell by the position and relation of one to another in the sky whether the oracles will be true or false, or whether the rites which are performed will be to no purpose or significant and effectual, although no deity or tutelary spirit may have been attracted by them.

ELEMENTARY SPIRITS AND SPIRITUAL MEDIUMS.

There is another class of persons who suppose that there is an order of spiritual beings that are likely to be attracted by these means, that are naturally deceitful, assuming every guise, and changing in every way, personating indiscriminatingly the deities, tutelary spirits, and souls of the dead; and they believe accordingly that by the agency of these beings all such manifestations, whether apparently good or evil, are possible. But such spirits are not able to contribute anything really good, such as relates to the soul, nor even to perceive such things; but instead they ill-treat, deride, and often entangle the feet of persons endeavoring to attain a condition of moral excellence. They are likewise full of arrogance, and take delight in exhalations and sacrifices.

A charlatan, with wide open mouth, will impose upon us in many ways with the expectations that he endeavors to incite.

COMMANDING THE SUPERIOR BEINGS.

It perplexes me very much to understand how superior beings may be commanded like inferiors in these invocations.

They consider it necessary for the worshipper to be just; but when they are themselves entreated to do injustice, they do not refuse. They will give no heed to the person invoking them if he is not uncontaminated from sexual intercourse; but they are not reluctant to lead chance individuals into unlawful concubinage.

I also question the utility or power which sacrifices possess, whether in the world or with the deities, and also the reason for which they are presented—fitness for those who are thus honored, and profit for those who receive the gifts.

The officials who deliver the oracles hold that it is necessary for them to abstain from animal food, in order that the divine beings may not be repelled by the exhalations from their bodies; and yet it is asserted that the deities invoked by them are especially attracted by the exhalations from sacrificed animals. It is also regarded as essential that the *epoptes* (or seer) shall not come in contact with a dead body; yet the ceremonies employed to compel the deities to be present are considered to be rendered effective by means of dead animals.

But, as if to be more irrational than such things indicate, it is not merely to a tutelary spirit or the soul of a dead person, but to the King Sun himself, or the Moon, or some one of the heavenly luminaries, as to a man that may be brought into subjection by such chance hitting upon him, that they make use of threats and senseless alarms in order to induce the disclosing of the truth. Does not the expression that the supplicant will break down the sky, divulge the Mysteries of Isis, expose to public gaze the arcanum in the inner shrine [*adyton* for *Abydos*], stop the Baris in its voyage, give the limbs of Osiris to Typhon to be scattered, &c., contain some reservation in regard to the exaggeration of rash utterance in the making of threats which he does not understand, and is not able to carry out? But what of the pusillanimous condition, very much like children not yet arrived at mature understanding, which is induced in those persons who are frightened at the vain alarms and senseless fictions? And yet Chairêmôn, the expounder of the Mysteries, records these things as common matters with the Egyptians. It is also stated by others that these and similar expressions were of the most violent character.

What sense, I ask, do these prayers have which declare that a certain divinity was evolved from the primal matter, that he is sitting upon the lotos-blossom, that he sails in a boat, that he changes his forms according to the season, and adapts his appearance according to the animal in the Zodiac? For so they say it is at the *autopsia* (or self-inspection); and, having no interior conception of the fact, they attach to him the peculiar creation of their own fancy. If, however, such things are spoken symbolically, and are symbols of his operations, then let me demand the interpretation of the symbols. For it is plain that if these things are like the Passion of the Sun, as in eclipses, they will be apparent to all who are gazing intently upon the spectacle.

THE USE OF UNCOUTH FOREIGN TERMS.

Why are obscure names chosen, and of such as are obscure, why are foreign ones preferred over those which exist in our own language? If the hearer fixes his attention upon the meaning, it is evident enough that the idea remains the same, whatever the names may be. The god who is invoked is evidently not an Egyptian, nor of that race; and even if he is an Egyptian, he seems never to use the Egyptian language, nor, indeed, any which is used by human beings. These things are all fabrications of wizards, and concealments which are imputed to the Godhead, but are actually evolved from our own passions and conditions; or we are entertaining ideas contrary to the truth in respect to the Divine Nature, or it is constituted of real essence itself—

THE FIRST CAUSE.

I desire it to be explained to me what the Egyptians believe in regard to the First Cause,—whether it is an Interior Mind or an entity beyond Mind; a single Principle, or associated with another, or with others; whether it is without body or has a body; whether it is the same as the Creator, or prior to the Creator; also, whether the universe has its origin from One or from many; whether they accept the hypothesis of Matter or that in respect to certain primal bodies; and whether they suppose Matter to have been unbegotten or generated.

Chairêmôn and others express no belief in regard to anything whatever anterior to the visible universe; adopting at the beginning of their discussions the deities of the Egyptians, and no others, except the planets, as they are called, and those other luminaries which fill up the Zodiac, and such as appear in their neighbourhood. They also accept the division into decans, the horoscopes, the Mighty Leaders, as they are called, whose names are given in the Almanacs, the services to which they are subjected, their risings and settings, and their foreshowing of things to come. For it was perceived that what was affirmed concerning the Sun as the Creator, concerning Isis and Osiris, and all the myths related by the priests, might be changed into narrations about the stars, their phases, occultations, and risings, or else the increase and decrease of the Moon, the journey of the Sun, the vault of the Sky as seen by night or day, or the river Nile, if nothing else. Indeed, they interpret everything as physical, and nothing as relating to incorporeal and living essences. Very many of them do away with the agency of the stars in relation to humankind, and bind all things, I know not how, with the indissoluble bonds of Necessity which they denominate *Fate;* binding all things fast and connecting them absolutely with the deities, whom they worship in temples, and with statues and other emblems.

THE DEMON OR GUARDIAN SPIRIT.

In relation to the guardian spirit of an individual, it must be asked how the Overlord* (lord of the house, city, or habitable earth) gives it; according to what manner, what mode of emanation, or life, or faculty, it was imparted from him to ourselves; whether it has actual being or not; and whether it is possible or impossible to find out the Overlord. Hence, indeed, he is happy who, comprehending the plan of his existence, and knowing his guardian spirit, is liberated from Fate.

The canons of the science of casting nativities, however, are innumerable and hard to comprehend; but it is impossible for skill in such learning to mature into real knowledge. Indeed, there is much disagreement in regard to it, and Chairêmôn, together with many others, has disputed its pretensions. So also the right idea of the Overlord or Overlords, if there are more than one to a nativity, upon which they say that the knowing of one's own guardian spirit intimately depends, is confessed by them to be almost impossible to ascertain.

But further; does a particular guardian spirit rule parts of our organism? It is imagined by some that tutelary spirits preside over specific parts of the body, over the health, the general appearance, and the physical habits, acting in concert with each other; and that one chief is placed over them all in common. And further, that there is a guardian spirit over the body, another over the soul, and another over the inferior mind; and that some of these are good, but others are bad. I question, however, whether this peculiar guardian spirit may not be itself a part of the soul; and if I am right in this matter, then whoever is wise from the interior mind is truly favored.

I observe likewise that the cultus of the peculiar tutelary spirit becomes twofold; that it is rendered as to two, and again as if to three. But the invocation is made by all according to a common form of prayer.

CONCLUDING SUGGESTIONS.

I ask further whether there is not some other arcane way to happiness, entirely separate from this peculiar worship of the deities. I doubt seriously whether it is at all necessary to look to human opinions in divine utterances and theurgy; and whether the soul does not of itself, as by chance, perform certain great things.

Moreover, there are other methods which may be employed to ascertain things to come. Perhaps they who are endowed with the divine faculty foresee, and yet are not happy; they foresee the future, but fail to employ the knowledge to any good purpose for themselves. I desire of you, therefore, to point out to me the way of happiness, and in what its essence consists. There is a great deal of controversy about this matter among us, as though good conclusions might come from man's disputes. But, as for those who have continued means for intimate association with the denizens of the higher world, if this part of the subject is passed over in the investigation, wisdom will be possessed by them to little purpose. It will be in such case but the calling of the attention of the gods to assist in the finding of a fugitive slave, or a purchase of land,

* This designation, both in Greek and English, is the exact equivalent of Baal-Zeboul, the Phœnician Apollo, or Esculapius. In the *Gospel* inscribed to Matthew, the play on the name repeatedly appears: "If they call the Overlord Beelzeboul." "He casteth not out *daimonia* except by Beelzeboul, archon of the *daimonia*." I judge that Porphyrios, who was a Tyrian of Jewish extraction, was familiar with this divinity, and his peculiar functions, and translated the name accordingly.—A. W.

or perchance a marriage or traffic. Yet even though they do not pass this matter over, but hold discourse, and say what is most true concerning other things, but nothing certain or trustworthy about Happiness itself,—employing themselves with matters that are indeed difficult, but utterly useless to mankind,—then neither deities nor good spirits will be in association with them, but only some one of the kind denominated *erratic*; or else it will be a device of men, or a deception of the mortal nature.

A NOVEL "HOLY ALLIANCE."

"Behold! How these Christians love each other!"

It is a novel and rather amusing experience for us to find a Christian journal bestowing its benediction upon the Theosophists. Of the other sort of thing there has always been a superabundance. The comical feature of the present affair is that our labours are praised by one set of Christians, because of the fatal blow they are likely to give to other bodies of Christians: better that the Theosophists should succeed, is the argument, than that the dishonest hypocrisy of those wicked people should not be exposed! The *Ceylon Catholic Messenger*, an organ of the Roman Catholic Church in Ceylon, says in its issue of May 20:—"The Theosophists cannot in any case be worse than the sectarian (*i. e.* the Protestant) missionaries, and if Colonel Olcott can induce the Buddhists to establish schools of their own, as he is trying to do, *he will be doing us a service.* Because, if the Buddhists would have their own denominational schools, as we have ours, they would put a stop *to the dishonesty now practised by the sectarian missionaries of obtaining Government money for proselytizing purposes under the pretext of grants-in-aid for education.*"

The late Pope Pius IX. at the instance of an influential friend of the Colonel's at Rome, and without his participation, once sent him his special papal blessing, much to the Colonel's surprise. This was years ago, before our Society was organized; and now that the Catholic ecclesiastics *in partibus infidelium* have blessed us, we ought, indeed to be happy; and would be if the ecclesiastical benediction were not likely to be turned into anathemas when we also tread upon the Catholic corn, as we are more than likely to do. How the "sectarians" regard our work in Ceylon may be inferred from the abusive tirades that have been appearing in their religious and secular organs in that island, since our first arrival there last year. The Lord Bishop of Colombo pays us his compliments after the following fashion in his organ, *The Ceylon Diocesan Gazette, apropos* of our flourishing High School for Boys at Galle, says: "A local branch of this society of Atheists (!) is in full activity between Galle and Buona Vista... Its avowed intention is to counteract the work of the Christian missionaries who have, say its (the school's) promoters, long enough undermined Buddhism by means of school-teaching. Though this *may be looked upon as no small testimony to the good done* by *Mission Schools, there can be no doubt that for the present the opposition is an evil.....* Buddhists in great numbers have been pledged to send their children to the rival school, and not to any under Christian influence..... Meanwhile the scheme seems to prosper. The Wesleyan school which is within a stone-throw of the rival one has, we are informed, been nearly emptied, the Roman Catholic school at Kaluwella has suffered, and so also has even the Government school in Galle itself, where certainly the Christian teaching is as colourless as possible..."

This article was printed when the school had not more than half its present number (380) of pupils. Since then the movement inaugurated by us has been progressing, and the Singhalese people in mass are just realizing how the missionaries have been stealthily undermining their national religion under the cover of disinterested educational labours. Though Hindus may not like Buddhism, from seeing only its vulgar aspect and being uninformed as to its spirit, still as it is one of the rarest flowers of Indian religious thought, it commands their entire sympathy when the choice is between that and Christianity. And when they learn that the arrack-distillery is already playing among the Christianized Singhalese the same havoc that the toddy-shop has among Christianized Hindus, their best wishes must follow us in the heavy task we have, at the prayer of our Singhalese brothers, undertaken in Lanka, that emerald gem which India has always worn with such pride on her dusky brow. Our avowed purpose is to try to bring every Buddhist child in the Island under the influence of its forefathers' religion; to aid in founding schools with Buddhist teachers wherever they may be needed; to help in purifying the religion of the vast accumulations of rubbish by which the essential teachings of Gautama have been hidden from sight; to infuse into the native mind the same decent sense of self-respect and national pride, which we have been appealing to among the Hindus, these last two or more years; finally, by largely increasing the Membership of our Society, to unite the Singhalese Buddhists with our Hindus and Europeans in the strong bonds of a common brotherhood, and a common research after hidden truth. The first and prime factor in such an undertaking as this is, of course, a funded capital. Col. Olcott is now raising this by addressing crowded meetings of Natives, enlisting the good-will of the Buddhist priests, and rallying around him a large body of the most intelligent and zealous gentlemen of the better class. Since his second arrival in Ceylon he has issued an "Appeal" to the people, backed by the signatures of a number of the most eminent priests of both sects—the Siam and Amarapura. He has also—since nobody else seemed ready to undertake the task—composed a Catechism of the Buddhist Religion according to the Canon of the Southern Church. This is being printed in English and Singhalese, and will shortly be issued. When ready for sale it will be duly advertised in these columns.

The paramount necessity for our giving immediate attention to this vast field that has so suddenly opened before us, will make heavy drafts upon the already overburdened energies of both the Founders of our Society. We must spend a portion of every year in the Island until at least the movement acquires an impetus which will carry it onward towards the ultimate success aimed at. The remaining months of each year we can devote as heretofore to journeys throughout India, with occasional divergences to other countries. As our work increases we two are made more and more wanderers, despite our inclination (one that always strengthens with advancing years) for a quiet settlement in some fixed place. Last year, though we paid twelve months' rent, we were only able to occupy our house during five, the rest of the time being spent in travel; how much more fortunate we are likely to be henceforth remains to be seen. At present the theosophical barometer is pointing to "Change."

*MATTER AND METHOD.**

There is but one method in science and philosophy, the same for the study of the problems of man and mind, as for chemistry, geology, or astronomy—the Inductive method as expounded by Francis Bacon in his *Novum Organum*, so well explained by Professor Fowler of Oxford, in his recent work. In my letters to Miss Martineau, I set out with—"men have been wandering amidst poesies, theologies, and metaphysics, and have been caught in the web of ideal orations, and have to be brought back again to particulars and material conditions, to investigate the real world, and those laws of being and action which are the form and nature of things, and the phenomena which they present, as they are here, within us and about us

* This letter is a reply to one of Col. Olcott's, which appeared in the *Philosophic Inquirer* (Madras) of April 3, 1881, in answer to Mr. Henry G. Atkinson's.—ED. THEOS.

in reality and in truth, and not as we would fancy them to be."

I have not seen a number of the THEOSOPHIST but see that it is "a monthly journal devoted to Science, Oriental Philosophy, History, Psychology, Literature and Art"—which is a pretty wide field of survey in these days of division of labour and separate lines of enquiry, and for all which there are different ways and means, but only one true and the same philosophical method—Induction—and all phenomena whatsoever are to be referred to matter as the source of all, which in its ultimate nature or *natura naturans*, you may call it spiritual or atomical or force, or cause, or "summary law" or, with Tyndall, refer to it as "mystical and transcendental" or magical, or if you will in its constructive interrelations and correlations observe the unity of nature in a general resemblance and uniform principle to the acts of unconscious instinct or to the result of mental acquirement in the designs of men, or if it so pleases you call it divine as transcending human conception and in a word God.

> What's in a name? That which we call a rose
> By any other name would smell as sweet;

Call it as we will, by matter I mean the substance or nature, be it as it may, or what it may, or philosophy, says Bacon, must be abandoned as without a basis, for even the "imaginary" soul must be a substance and birth of matter, "a thinking substance," nor could a God be different. A perception of pain is not an entity any more than the perception we term thoughts and ideas, but all the phenomena of the body in its relation to all external to it, for every idea or perception has and must have in the nature of the case an objective relation, and the science of mind is as much a physical science as any other—light, heat or electricity. Col. H. S. Olcott in the *Madras Philosophic Inquirer* refers to "spiritual intuition" as though it was opposed to any thing that is real and normal, for instance, the sense of truth, of self, of non-self or sense of visual distance, &c., &c., is all intuitional as is the sense of causal dependence. But when we know that the sense of light is illusion, and of color and sound as well as all the other primary impressions of the several senses, ought we not to be on our guard against the illusion of "metempsycal notions" and feelings, as, for instance, of the intuitive sense of a personal Creator or Man-God and the like? All we can ever know of causation is that all nature is causation or as termed the *natura naturans* of the *natura naturata* or flow of effects and consequences, and that we cannot separate mind from matter any more than motion, for mind and motion and force are no more entities than time and space, in which all things exist and act, and have their being. Shakespeare and Milton were materialists as well as Bacon; Humboldt and Tyndall, read the fine utterance of old Timon—"Common Mother thou," &c., and of Milton "one first matter all," &c., leading up by a natural process to reason and intuition, and all that is most noble as the consequence and function of matter, and hence this matter, as Tyndall said, must be regarded as "mystical and transcendental at bottom," but no one is more opposed to the *inadequate* mechanical explanations of the day, referring all instinct and intuition proper to inherited experience and the like nonsense. The danger is in mistaking illusions for realities when our nature is steeped in illusion but which illusions are essential to life, and the same for man and animal as I have shown in my analysis of perception, and I say with Mesic Casaubon, "my business shall be, as by example of all professions in all ages, to show how men have been prone upon some grounds of nature, producing some extraordinary, though not supernatural effects, really, not hypocritically, yet falsely and erroneously 'to deem themselves or their co-religionists inspired:' and my wish is, 'to dive into the dark mysteries of nature, for probable confirmation of natural operations falsely deemed supernatural." (Treatise on Enthusiasm, 1655, c. i. p. 4.) What is meant by a second and physical agent that I ignore, I cannot imagine or what is meant by "contemplation" and its resultant "perceptive and analytical powers," as special to Theosophists, seems to be a curious assumption. Mind as the instrument must be used in all research and to contemplate and reflect is surely common to all and to more or less ponder over a question like Newton waiting for the thoughts to come. And when it is affirmed that "nothing in visible or invisible nature, transcends man's capacity to find out in the long run" what can be meant except a defiant reply to Socrates that "all I know is that I know nothing," but doubtless these little difficulties can be easily explained, and the mist cleared away from what for the moment seems obscure and unintelligible.

HENRY G. ATKINSON.

2nd May, Boulogne, France.

NOTE BY THE EDITOR:—Col. Olcott being absent in Ceylon, we could not publish his reply together with this letter. We however expect that when this reaches him, he will send us his answer for publication in our next.

A POSTHUMOUS PUBLICATION.

We are glad to lay before our readers the first of a series of unpublished writings of the late Eliphas Levi (Abbé Louis Constant) one of the great masters of occult sciences of the present century in the West. An ex-Catholic priest, he was unfrocked by the ecclesiastical authorities at Rome, who tolerate no belief in God, Devil, or Science outside the narrow circle of their circumscribed dogma, and who anathematize every creed-crushed soul that succeeds in breaking its mental bondage. "Just in the ratio that knowledge increases, faith diminishes; consequently, those that know the most, always believe the least"—said Carlyle. Eliphas Levi knew much; far more than the privileged few even among the greatest mystics of modern Europe; hence, he was traduced by the ignorant many. He had written these ominous words....."The discovery of the great secrets of true religion and of the primitive science of the Magi, revealing to the world the unity of the universal dogma, annihilates fanaticism by scientifically explaining and giving the reason for every miracle," and these words sealed his doom. Religious bigotry persecuted him for disbelieving in "divine" miracle; bigoted materialism for using the word "miracle" and "prodigy;" dogmatic science, for attempting to explain that which she could not yet explain herself, and in which, therefore, she disbelieved. The author of "The Dogma and Ritual of High Magic," of the "Science of Spirits," and of "The Key to the Great Mysteries," died, as his famous predecessors in the occult arts, Cornelius Agrippa, Paracelsus and many others did—a pauper. Of all the parts of the world, Europe is the one which stones her true prophets the most cruelly, while being led by the nose by the false ones the most successfully. Europe will prostrate herself before any idol, provided it flatters her preconceived hobbies and loudly appeals to, and proclaims her *superior* intelligence. Christian Europe will believe in divine and demoniacal *miracles* and in the infallibility of a book condemned out of its own mouth, and consisting of old exploded legends. Spiritualistic Europe will fall into ecstasies before the Eidolon of a medium—when it is not a sheet and a clumsy mask—and remain firmly convinced of the reality of the apparitions of ghosts and the spirits of the dead. Scientific Europe will laugh Christians and Spiritualists to scorn, destroy all and build nothing, limiting herself to preparing arsenals of materials which she knows not in most cases what to do with, and whose inner nature is still a mystery for her. And then all the three agreeing in everything else to disagree, will combine their efforts to put down a science hoary with age and ancient wisdom, the only science which is capable of making religion—*scientific*, Science—*religious*, and of ridding human Intelligence of the thick cobwebs of CONCEIT and SUPERSTITION.

The article that follows is furnished to us by an esteemed Fellow of the Theosophical Society, and a pupil of Eliphas Levi. Having lost a dear friend who committed suicide, the great master of the occult science was desired by our correspondent and his pupil to give his views upon the state of the

soul of the *felo-de-se*. He did so; and it is with the kind permission of his pupil, that we now translate and publish his manuscript. Though personally we are far from agreeing with all his opinions—for having been a priest, Eliphas Levi could never rid himself to his last day of a certain theological bias—we are yet prepared to always lend a respectful ear to the teachings of so learned a Kabalist. Like Agrippa and, to a certain extent, Paracelsus himself, Abbé Constant may be termed a Biblical or Christian Kabalist, though Christ was in his sight more of an ideal than of a living Man-God or an historical personage. Moses and Christ, if real entities, were human *initiates* into the arcane mysteries in his opinion. Jesus was the type of regenerated humanity, the deific principle being shown under a human form but to prove humanity alone divine. The mysticism of the official church which seeks to absorb the human in the divine nature of Christ, is strongly criticized by her ex-representative. More than anything else Eliphas Levi is then a *Jewish* Kabalist. But were we even so much disposed to alter or amend the teachings of so great a master in Occultism, it would be more than improper to do so now, since he is no longer alive to defend and expound his positions. We leave the unenviable task of kicking dead and dying lions to the jackasses—voluntary undertakers of all attacked reputations. Thence, though we do not personally agree with all his views, we do concur in the verdict of the world of letters that Eliphas Levi was one of the cleverest, most learned, and interesting of writers upon all such abstruse subjects.

A SUICIDE'S AFTER-STATE.

BY ELIPHAS LEVI.

(From an unpublished letter.)

Voluntary death is the most irredeemable of sinful actions, but it is also the least inexcusable of crimes owing to the painful effort required to accomplish it. Suicide is the result of weakness demanding at the same time a great mental force. It may be inspired by devotion, as it can be due to selfishness, and, proceeds as often through ignorance. Did men but know what a solidarity binds them together, that they live in other men as *other men live in them*, they would rejoice instead of lamenting in finding a double share of suffering allotted them in life; for, aware of the immutable law of universal equilibrium and harmony, they would be cognizant then of the double share of felicity due to them; hence they would be less ready to renounce their price of labour under the plea of the work being too rough. I pity sincerely your unfortunate friend, though it is for him and his like that the consoling words may be addressed:—"Father, forgive them, for they know not what they do."

I am asked what could be done to help his suffering soul? I would certainly never advise you to turn for consolation to the Church. Though she does not forbid hope, the Church regards the suicide as one debarred for ever from the communion of saints; her rigorous laws forcing her always to condemn him. You may help the poor deserter of life, with "prayer"—but that prayer must *be one of action*, not words. See whether he has not left something undone, or might not have done some more good on earth than he has, and then try to accomplish the deed for him, and in his name.* Give alms for him; but intelligent and delicate alms; for the latter bear fruit only when helping the cripple and the old, those who are incapable of working; and the money devoted to charity ought to serve to encourage labour and not to favour and promote laziness. If that hapless soul moves you so much to compassion, and you feel such a sympathy for it, then does that feeling come from on high, and you will become the providence and light of that soul. It will live, so to say, on your intellectual and moral life, receiving in the great darkness into which it has rushed by its action no other light but the reflection of your good thoughts for it. But know, that by establishing between yourself and a suffering spirit such a special bond of union you expose yourself to the risk of feeling the reflection of analogous suffering. You may experience great sadness; doubts will assail you; and make you feel discouraged. That poor being adopted by you, may, perhaps, cause you the same agony as the child on the eve of being born makes his mother suffer. The last comparison is so exact that our forefathers have given to that adoption of suffering souls the name of EMBRYONATE in our holy Science (Occultism). I have touched this subject in my work *The Science of Spirits*; but, as the question concerns you now personally, I will try to make the idea plainer.

A suicide may be compared to a madman, who, to avoid work, would cut off his hands and feet and thus would force others to carry and work for him. He has deprived himself of his physical limbs before his spiritual organs were formed. Life has become impossible to him in such a state; but that which for him is still more impossible is to *annihilate* himself before his time. If, then, he is fortunate enough to find a person devoted enough to his memory to sacrifice himself and offer him a refuge, he will live through and by that person's life, not according to the way of the vampires, but according to that of the embryos who live on their mother's substance without diminishing for it that substance, for nature supplies the waste and gives much to those who spend much. In his pre-natal life the child is conscious of his existence and manifests already his will, by movements independent of, and undirected by, his mother's will, and causing her even pain. The baby is ignorant of his mother's thoughts, and the latter knows not what her child may be dreaming of. She is conscious of two existences but not of two distinct souls in her, as their two souls are one in the feeling of her love; and that the birth of her babe does not sever the souls as it does the two bodies. It only gives them—if I may use the expression—a new polarization (as the two ends of a magnet). The same in death which is our second birth. Death does not separate but only polarizes the two souls which were sincerely attached to each other on this earth. The souls disenthralled from their earthly fetters elevate our own to themselves; and in our turn our souls can attract them down* through a power similar to that of the magnet.

But the sinful souls suffer two kinds of torture. One is the result of their imperfect disenthralment from the terrestrial bonds which keeps them down chained to our planet; the other is owing to a lack of "celestial magnet."† The latter becomes the lot of those souls which having despaired have violently broken the chain of life, hence of their equilibrium, and have to remain in consequence in a state of absolute helplessness until a generous embodied soul volunteers to share with them its magnetism and life, and so helps them in time to re-enter into the current of universal life by furnishing the needed polarization.

You know what that word means. It is borrowed from astronomy and physical science. Stars have opposite

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

* It would be an error to infer from the above that Eliphas Levi believed in the so called *Spiritualism*. He dorided both the Spiritualistic and the Spiritist theory of the return of the disembodied souls or spirits in an objective or materialized form on earth. Teaching the Kabalistic doctrine of the *subjective* inter-communication between the embodied and the disembodied spirits, and the mutual influence exercised by those souls, that influence is limited by him to purely psychological and moral effects, and lasts but so long as the pure soul slumbers in its transitory state in the other, or the sinful one (the Elementary Spirit) is kept in bondage in the earthly regions.

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

and analogous poles which determine the position of their axis; and natural as well as artificial magnets have the same. The law of polarization is universal and rules the world of spirits as that of physical bodies.

A LETTER FROM SOORB-OVANESS.

.....Our Zoroastrian Fellows would fain hear a page of their history torn out of the book of popular memory and woven into legends. That book, so full of the glories of their forefathers, in that hoary past when they formed not only a proud and independent nation, but many linked together by one religion, one polity and civilization—is rapidly fading out. Its fate was like that of some precious manuscripts of the pre-Christian ages, which are sometimes found mouldering in the libraries of old monasteries. First its broad margins were used for monkish dissertations, and later on, its contents themselves began being rubbed out by vandal hands to make way for polemical discussions on some Arian heresy..... Strange to say, even the few traditions that have remained intact, did not find refuge among the *Behedin*,—that small remnant of "the followers of the true faith," who, clinging to their old religion are now scattered all over the province of Kerman—but, are all centred, on the contrary, around the mountain chain of Great or Major Armenia, and of the Lake Van, among the semi-Christian Armenian population. To extricate them whole and undisfigured from the entangled skein of Mahometan, Christian and pagan traditions, demands a more dexterous hand than that of the enchanted Princess in the fairy tale of "Blue Bird." Very luckily, some of the principal records are saved and preserved in the shape of a whole library of cylinders. They may serve one day to strongly damage the wild theories and interpretations of the Anquetil Duperrons, the Spiegels and Haugs. *Vox populi vox dei.* Popular rumour, always alive to the marvellous, has spun out an intricate cobweb of fancies around the central speck of fact: it *will* have a stately figure—which it persists in identifying with Mathan, the last of the great Magian High Priests, gathered unto his fathers for the last sixteen centuries—appear daily at sunset at the entrance of an inaccessible cave at the top of one of the peaks of Allah-Dag, with a book of records under his arm.....

With the exception of the "Guebers"—the Behedin of Kerman—now, all the millions of the ancient Fire-worshippers have turned Mussulmans and Christians. Of the human blood spilt during the forcible conversions to Christ and Mahomet, the national traditions are full. The tears of the Recording Angel, wept throughout the whole duration of the two ages allotted to humanity from the period of Gayo-Maratan, would hardly suffice to wash away the entries made in his book of the ferocious and cruel deeds committed by Christians and Moslems against the followers of Zuratushta. Of the works of ages in the shape of Fire-temples and monuments destroyed by the zeal of the proselytizing "Saints"—the "men of honest repute" recorded in the ecclesiastical fables called the History of the Church—the ruins are plentiful, and each of them has its tale of woe to relate. I have just visited one of such historical spots built in the undated period of an antiquity, more remote from us than would be willingly conceded to us by the Europeans. I write to you on a fire-altar, 4,000 years old, which has escaped destruction by some miracle, having turned it into a very comfortable *prepitre.*

Leaving Dyadin the day before yesterday early in the morning, I made my way to the foot of Allah-Dag through snow and ice and arrived at *the* cave 36 hours later.....Allah-Dag, geographically speaking, is the modern name for the whole range of the mountainous chain south of Bayazid and Dyadin; Nepant, Shuschik-Dag, Tchir-Gerook and Koombeg-Dag being all independent peaks, though included in the same denomination of Allah-Dag or "God's Mountain." They are not to be compared with the Himalayas, their loftiest peak measuring but 11,600 feet above the sea-level, but they are interesting for the traditions clinging to them. It would be premature and even useless to give out what may be known of the truth. Your archæologists and ethnologists are yet bound hand and foot by the Biblical weeds which, for a century or so, will still prevent the Plant of *True* Knowledge from taking firm root on the Western soil.....But, I may tell you of a popular tradition the nucleus of which is built upon *fact.* Upon hearing of my intention to start on exploration of the mountain fastnesses, a venerable Armenian patriarch of Dyadin, on the decline of life, and who tries to put to the best use the only and solitary organ left in him intact by the Kurds, namely, his tongue, let it loose upon that occasion. He tried his best to frighten me out of my intention. No mortal man, he said, could ever visit *that* particular place and live. Besides every cave being the private property of "Mathan," he would cause the sacred fire to appear under the traveller's foot and burn him to death for his sacriligeous attempt; and then *Noah's Ark is preserved in the highest cave...*" And what do you make of the Ark on Mount Ararat then?" I inquired of him. Forthwith I was apprized of the novel geological discovery that Ararat had formed once upon a time part and parcel of Allah-Dag, but falling into the hands of the Persians it broke away from the latter and placed itself on Christian territory, leaving in its precipitate flight the "sacred" ark in the safe keeping of Allah-Dag. Since then "Mathan" refuses to give it up.* Another tradition—among the *Behedin,* and in the oasis of Yezd—tells us of the initiated Magi who in times prehistoric had become through their knowledge and wisdom—"gods." These lived in the Armenian mountains, and were astrologers. Having learned *from the star-gods* that the world was going to be flooded, they caused the mountain on which they lived to breathe fire and lave, which covered with bitumen all the outward surface of the mountain; and this made the great cave in it secure against the water. After that they placed all the good people with their cattle and goods inside the mountain, leaving the wicked ones to perish. A still simpler version might be found, and one which would come nearer to the historical facts. But of that, no more at present.

You know, of course, that the Armenians, who, until the fourth and even seventh centuries of the Christian era were *Parsees* in religion, call themselves Haiks, the descendants of Haig, a contemporary of *Bilu* (Belus) a king of the Babylonians † who deified and worshipped him after death as a Sun and Moon God. Haig is made to have flourished 2200 B. C. according to accepted date, and more than 7,000 agreeably to truth. Their legend states that Haig and his clan were compelled to emigrate from Babylonia to Armenia on account of the religious persecutions to which they were subjected from *Belu* who sought to pervert them from pure Parseeism to Sabaism by including the moon into sun-worship. Twenty-six centuries later, (accepted date) when their King Tiridates the last of the Arsacidæ began to force them into Christianity (fourth century) and the new faith had spread its own versions of cosmogony from *Genesis,* that Haig had the honour of finding himself transformed into a descendant of Japhet, the son of Noah—that virtuous old man who had performed every achievement but that of being born. But even in their forgotten traditions we find that they

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

† Not to be confounded with the Sun-God Belus and Baal—two far more ancient deities.—Ed. Theos.

claimed to have remained true to the teachings of Zoroaster. These they had accepted ever since Musarus Oannes or *Annedotus*—the Heaven or Sun-sent (the first Odakon Ano-Daphos, the man-fish) arising daily from the sea at sunrise to plunge back into it at every sunset, taught them the good doctrine, their arts and civilization. That was during the reign of Amenon the Chaldean, 68 sari, or 244,800 years before the Deluge. Since then, (as demonstrated by the Assyriologists, according to the cylinder-records) several other Odakons had ascended from the sea, the last coming during the days* of the Chaldean King Ubara-Tutu—"the glow of sunset,"—the last but one of the antediluvian kings of Berosus. Each and all of these aquarian teachers came from his *habitat*, in lands unknown *ascending from the Persian Gulf*.† If we study the account given of the Annedotus by Apollodorus and then amplify it with the old pre-Christian traditions of Armenia, which say that *he made them know the seeds of the earth, taught them to worship their mother Earth and their father the Sun* and showed them how to help the two to bring forth fruit, *i. e*, taught mankind the arts of agriculture, we will not wonder at discovering that the Chaldean Oannes and Zoroaster *are one* in their reminiscences. The Chaldean Annedotus was called the "Son of the Fish," and the latter was the name of Zoroaster's mother. Wonder, what your Zend scholars, Parsees and Europeans, will say to this? They will not feel a little surprised, perhaps, when told, that it was the Hellenized name of their Zoroaster—Annedotus, whom the Greeks called *Oannes* that led the old Armenians more easily into accepting Christianity than it otherwise might—as I am now prepared to show.

From Allah-Dag I proceeded west of Dyadin and halted at the monastery of *Soorb-Ovaness*—"John the Precursor" (the name *Ovaness* being identical with the Greek *Oannes* or John). Now Soorb-Ovaness is the oldest Christian monastery in Armenia. It is built on the site of an antediluvian Fire-temple, and situated on the left bank of the Euphrates, at the foot of the majestic Nepat. Centuries before the Christian era there was a town here, called by some Bhagvan and by others Ditza-van consecrated to Ahura-mazda or Ormuzd. The country is alive with traditions, and even the convent libraries have preserved many fully authenticated records of these pre-Christian centuries. There is one thick manuscript, among others, which contains *the Chronicles* of all the festivals of the fire-worshipping Armenians, written upon parchment. Their New Year, which began with them in August, was celebrated with extraordinary pomp. Armenian civilization wrought out by the Zoroastrian philosophy, seems to have been ignorant of but few of our modern comforts. These chronicles (fourth century of the Christian era) contain an account of the death and burial of the High Priest Mathan (with whose ghost I am daily threatened by the inhabitants) a brother of the King Tigranes III. When he died his royal relative had a gorgeous fire-temple built to his memory. There were several inns attached to it, offering free lodging and board to every traveller and relief to pilgrims of whatever nationality. Alas! these were the last *sunny* days of the faith..... In 302 King Tiridates with his nobles and army was receiving baptism on this same spot in the waters of the Euphrates from Gregory the *Illuminated*. There is no doubt but that the venerable saint could claim to have found himself illuminated with a most brilliant idea; since, had it not occurred to him at the time, the many millions of the baptized Armenians might have remained fire-worshippers to this day. Though the king and a portion of his nobles had accepted baptism, the people resisted, and had to be forced with great trouble to accept the new faith. To overcome their reluctance, the king was advised in the same year by Gregory to pull down and rase the Bhagvan fire-temple to the ground and replace it with a Christian church, wherein relics (a thigh bone and two finger bones,) alleged as those of St. John the Baptist, or the "Precursor" were placed. The Armenians, during a century and a half of subjection to Macedonia (from 325 B. C.) had accepted the name of *Ovaness* for their Chaldean man-fish Annedotus. They were easily made to believe that "Ovaness the Baptist" who led them into the water, was identical with Ovaness or *Oannes*, who had instructed their forefathers arising out, setting in, and replunging back into the water before, during, and after the preaching. The identity of the name and the element, in short, proved useful allies in the plan devised by the diplomatic Saint. Before the end of the eleventh century all Armenia was baptized.* The moral to be inferred from the tale is, that old men die and new arise in their place, but that the same partisan and sectarian spirit which animates the missionary and the priest of to-day animated the missionary and the priest of old—the priestly caste being the toughest of all. This tradition about, and belief in the Chaldean Oannes was the only additional feature to that of modern Parseeism in the Armenians of old. And yet I am not prepared to say that the Parseeism of the pre-Sassanian period did not include the same belief, at least in a legendary form. At the time when the last sparks of Persian nationality were quenched by the downfall of the Sassanidæ, nearly all their books and records spared by Alexander were lost. The Sassanian dynasty, I know, had restored the Magian religion in all its primitive splendor; and the ancient Chaldean Magi were believers in Oannes the man-fish, the messenger sent to them by Belus, the Sun-God, to instruct humanity, as Berosus a priest of the Temple of Belus tells us. To accept Zoroaster as the *reformer* of the Magian religion is to move the period in which he flourished to the very threshold of the Christian era, in which case there could never exist such a discrepancy about the age he lived in, as there is now, and as we find among the Greek historians.

Now to bring my letter to a close. In the years 634-639 the Byzantine Emperor Irakliy (Heracles) returning from his campaign to Persia, and finding the church too mean to contain such a treasure, as the relics of the "Precursor," had the edifice pulled down and a monastery of gigantic size built in its place. Its outward majestic and most grandiose proportions strike the traveller with astonishment upto this day. It is the largest building in Armenia. But—inside it is all darkness and emptiness. The wall bearing the deeply cut inscription which tells of the meritorious deed of the Byzantine Emperor is perforated with Mussulman bullets..... The cupola rests on four massive granite pillars, inside which are excavated a number of rooms, several stories high, one above the other, with spiral staircases winding round them and leading to each of the cells, and secret passages managed in the wall leading the inmates in hours of danger to the top of the cupola, and from thence into the heart of the mountain and its many natural caves. Owing to the recent invasions of the Kurds the last ornaments of the church and altar have disappeared—the holy thigh and two fingers having failed to protect the place. Alone the library, composed

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

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

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

of books and old manuscripts heaped up as waste paper in every corner of the pillar-cells tempting no Kurd are scattered over the rooms. Out of the three monks who were here in 1877 there remains but one. For the consideration of a dagger and a few silver *abazes* I got several precious manuscripts from him....."

X..... F. T.S.

April.

EVOLUTION OF A SIXTH SENSE.

BY F. A. PERROUX, ESQ.

The evolutionary doctrine supposes that in the incipient stage of animal development, the entire surface of the bodies of these lowly organisms, was the medium of sensation of out-side influences;—but on certain points being acted upon by light, sound &c.,—in a manner more pronounced than the rest of the exposed surface was—the parsimony of nature compelled the employment of these extra-sensitive points in preference to the original diffused means. Gradually disuse is held to have reduced the latter to a rudimentary form, while the portions centering under the extra-sensitive points became developed, through constant exercise into veritable eyes, ears &c. The sense of touch, except in some degree, in the case of armored animals, from the difficulty of its being isolated to special points on the body, have still the original diffused means of sensation in active working order.

I shall not enquire here, whether the rudimentary diffused faculties (those replaced by special organs) are still factors physiologically, by studying the phenomenon of nourishment absorbed through the pores, or the effect of, say, violet light on the system; but shall draw attention to the potentiality of the extra cognitions of light, sound, &c., which the possession of special organs would indicate, having resulted from the novel needs of a higher type of animal vitality.

Though not bearing materially on the present issues, a question naturally arises: whether the requirements of animal life exhaust the *repertoire* of nature, and whether with the possibility of the existence of interests having wants different from those of organic life, it may not imply that conditions of matter different from those made familiar to us through our senses, do hold a place in nature—our failure to perceive them proceeding from want of adequate faculties to do so. I must qualify this statement by pointing out that we cannot necessarily assume that our organic well-being would require us to be consciously sensible of all the causation that affects us. This presumedly indicates the possibility, that a *portion* only of the primordial means which made us *en rapport* with external nature, have been localized, *i. e.*, replaced by special organs, and that the remaining portion is still working silently and unknowably, in fact that such workings are outside both of our ken and our volition. In the February number of the THEOSOPHIST (1880), it is said:—"It is even certain that under mesmeric influence the mind becomes capable of receiving impressions otherwise than by the recognized channels of the senses." Now why cannot these channels be the primordial channels of the senses that have not yet been replaced by special organs? If such be the case, then the definition of mesmeric sleep would be simply—an abnormal state when the conscious *Ego* is *en rapport* with the surviving primordial means of sensation. To admit such a possibility is, I think, more philosophical than either that of calling in the aid of a legion of disembodied spirits on the one hand, or the only remaining alternative, a bovine stolidity which rejects all evidence on the ragged plea of "hallucination," on the other. Scientists are agreed that the entire surface of our bodies was once the medium of sensation, and that the special organs of later development arose for the purpose of taking extra cognitions of a few kinds of vibrations, which the novel conditions of life under evolutionary development necessitated. Further, if on rational grounds we reject the theory of a simultaneous formation of these special organs of the senses, and on the same grounds maintain that the organs in question were supplied independently and as correlations of independent needs, we cannot pause, but ask what warrant we have to show that this process of supply following demand is at an end, and that in man, as at present developed, nature has reached her *ultima-thule* in constructive ability? If not, then it is possible, that in the dim future, men will be provided with special faculties to grasp the hidden side of nature—those shadowy and fleeting cognitions of which, we at present class with the unknowable. Thus the abnormal phenomena of Yog, mesmerism, somnambulism, dreams, &c., may be taken as the premonitory symptoms of a futurity—when the vague, contradictory, and misleading processes we now call thought, will be replaced by cognitions, having all the vividness and accuracy of sensible impressions.

Before I conclude, I shall call attention to a certain condition which appears to favor the creation of the mysterious states under notice. This condition appears to me to be the absence of light. The present enquiry—an endeavour to study Yog Vidya by means of the Darwinian clue—points to the thesis, that the states of mesmerism, somnambulism, dreams, &c., result from the efforts of nature to connect the *Ego* with partially developed primordial "senses," and in doing so she aids the junction by surrounding the body with primordial conditions—*viz.*, darkness, rest, and silence. The low animal type, I described at the commencement, is supposed to have reached that state, only under conditions of darkness, rest, or silence—perhaps by being permanently fixed in the rock interior of a marine cavern, shrouded in tenebriousness and quiet. On some of these lowly organisms, through disturbing causes, being subjected to the novel effects of light, sound and motion, special faculties were supplied them to utilize the novel conditions—*but on the recurrence every twenty-four hours of the nocturnal state, ensuring tenebriousness and silence, they readily reverted to the primordial comatose state*—A HABIT WHICH STILL STICKS TO US. This is my theory of sleep—*i. e.*, a periodical reversion to the ancient comatose state—generally induced by the want of light, sound, motion.

If the truth of the foregoing be allowed, then the semi-darkness affected by the bulk of modern phenomenalists, may not be for the purpose of aiding trickery, but because it is a physiological necessity. But granting this, as also granting the reality of manifestations, whether auricular, ocular, or tangible, and granting the possibility of the levitation of matter, as all being effects of a little known power, conventionally called *psychic*, still I do not see how we are expected to assign an objective existence to the appearances produced by the medium, and to consider such appearances as reasoning entities, that can think, talk, hear, move &c., by the exercise of independent volition—and to crown all, to draw inferences from such assumptions of the survival of the soul after death. The only sound conclusion a non-partisan can draw on witnessing "a talking manifestation," is that the medium who produced the appearance also produced the words, apparently coming from the mouth of the "Spirit"—unless, of course, evidence be adduced, proving the contrary.

Maunbhoom, 22nd May, 1881.

THE FIVE-POINTED STAR.

Jacksonville Florida, Feb. 14, 1881.

TO MADAME H. P. BLAVATSKY,

Editor THEOSOPHIST, *and Corresponding Secretary, Theosophical Society, Bombay.*

HIGHLY ESTEEMED MADAME AND SISTER,

Circumstances of a peculiar kind force me to make an inroad upon your valuable time.

The following letter which I addressed to Colonel Bundy of *Religio-Philosophical Journal* explains itself. I am really in need of more light in this matter. What is it? A delusion? A trick of the Elementals? Spiritualism or Occultism? Some will call me insane, others, a dreamer, and the majority of humanity, an impostor.* Of that I feel sure. However, *it is a fact for me personally*, and my word is as good as that of any one else. Has my vegetarian life anything to do with it? In a few weeks it will be exactly *seven* years that I quit the use of any animal food. Or is it my physical sufferings, lung affection, that have something to do with it? Yet neither that nor my other troubles can be the only cause... .....

A few days ago my wife had agonizing cramps in the abdomen. I magnetized her, making unintentionally in my motions the figure of the five-pointed star over the suffering parts, and lo! the cramps disappeared as by enchantment—she never felt them any more! Has this sign anything to do with it? At any rate, please explain it to me.....

The following is the copy of the letter I sent to Colonel Bundy:—

FEB. 14, 1881.

"A more than curious case came under my personal observation, which I feel like communicating to you, giving you full power to use its contents or to send it to the waste-basket. It being a very personal case, I should like to be excused for talking so much about myself. I guess, I told you at our last interview that on account of my weak lungs I was obliged to sacrifice a splendid position and to seek health and home in the more congenial climate of Florida, and start life again on the first round of the ladder. On the 18th of January last, I came here with my family in the expectation that my household goods should immediately follow me, in which, however, I have been sadly disappointed, and am yet obliged to spend in a hotel or boarding-house, the money I intended to start business with. This worried me more than I can describe. Last night I could not sleep from sorrow and anxiety. After laying awake till about midnight, I dozed but I was fully conscious. St. Paul says, or is made to say, somewhere, that the body must be killed to make the spirit alive; in my case the body was prostrated by worry and sorrow. This may have something to do with the following revelation—allow me to give it this name for it was a real revelation *to me* as I never before thought about anything of the kind, and always rather preferred to be excused from this kind of revelations, for reasons not necessary to explain here now. But, "*revenons á nos mantons:*" dozing but conscious and, as it seemed to me, fully awake, I noticed in my room near the head of my bed a person in ancient garb, with a long, black, flowing beard, a peculiar head-dress with characters on it unknown to me; upon his forehead I saw some figures or marks, which I prefer to call masonic; his eyes were black, large, but soft and gentle; his robe hung from his shoulders down to the floor and was even more than his head-dress covered with unknown characters. He lifted his arm, and his right hand enclosed his little finger and ring finger, making some *peculiar* motions, as in the act of magnetising me. It seemed to me, I became unconscious then; how long this lasted I do not know, but I seemed to awake again, beholding my visitor in the same attitude as before, but better outlined. He moved his lips as if speaking to me, and yet I did not hear with my ears what he said, but rather felt it; a sensation so agreeable went through my whole system that words are inadequate to describe it—but what he said has been so clearly impressed upon my mind that neither heaven nor hell will ever be able to erase it. To express in my own words what he said: 'Your sorrow, however intense it may be, cannot be compared with that of the poor sufferers from the many ills belonging to our sphere. Unknowingly you used a secret to relieve your wife's pains a few days ago, which secret, when known generally, would change the practice of medicine to a very great extent if it should not make it a superfluity. Used in the right way, it would be a preventive against the most vehement diseases, epidemic or endemic; the bites of scorpions and poisonous animals will be made harmless by its application; the diseased parts of the respiratory and other organs of man and animal will be cured by it; pain, no matter how excruciating, will be relieved by its application which will also recuperate the diminished nervous power. I will teach you how to apply it personally, and how to give this power to certain substances. When you are willing to become my pupil, I will teach you all this: only one promise I *demand* in return, *viz.*, do all the good with it you can, bring it under the reach of every one, rich or poor, but never reveal the secret of it to any one outside your own family (which consists only of *three* persons) which must keep it sacred; the power of the last word will be felt again and many signs and tokens will be necessary to bring humanity back again to the *true light*, the *true wisdom*, the *true aim of existence*.'

"My promise was sincere, and it was as if a light stronger than the sun's, penetrated everything around me and in me, and as if I found myself for another time before the altar of M.·. What was further revealed to me, will be a secret, never to be given away by me, but by the order of my teacher. Coming to my natural senses, or rather to my corporeal existence, again I felt happy, joyful, unspeakably satisfied; and my wife and son were soon made the participators of my never-to-be-forgotten experience. The means to be used will be a kind of amulet consisting but of silk, wool and cotton to be worn upon the diseased, or to-be-protected parts."

The facts are all correct, and I give them as they occurred to me; only my words are inadequate to do them justice. I feel very much delighted with the success that the work of our Society meets. Here (in America) it makes less headway. Selfishness and other similar vices created nearly nineteen hundred years ago, by a system whose teachings develop impostors and fools, is, however, to blame for it. Indeed, when our Buddhistic brethren should unite to send us some missionaries they would be considered by us as real benefactors; indeed, they shall find the harvest ripe for them amongst us. Every one is eager to hear more about Buddha and his teachings. Your works and Arnold's *Light of Asia* have created a thirst for more information; the more so, when we see that boasting Christianity cannot keep its ground much longer, while Buddhism did not lose for centuries one inch of it. Crime of the most dastardly kind is rampant all over Christian lands; morals are growing worse daily, and the spiritual activity of men and women, high and low, in and out of the churches, is slackening and making room for full indifference. Humanity deviating thereby from its real destination and degenerating hourly. .....Science itself becomes corrupt, for it refuses to either accept or to investigate facts.* Indeed, the seat of Cassiopeia ought to be occupied again, a new messenger of "peace and good-will to men," another Avatar being much needed. .....Will it come? We are looking Eastward, as of old, for light, for more light, for the removal of the veil. Shall Theosophy fill that mission? I for one, still hope it may.

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

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

Please accept our very best regards; our thoughts and our prayers are with you and your noble work.

With due respect for yourself and all your co-workers,

Yours sincerely and fraternally,

C. H. VANDER LINDEN, F.T.S.

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

TO MADAME H. P. BLAVATSKY,

Editor, THEOSOPHIST, *Bombay*.

DEAR MADAME,—When I read the Hindu story of reincarnation by a Khsatrya lady in the number of the THEOSOPHIST, I made up my mind to write to you; but as I had to say but little then, I waited till I found other matter to add to it. I am now enabled to kill two birds with one stone, and, therefore, trouble you again with a few lines. After reading the THEOSOPHIST, I usually lent it to friends. Some of them said, it was all "bosh." Others hinted that if I continued reading ghost-stories, &c., I would soon become a lunatic. I assured them it mattered little if I went mad. I would at any rate be safe in a lunatic asylum, though my family might be less comfortable on the small allowance, the benign Government would grant them. But to return to the subject:—When I was a young man, I mean to say about twenty years old—I am now on the right side of forty-two—I recollect having read in the *Illustrated London News* that the world was like a theatre, that every thing in it was regularly recurring; even the transmigration of souls; that a hundred thousand (I cannot vouch for the figure at this distance of time) died every second, and an equal number was born every second. Since then, I had some faint belief in palingenesis. I now find that the lady's story confirms my suspicions, as it stands to reason that as nothing increases or decreases in this perishable (or call it imperishable if you like) world of matter, the *atma* of one as soon as it leaves the frame or body enters into another. I must admit though that I am still half sceptical about what it is, or what it should be.* The second bird I wanted to hit is this. Night before last, one of the maid servants in the house was bit by a scorpion. The pain was agonizing, and she complained of excessive burning. I had previously in a laughing sort of way spoken of the star-charm; so a member of my family woke me up and asked rather merrily to try whether the so-called charm had really any charm in it. I got up, brought out pen and ink and drew the quinque-angular triangle a little below the left shoulder. As soon as I had made a second figure close to the first one, both abreast, the girl said the pain had gone down. I then removed the bandage and made another star near the elbow. I was then agreeably surprised to hear the servant girl say that the pain had subsided, and had gone down to the finger's end where she was bit. So after all it is not "bosh," that which we found published in your journal?

I beg to remain,

Yours faithfully,

DARASHA DOSHABHOY, F. T. S.

Sholapur, 12th May 1881.

* What it is or "should be" is incapable of scientific demonstration. What it *is not* and *cannot* be is pretty well verified though. It is neither "harp" nor "wings" on a bodiless head with nothing but its ears to sit upon—and that alone is a comfort.—ED. THEOS.

A REPLY TO OUR CRITICS.

(Our final answer to several objections.)

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

We are perfectly aware of the fact that the simple presence of the word "Spiritualism" on the title-page of our journal, "causes it to lose in the eyes of materialist and sceptic 50 per cent. of its value"—for we are repeatedly told so by many of our best friends, some of whom promise us more popularity, hence—an increase of subscribers, would we but take out the "contemptible" term and replace it by some other synonymous in meaning, but less obnoxious phonetically to the general public. That would be acting under *false pretences*. The undisturbed presence of the unpopular word will indicate our reply.

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

This fact alone ought to prove, if anything ever will, that our journal pursues an honest policy. That established for the one and sole object, namely, for the elimination of truth, however unpopular—it has remained throughout, true to its first principle—that of absolute impartiality. And that as fully answers another charge, viz.' that of publishing views of our correspondents with which we often do not concur ourselves. "Your journal teems with articles upholding ridiculous superstitions and absurd ghost-stories," is the complaint in one letter. "You neglect laying a sufficient stress in your editorials upon the necessity of discrimination between facts and *error*, and in the selection of the matter furnished by your contributors," says another. A third one accuses us of not sufficiently rising "from supposed facts, to principles, which would prove to our readers in every case the former no better than fictions." In other words—as we understand it—we are accused of neglecting scientific *induction?* Our critics may be right, but neither are we altogether wrong. In the face of the many crucial and strictly scientific experiments made by our most eminent *savants** it would take a wiser sage than King Solomon himself, to decide now between *fact* and *fiction*. The query: "What is Truth" is more difficult to answer in the nineteenth than in the first century of our era. The appearance of his "evil genius" to Brutus in the shape of a monstrous human form, which, entering his tent in the darkness and silence of night promised to meet him in the plains of Philippi—was a *fact* to the Roman tyrannicide; it was but a dream—to his slaves who neither saw nor heard anything on that night. The existence of an antipodal continent and the heliocentric system were *facts* to Columbus and Galileo years before they could actually demonstrate them; yet the existence of America as that of our present solar system was as fiercely denied several centuries back as the phenomena of spiritualism are now.

* See the article following this: "*Science, Phenomena and the Press.*"

Facts existed in the "pre-scientific past," and errors are as thick as berries in our scientific present. With whom then, is the criterion of truth to be left? Are we to abandon it to the mercy and judgment of a prejudiced society constantly caught trying to subvert that which it does not understand; ever seeking to transform *sham* and *hypocricy* into synonyms of "propriety" and "respectability?" Or shall we blindly leave it to modern *exact* Science so called? But Science has neither said her last word, nor can her various branches of knowledge rejoice in their qualification of *exact*, but so long as the hypotheses of yesterday are not upset by the discoveries of to-day. "Science is atheistic, phantasmagorical, and always in labor with conjecture. It can never become knowledge *per se*. Not to know is its climax," says Professor A. Wilder, our New York Vice-President, certainly more of a man of Science himself than many a scientist better known than he is to the world. Moreover, the learned representatives of the Royal Society have as many cherished hobbies, and are as little free of prejudice and preconception as any other mortals. It is perhaps, to religion and her handmaid theology, with her "seventy times seven" sects, each claiming and none proving its right to the claim of truth, that, in our search for it, we ought to humbly turn? One of our severe Christian Areopagites actually expresses the fear that "even some of the absurd stories of the *Puranas* have found favour with the *Theosophist*." But let him tell us; has the Bible any less of "absurd ghost-stories" and "*ridiculous* miracles" in it than the Hindu *Puranas*, the Buddhist *Maha Jataka*, or even one of the most "shamefully superstitious publications" of the Spiritualists? (We quote from his letter). We are afraid in all and one it is but:

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

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

Having said so much, we have made clear, we hope, the reason why, believing no mortal man infallible, nor claiming that privilege for ourselves, we open our columns to the discussion of every view and opinion, provided it is not proved absolutely supernatural. Besides, whenever we make room to "unscientific" contributions it is when these treat upon subjects which lie entirely out of the province of physical science. Generally upon questions that the average and dogmatic scientist rejects *a priori* and without examination; but which, the real man of science finds not only *possible* but after investigation very often fearlessly proclaims the disputed question as an undeniable fact. In respect to most transcendental subjects the sceptic can no more disprove than the believer prove his point. FACT is the only tribunal we submit to and recognise it without appeal. And before that tribunal a Tyndall and an ignoramus stand on a perfect par. Alive to the truism 'that every path may eventually lead to the highway as every river to the ocean, we never reject a contribution simply because we do not believe in the subject it treats upon, or disagree with its conclusions. Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision. *Dum vitant stulti vitia in contraria*—is our motto; and we seek to prudently walk between the many ditches without rushing into either. For one man to demand from another that he shall believe like himself, whether in a question of religion or science is supremely unjust and despotic. Besides, it is absurd. For it amounts to exacting that the brains of the convert, his organs of perception, his whole organization, in short, be reconstructed precisely on the model of that of his teacher, and, that he shall have the same temperament and mental faculties as the other has. And why not his nose and eyes, in such a case? Mental slavery is the worst of all slaveries. It is a state over which brutal force having no real power, it always denotes either an abject cowardice or a great intellectual weakness .....

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

The THEOSOPHIST is a journal of our Society. Each of its Fellows being left absolutely untrammeled in his opinions, and the body representing collectively nearly every creed, nationality and school of philosophy, every member has a right to claim room in the organ of his Society for the defence of his own particular creed and views. Our Society being an absolute and an uncompromising *Republic of Conscience*, preconception and narrow-mindedness in science and philosophy have no room in it. They are as hateful and as much denounced by us as dogmatism and bigotry in theology; and this we have repeated *ad nauseam usque*.

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

SCIENCE, PHENOMENA AND THE PRESS.

Fiat Justitia, ruat cœlum is not the motto of our century. Nothing is so amusing as to watch at every fresh exposure of some tricky medium—of whom there are a good many—the attitude of the press in general,

and those time-serving editors of *pseudo* first-class papers—of whom there are still more—especially. In order to flatter the sympathies, and bow to the prejudices of their subscribers, they, who speak in terms of the utmost veneration of a church they often do not believe in, will, at the same time, denounce in the most objurgatory and vituperative language spiritualism in which they occasionally themselves believe, and Theosophy of whose tenets they know next to nothing.

Such is the present attitude of some Anglo-Indian papers in relation to the Fletcher case. The trial and sentence to hard labour of Mrs. Fletcher—who was punished for fraudulently obtaining valuables and not at all for being, or rather *not* being a medium—seems to have thrown some of them into ecstacies of joy. Two of them especially—one a Lahore and the other an Allahabad paper—have got quite off their balance and gone beating about the bush after those "impostors calling themselves Theosophists and Spiritualists" (! ?) We seriously doubt whether the respective editors of the two abovementioned papers could ever hope for the high honour of being received into the company of even the flunkeys of some of our titled "Spiritualists and Theosophists" of England, whom they include in the category of "impostors." But, as there is every probability, in the case in hand, of a certain professional envy on their part against spiritual mediums, their irritation may have its *raison d'etre*. The mediums "produce" while these editors "absorb" *spirits*. Hence—with an eye to their incurable and well-known bibacity we have to be charitable. One, who is generally as drunk as David's sow, can hardly be made responsible for what he says. The phenomena of *obsession* and *possession* assuming most varied forms: one medium will be *obsessed* by "an imaginary goblin," while another one will be *possessed*—by the seven *fiends of drink*. Hence we accuse the two "medium-editors" of gross inconsistency. For, if the public is made to credit the witty definition of that American reporter who notified the world of his discovery that "materialized spirits are but *frozen* whiskey," they ought certainly to show themselves a little more grateful toward their brother mediums than they do. Leaving, however, English and Yankee—Irish editors to the tender mercies of *delirium tremens* and the spiritual snakes in their boots—we will broach our subject at once.

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

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

However it may be, as the policy of our paper is to present all things in their *true* light, we mean now to seriously analyze spiritualism. Owing to long years of study, we believe we are more competent to judge of it than those who really know nothing of it—as the native and the Anglo-Indian press for instance. On the other hand, our own theories as to the agency producing most of the phenomena being diametrically antagonistic to those of the Spiritualists—the accusation of partiality in our case can but fall to the ground. We will now show the inconsistency of the anti-Spiritualists of all classes.

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

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

than we deride that of the believer in the materializations. We simply ask why should the press and the public permit themselves to despise and laugh to scorn the Spiritualist, while hardly daring to mention, let alone laugh, at the beliefs of the former ? Learned divines meet and seriously discuss and devise means " to be caught up together in the clouds to meet the Lord in the air." Dr. Tyng, one of the best educated clergymen of New York, actually pronounces these words :—" Yes ; we firmly believe in the coming advent. A conference was held in London in February last, and the result was gratifying... At this coming the dead that have died in Christ will rise first, and then those of his children who are alive will be caught up into the clouds with them, and their bodies will undergo a change, and they will dwell in heavenly places for a season." ! !

Hence—the logical induction : So long as the Christian public professes belief in, and veneration for its ancestral faith, it behoves them little to throw the accusation of " degrading superstitions and credulity" into the teeth of spiritualism. They are no better than the *hypocrites* denounced in Luke ; those who are commanded by Jesus to cast out first the beam out of their own eye, and then offer to pull out the mote that is in their brother's organ of sight. As for those gentlemen of the press, who, lacking the courage to denounce the superstitions of the strong and the mighty, fall back upon those, whose unpopularity has made them weak and helpless they act more than in a cowardly way. They are the " Bashi-boozooks" of Mrs. Grundy's army,—those, who under the cover of darkness and in perfect safety to themselves spoil and *finish* the wounded. The Theosophists and Spiritualists have at least the courage of their opinions. They openly and fearlessly proclaim their heterodox and unpopular beliefs and face the enemy's fire without flinching. How many of our colleagues of the press will dare to follow our example ? Verily, the ugly cancer of sham and hypocricy has *gnawed* down to the very bone of educated Society ! We find truthfulness and moral courage now, but in a few atheists, who, like Bradlaugh and Colonel Ingersoll bravely defy the whole world. Even great and independent men like Tyndall, cower down before public wrath. He who did not blush to speak of Spiritualism as of " an intellectual whoredom" was made before the storm of indignation raised by him in the English clergy to half recant his publicly expressed scientific opinion of the absolute " potency of matter." But he never thought of offering an apology for his insult to those of his scientific colleagues who believed in Spiritual phenomena.....

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

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

THE EVIDENCE OF SCIENCE.

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

So, in 1853, Professor Hare publicly expressed the following determination :—" I feel called upon as an act of duty to my fellow-creatures, to bring whatever influence I possess to the attempt to stem the tide of *popular madness,* which, in defiance of reason and science is fast setting in favor of the gross delusion called " Spiritualism." (*History of Spiritualism,* pp. 115) Two years later, and after that man of science had brought his keenest acumen to bear upon the phenomena, and had invented all kinds of machinery through which he hoped to detect tricky mediums, but to no avail, Professor Hare *became a Spiritualist.* The Harvard professors by whom the learned doctor had been regarded for forty years as an authority upon all scientific subjects, now denounced his "insane adherence to the gigantic humbug." But the phenomena were found *facts* and had the best of him as they had of many more of learned professors at various times.

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

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

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

Mr. Nicolas Wagner, Professor of Zoölogy at the St. Petersburg University, writes at the beginning of his investigations :—" I accepted Professor Butlerof's invita-

* At a Meeting of the Council of the LONDON DIALECTICAL SOCIETY, held on the 26th January 1869, on the motion of Dr. Edmunds, a committee was appointed to investigate the phenomena alleged to be spiritual manifestations and to report thereon." (Copy of the Minute of the Council).

† Researches in the Phenomena of Spiritualism, p. 45.

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

Professor Butlerof of St. Petersburg, a chemist of the greatest eminence and a member of the Academy of Sciences—one of the few men of learning who, seeking in Science truth alone, feared not to pass on to the minority, —has been investigating the phenomena for many years. In the April number of the *Rooskoy Vyestnik*, an orthodox journal of the greatest respectability we find him beginning a long and scientific article upon " Empyricism and Dogmatism in the Domain of Mediumship" with an unequivocal confession of faith :—" Firmly and fully convinced of the objective reality of mediumistic phenomena, I find necessary to point out in print the first attempts made to connect some of these phenomena, with scientific hypotheses," he writes. And then he proceeds to enumerate several great names, of men of science who struck " rock bottom" in Germany, in the shifting sands of phenomena, which had hitherto eluded all scientific grasp. These are Dr. Zöllner, Professor of Physics and Astronomy in the University of Leipsig, who stands in the front ranks of the scientific men of Europe ; Dr. Fichte, the son of the celebrated German philosopher, for years Professor of Philosophy at the University of Tübingen,† and who was at first the greatest sceptic and opponent of the theory which upheld the reality of the phenomena; Dr. Wilhelm Weber, Professor of Physics—the founder of the doctrine of the Vibration of Forces. " No scientific reputation stands higher in Germany than that of Weber" (Transc Physics p. 18). Professor Perty of Geneva ; Professor Sheibner, of Leipsig University " a well-known and highly distinguished mathematician "; Dr. Gustave T. Fechner, an eminent natural philosopher, another Professor of Physics at Leipsig, and von Hoffmann ; Baron von Hellenbach of Vienna, etc. etc. Many of these, namely, Professors Weber, Sheibner, Fechner and others, have been witnesses to M. Zöllner's scientific experiments with Dr. Slade, the medium, and have taken a part in them. Speaking of the physical phenomena which had taken place in that medium's presence, Professor Zöllner says as follows :—" I reserve to later publication the descriptions of further experiments, obtained by me in twelve *seances* with Mr. Slade, and as I am expressly authorized to mention in the presence of my friends and colleagues, Professor Fechner, Professor Wilhelm Weber, the celebrated electrician from Göttingen, and Herr Scheibner, Professor of Mathematics...who are *perfectly* convinced of the reality of the observed facts altogether excluding imposture or prestidigitation."‡

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

" On the 1st July 1873 Mr. Maskelyne writes in answer to a challenge from a spiritualist who offered him £1000 if he could reproduce certain mediumistic phenomena as follows :—" In accepting this challenge, I wish you distinctly to understand *that I do not presume to prove* that such manifestations as those stated in the Dialectical Society *are produced by trickery—I have never denied that such manifestations are genuine*, but I contend that in them there is not one iota of evidence which proves that departed spirits have no better occupation than lifting furniture about *.....I have never stated that you cannot produce some phenomena in a genuine manner"..... And in a third letter Mr. Maskelyne adds:—" How *genuine* phenomena can be produced by trickery I am at a loss to know."

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

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

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

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

(Signed) SAMUEL BELLACHINI."

Berlin, 6th *December* 1877.

And that makes juggler No. 2.

These two documents, added to the testimony of the several eminent men of science, ought to settle the " to be, or not to be" of the reality of the phenomena whatever the agency which produces them. If we cannot yet sufficiently prove what it is, there is some consolation to know *what it is not* : it is neither supernatural, divine nor diabolic. And if it is neither and the evidence in favor of its objective reality rests on such a scientific testimony, then the sooner the public and its *âme damnée*—the press cease to sneer at and hiss it, the better for both—in future. Until then, to those who oppose and point the finger of scorn at the Spiritualists and Theosophists we will remark that they are quite welcome to call us, names in words and even in print. In the words of a spiritualist—a very dear lady friend of ours—addressed to a sneering sceptic last year, at Simla : There is real comfort in the thought that while you only *believe* us we—we *know* you to be FOOLS.

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

† In contradistinction to the Hegelian pantheism Fichte established a system of his own which he called—" Concrete Theism."

‡ *Transcendental Physics* p. 18.

* Given in the *Appendices* of *Transcendental Physics*.

MATERIALS FOR A DISCUSSION OF THE MERITS OF THE HINDU AND ENGLISH ASTROLOGY.

(*Communicated.*)

Darukdar and Sardar B. V. Shastree, J. P., of Shastree Hall, Tardeo Road, Bombay, has kindly procured for us a copy of a Sanad, or a deed of grant, of the village of Aina, in the Balesar Mahal and Palsaney Talooka of the Zilla of Naosaree in the Gaikwar territory, assigned hereditarily to Chintamanrao Madhav *alias* Tatia Saheb Goley's grandfather Chinto Mahadev Goley. It is the most authentic and curious document in existence to prove the high state astrology and occult sciences had reached in India in the olden times, and we hasten to present it to our readers as near as possible in the English dress. The Grant runs thus :—

Shri Mhalsakant.

(Invocation of the God Mhalsakant, the usual way of the Gaikwar's personal signature, who never inscribes his name but writes the preceding at the top of a document).

To

RAJSHREE CHINTO MAHADEV GOLEY, famed for his extensive knowledge of the Vedas and Shastras, of Gotra Bhardwaja, Sutra Ashwalayan, Mahajan (respectable inhabitant) of the Village of Veldur, Turuph Goohagur, Taluka Anjanvel, Soobha of Dabhole, in the district of Rajapur, Greeting—

From his servant, GOVINDRAO GAIKWAR SENA KHAS KHEL SAMSHER BAHADUR. Knowing your vast acquaintance with astrological lore and your fame as the favoured of God and your holy and pious character to give effect to your utterances, I being an exile from Baroda for twenty-five years with no present hope of returning back to that place in possession of my patrimony, requested you to inform me when it was likely that I would regain my lost Raj or Principality, under a promise of requiting your intercession with your God in my favor by a grant of a village which at least would bring an income of Rs. 5,000 a year. On this, first of all, you blessed me by saying that I would soon regain my patrimony by easy means and then a year ago handed over to me for safe keeping and opening at the end of the year when I had regained my Principality, a sealed letter containing the predictions in the matter. This sealed letter addressed to me stated the following :—

"Four Ghatis * after Dhanlagna or while the sign of Sagittarius is rising in the Eastern horizon in the first Prahar,* of the 8th of the month Margshirsh Shoodh of the year Paridhavi Shak Era 1714, you, the Gaikwar, will be invited to the presence of the Peishwa at Poona and on condition of making some pecuniary presents and ceding some territory will be invested with a dress of honour in confirmation of a re-grant of your Principality with suitable jewelled ornaments, consisting of three Sirpechas (an aigrette) composed of forty-five rubies and three large and eleven small diamonds, a Toora (a crest-like ornament for the turban) of about four hundred and ninety-six pearls, an elephant, and an irongrey horse, and told to go to Baroda to assume the management of the Principality. Suddenly thenceafter from some cause or other, you will be detained at Poona for eleven months, out of which eight months will be passed by you in the greatest anxiety; but brighter days will shine upon you, and you will positively be allowed to go to Baroda freely upon the former conditions, in the month of Magh."

All these statements in the sealed document were fulfilled to the letter and fully convinced me therefrom, that you were certainly the favoured of God and that it was therefore necessary to substantiate my oral promises to you. In the hope that it will be conducive to my own and the good of my Principality, I beg you to accept as a Dan or religious Inam for yourself in the name of the God Krishna, the village of Aina, Pargana Balesar worth Rupees 5,000 a year with all the items usually mentioned in Hindu grants, and enjoy it from generation to generation until the Sun and Moon last, with continual and constant prayers for the good of my Principality. Given under my seal, this day, Sooma Arba Tisseyn Maya Va Alaph 1203 Samvat Era 1850, Shakke Era 1715, year Pramathi, month Margshirsh Shoodh 1st, Mohamedan Moon 29th, month Rabi Ul Akher.

The Seal of the Gaikwar's acknowledgment of the supremacy of Raja Ram Shahoo.

Small seal.

Large seal of the Gaikwar.

Small seal.

Here follows the Maratha oath in Shlok form of the Gaikwar.

About the middle of A. D. 1861, adds Sardar B. V. Shastree, a native friend of ours, with the view of testing the superiority of English astrology in relation to that of his country sent the birth-time of a friend of his to Commander Morrison of the Royal Navy, well-known to the astrological world as Zadkiel, through his London Agents, taking however, the precaution of concealing his name, sex, and position in life, and even giving false initials that Zadkiel may not directly or indirectly come to know who and what he was. The following is the result of Zadkiel's labour :

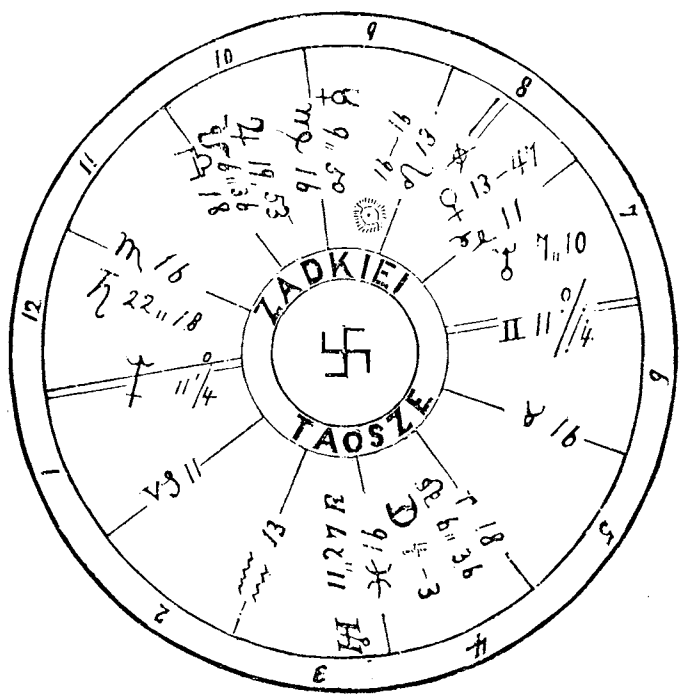
A MAP OF THE HEAVENS.

H. M. S.

Drawn for the 9th day of August 1838 at 1.59.59 P.M.

167° 26′

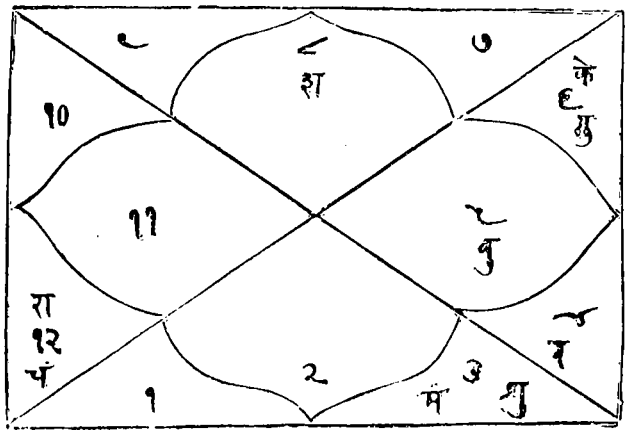
Lat. 18° 30′ 34 N — Long. 73° 53′ East from Greenwhich,

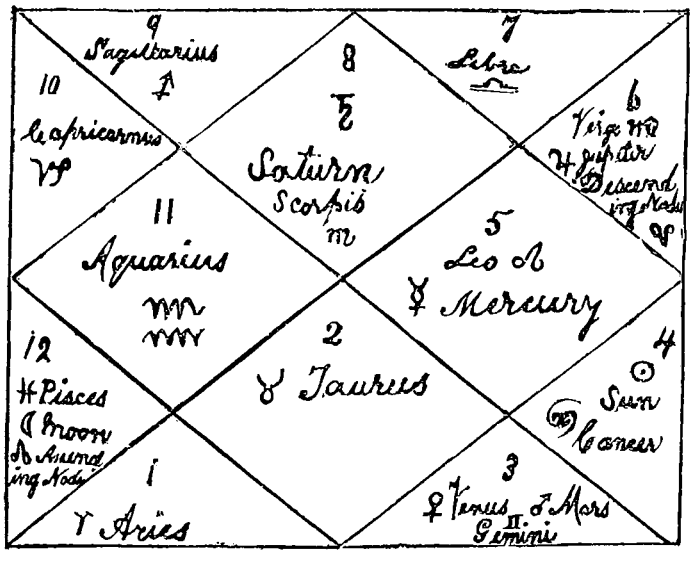


Latitude.		Declination.
0° s 49′ ♃	The Nativity of	♃ 8° s 1′
2 n 3 ♄		♄ 16 s 23
1 n 7 ♅	B. P.	♅ 5 n 1
0 n 32 ♂		♂ 23 n 48
× × ☉	Born in the City of	☉ 15 n 58
0 s 38 ♀		♀ 22 n 6
0 n 6 ☿	Poona,	☿ 8 n 0
0 s 6 ☽		☽ 1 n 31
0 s 6 ⊕	India.	⊕ 1 n 31

* A Hindoo measure of time.

Annexed as a curiosity follow copies of the Maratha Map of the Heavens and its English Translation for the verdict of our knowing readers—





The General Judgment of Zadkiel agrees more with the life of the native than his Particular and Rectified Judgment which is one series of errors from end to end. In the General Judgment the description of the person and constitution is nearly similar to that of the Maratha Judgment. Mental qualities the same. General wealth. "This is a good and prosperous nativity, having very few serious drawbacks. The native will do well and rise in life." Except the preceding, Zadkiel's Judgment differs entirely from the Maratha which is more true. The native lost his father when 34 years of age, and that will not, we consider, be thought a great rise in life or the best year of the native's life, as Zadkiel considers it to be.

Marriage. This has turned out even more correct than the Maratha horoscope, for, indeed, the first marriage has been a most painful and vexatious affair. The native has married thrice and is expected to marry a fourth time according to the Maratha Judgment.

Children.—Has had two children, but lost both of them with his second wife.

Life. Zadkiel's Particular Judgment has settled it below forty-three years, but the Maratha astrologers have computed it for upwards of seventy. Let us see which turns out correct, and for the sake of our friend, we hope it will be the longest one.

Astrology has in these latter days been pooh-poohed, and consequently it has declined, but in the olden times and in India when it was patronised by powerful native princes, it produced wonderful men. This is quite apparent from the English translation of the Sanad or deed of grant and must convince our intelligent readers of the truth of our assertion. A science which is able to predict so exactly as in the deed of grant and tell the sex and give a pretty accurate description of a person from merely knowing the birth-time, year, and birth-place is certainly fit for a closer investigation by careful observations extending over numbers of years, to fix data and rules from actual experience.

Note by the Editor :—The above paper was prepared by the author of "The Maratha Marriage in High Life" which appeared in Mookerji's Magazine for 1872 (vide Vol. I No. 4.) We particularly draw the attention of the Eastern and Western Astrologers with a view to arouse a discussion on the Maps of the Heavens given above and to come to a correct deduction therefrom as to the superiority and correctness of the Astrological calculations of one particular nation.

PROCEEDINGS OF A COMMITTEE HELD IN RAJA DHYAN SINGH'S HAVELI ON SATURDAY, THE 21st MAY AT 5 P. M.

We have very great pleasure in making room for the following communication from Lahore. It is, indeed, a hopeful and cheering sign of the times, that both Hindus and Mahomedans should listen to the spirit of the age, shake hands over past misconceptions and quarrels, and unite in a living brotherhood. Acts based on a Theosophical principle like this will always be readily recorded in this journal.—*Ed. Theos.*

This Committee was held with a view to put a stop to the disturbances prevailing among the Hindus and Mahomedans of Lahore and abroad, on religious topics. The reports of these disturbances were, for a long time, heard with regret by the educated leaders of both the communities. Of these Pandit Gopi Náth, Editor of the *Mittra Vilása*, Mir Nisár Ali, Editor of the *Akhbár Anjuman-i-Panjáb*, Moulvi Muhamad Husain, Editor *Risalá Ashá'at-us-sunná*, and a few more gentlemen of note took the lead and, after due consultation, proposed to hold a committee composed of all the leaders of the Hindus and Mahomedans of the city. This was soon carried into effect. A notice was forthwith circulated wherein the meeting place was appointed at Shikhshà Sabhá Hall. It may not be out of place to state here, that just on the eve of the meeting Md. Barkat Ali Khân circulated a note among the members of the Anjuman to the effect that such a religious meeting should not be allowed to take place in a public building like Shikhshá Sabhá. The Secretary's words no one dared to withstand. The movers no doubt felt aggrieved at the extraordinary order, but what could they do at the eleventh hour? Nothing to be sure. The movers of the committee getting vexed strove hard to keep their word. Pandit Gopi Náth, however, managed to get Raja Dhyan Singh's Haveli, whose owners felt proud to lend the place for so grand a purpose. A man was appointed to sit at the door of Shikhshá Sabhá, and instructed to tell every new comer, of the removal of the place of the meeting to the opposite building. So the meeting took place at the appointed hour, though at a *dis*-appointed place. Hundreds of Hindus and Mahomedans were present, among whom the following may be named :—

Editors of different papers :—1. Pandit Gopi Náth, Editor, *Mittra Vilása*. 2. Pandit Govind Saháya, Editor, *Akhbár-i-Am*. 3. Mir Nisár Ali, Editor, Akhbár *Anjuman-i-Panjáb*. 4. Moulvi Muhammad Husain, Editor, *Asháat Sunna*. 5. Moulvi Fateh-ud-Din, Editor, *Panjab Punch*. 6. Moulvi Barkat-Ali, Editor, *Sabhá Bahár*. 7. Moulvi Alá Din, Editor, *Delhi Punch*. 8. Pandit Mukund Rám, Proprietor, Mittra Vilása Press.

HINDUS.—1. Gusáin Gauir Shankier. 2. Pandit Bhagwán Dás, Professor Government College. 3. Pandit Govind Rám, Head Pandit, District-School. 4. Pandit Tej Bhan, Head Pandit, Mission School. 5. Pandit Dharam Chand, Teacher Girls' School. 6. Pandit Kashi Rám. 7. Pandit Nagin Chand. 8. Pandit Kishen Chand. 9. Gunesh Dás. 10. Pandit Thakur Dás. 11. Pandit Sham Dás. 12. Pandit Lakhpat. 13. Pandit Nárayan Kol. 14. Pandit Madhusudan. 15. Pandit Dayá Ram. 16. Pandit Kallu

Gusain. 17. Pandit Mohan Lal. 18. Pandit Rám Datt. 19. Pandit Sundar Dás. 20. Pandit Harnáráyan. 21. Pandit Nathu Rám. 22. Pandit Vaishnaw Dás. 23. Pandit Harjas Gusáin. 24. Pandit Shib Datt. 25. Pandit Sukh Rám. 26. Pandit Harbhagwán. 27. Pandit Gulzari. 28. Pandit Har Sahai. 29. Pandit Radhá Kishen. 30. Pandit Alár Chand. 31. Pandit Thibo Ram. 32. Pandit Bahár Chand. 33. Pandit Nának Chand. 34. Pandit Viddyá Dhar. 35. Pandit Durgá Datt. 36. Pandit Lakshmi Datt. 37. Pandit Anant Rám. 38. Pandit Vaishno Dás. 39. Pandit Ballo Misre. 40. Pandit Nand Lál. 41. Pandit Gurán Ditta. The above are all leading and influential Brahmins. Lálá Hukam Chand; Dr. Nának Chand; Lálá Dewi Dayál; Lalla Náráyan Dás; Lalla Mohan Lál; Lálá Silá Rám; Dr. Ganpat Rai; Lálá Bihári Lál; Lálá Gowardhan Das &c. &c. &c.

MAHOMEDANS.—1. Moulvi Ahmad Ali. 2. Moulvi Muhamad Husain. 3. Moulvi Shah Muhai-ad-Din. 4. Moulvi Mián Alam. 5. Hafiz Ala-ud-Din. 6. Moulvi Hakim Nazaf Shah. 7. Moulvi Munshi Karam Ilah. 8. Moulvi Abdul Hakim. 9. Moulvi Muhammad Hasan. 10. Moulvi Hafiz Abdul Rahman. 11. Moulvi Ulfat Husain. 12. Laláfat Husain. 13. Moulvi Mulla Muhamad Ghaws. 14. Moulvi Fateh-ud-Din. 15. Moulvi Barkat Ali. 16. Moulvi Shah Abdul Aziz. 17. Moulvi Munshi Imám Din. 18. Md. Jamál, Moulvi Fazil. 19. Moulvi Rahim Bakhsh. 20. Moulvi Ghazanfar. 21. Moulvi Fateh Muhamad. The above are all the influential leading preachers and Moulvis.

Munshi Nur-ud-Din; Munshi Mahtab Din; Mián Nur Muhamad; Munshi Nisar Ali; Munshi Jivan Ali; Mian Fazl-ud-Din; Mian Badr-ud-Din; Sh: Abdurrahman; Sh: Atá-ulláh; Hafiz Ibráhim; Sayyed Ramzán; Mian Amar Bakhsh.

I. Munshi Nisár Ali proposed that Moulvi Ahmed Ali should preside on behalf of Mahomedans. This was approved unanimously.

II. Pandit Gopi Náth, seconded by Pandit Govind Saháya, proposed to appoint Gusáin Pandit Gaurishankar, on behalf of the Hindus. This too, raised no dissentient voice.

III. A rule was passed by general agreement, that no gentleman should be authorised to stand up and speak without previously asking permission for it from the Presidents.

IV. Pandit Gopi Nath opened the proceedings, and delivered a lecture in pure Hindi, impressing upon the minds of the Hindu community the risks they ran by widening the gulf of discord between themselves and their fellow-countrymen, the Mahomedans; showed the benefits of union; proved its necessity; and concluded amidst general applause.

V. Mir Nisár Ali delivered an equally eloquent speech in Urdu which, to say the least, caused every body present to be at one with him. It dissipated to a wonderful degree the prejudices of the Mahomedans and gave considerable strength to the cause of the Committee.

VI. Moulvi Muhammad Husain then stood up and filled the gap that was left by his immediate predecessor. First of all he informed the public that he had spent no less than twenty years in preaching his religion. He claimed proficiency in the knowledge of the Korán, which, he said, he had read more than a hundred times. "Nowhere in it," he continued "have I found any mention made of the approval of the way—bad as it is—in which my co-religionists have been seen attacking the faiths of others." He proved that to call anybody in the world names, may he be a Yahudi or Nisárá or a Kaffir, was to go against the order of God and to tread the Korán, the only sacred book, underfoot.

All the above speeches were recorded by the presidents and members of both communities.

VII. Mir Nisár Ali then proposed the appointment of a committee, containing an equal number from both parties and obtained votes to collect as a duty all the books written in indecent language against each other, in order to submit them to a general meeting, in whose presence were to be read all the indecent passages of each book (previously noted) and then to notify its author, by order of the Committee, to change, if possible, the bad expressions to more decent and reasonable ones, or to cause the author to admit his guilt and offer an apology to the party he has written against, failing which to send the names of the recalcitrant authors of the books to the Government of India, begging on behalf of the population at large to interfere with strong hand in the matter, and inflict due punishment upon the opposers.

VIII. Moulvi Ulfat Husain, in contradiction to the above, opposed the policy of investigation on the principles of "Let bygones be bygones."

This opinion, however, lacked general approval. Mir Nisár Ali said:—"This course, though straight and simple, will not be able to have a lasting effect; it may subside the excitement for the time being, but it is not likely to find supporters always and all over India."

IX. Pandit Gopi Náth proposed that measures should be taken to suppress the publication of such pernicious books, and seek the aid of Government to achieve this end.

X. Pandit Govind Saháya was last to speak. He assured the public, that "should we unanimously bind ourselves fast to ask Government to help in putting a stop to the publication of such books, as are not fit for circulation, because of their impure, immodest and, consequently inflammatory style, they shall not be wanting in taking us at our words." To impress those, who, on the plea of ignorance, doubted it, he reminded of the fact how less infamous books, such as Jáfer Zatalli and others, were at once suppressed, and added that, should it be insisted upon, Government would find no fresh difficulty, but walk over a road already paved.

XI. It was proposed to give to this committee the name of "Anjuman-i-Isláh" or the "Anushásana Sabhá."

XII. The meeting was then adjourned under general applause, Mahomedans shaking hands with Hindus, and Hindus embracing freely the followers of Islám—a circumstance indicative of the full success with which the meeting may be said to have been crowned.

XIII. The next general meeting for the formation of resolutions, choice of books, and to discuss further conciliatory measures shall (it was proposed and agreed) be held on or about the 22nd proximo, of the correct date and place of which the public shall be duly informed.

By order,

PANDIT GOPI NATH,

(Editor, "Mittra Vilása,")

Secretary for Hindus.

AT another meeting held under the auspices of Pandit Gopi Náth, in the Hari Gnyána Mandira, it was proposed that the following Pandits be elected to form the Executive Committee of the Anushásana Sabhá on behalf of the Hindu Community:—

1. Gusain Pandita Gauri Shankara, President or the Sabhá Náyaka (सभानायक) 2. Pandita Bhagwan Dás. 3. Pandita Rupa Chandra. 4. Pandita Braj Lál. 5. Pandita Raghunáth. 6. Pandita Lalo Lál. 7. Pandita Nanda Lál. 8. Pandita Gowardhana. 9. Pandita Nathu Rám. 10. Pandita Janárdana. 11. Pandita Beni Ram. 12. Pandita Shiva Dayalu. 13. Pandita Uttam Chandra Gaur. 14. Pandita Gangá Vishnu. 15. Pandita Tejo Bhaun. 16. Pandita Pahár Chandra. 17. Pandita Lakshmi Dhara. 18. Pandita Govind Ráma. 19. Pandita Kashi Ráma. 20. Pandita Nagin Chandra. 21. Pandita Khushál Ráma. 22. Pandita Gauri Shankara Jetli. 23. Pandita Har Datta. 24. Pandita Dharma Chandra. 25. Pandita Salch Dayalu. 26. Pandita Gopi Nátha, Secy. (लेखाध्यक्ष)

THE INDIAN HERBALIST.

This book, by Dr. Nobin Chunder Paul, will prove a useful one to the students of Indian Materia Medica. It takes some fifty or more prevalent Indian diseases, and having arranged them alphabetically, gives their appropriate vegetable remedies with doses.

Many of these remedies remain untried and unstudied by the modern school of medicine which has sprung up under the care of the Indian Government.

The number of remedies given is very great and appears to have been compiled from various sources, for it is far beyond the power of one man to have studied the action of one-fourth of the drugs given in this book.

Sufficient information, as to the various stages of disease in which the remedies should be used, is not given to make the work of any use as a hand-book, except to advanced students of medicine; for some of the doses recommended would not, in some states of the system, be unattended by danger.

The real use of this work appears to consist in the very complete catalogue which has been compiled of Indian medicinal herbs and the suggestions it contains as to the diseases in which these remedies are likely to prove useful.

If students would each select a few remedies or a group of drugs having somewhat similar actions, by carefully tabulating the results obtained by their administration, both in health and disease, the relative power and value of many little known drugs might be determined. The really valuable ones would then become revealed, and some of the less useful eliminated.

Such an enormous armoury of weapons is given to select from, that the physician might well be puzzled which to choose when brought face to face with the disease he had to combat. For diarrhœa and dysentery 85 drugs are enumerated. For intermittent fever, fifty-three are mentioned either as useful or specific. Thirty-four anthelmintic remedies are given, but, except in a few instances the species of worm on which these remedies are to act is not indicated.

The work, however, does not pretend to be a complete system of medicine, and as far as it goes it is a very useful addition to our knowledge of Indian drugs and their action. This branch of art appears to be less studied now than formerly; great strides have been lately made by medical science in the more accurate diagnosis of disease, while the materia medica and therapeutics have been a good deal neglected, so that any work done in this direction will be of use and a publication like the present should have the effect of showing how much there is to be done."

The above opinion on the work is from the pen of a well-known Anglo-Indian military surgeon; and the author, it should be added, is no other than the Dr. N. C. Paul, whose interesting Treatise on the Yoga Philosophy has been republished in these columns. We were under the impression that he was dead, but it now seems that he still survives at a green old age, respected and beloved by his countrymen of Bengal for his patriotism, and tireless and unostentatious charity.—ED. THEOS.

BHARAT-DIPIKA OR THE LAMP OF BHARAT, HAS BEEN received just as we were going to press, so that we cannot give a more detailed notice. It purports to be a monthly magazine of general literature and research. From the cursory glance we have been able to give, it seems to be a promising little journal, full of readable matter and to fill an unoccupied corner of the field of journalism. We wish it every success. It is published at Lahore and in the Hindi language by Pandit Gopi Náth, Editor of the "Mittra Vilása."

THE SCIENTIFIC BASIS OF SPIRITUALISM.

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

In his *Scientific Basis*, Mr. Sargent makes such an array of both logic and phenomena as to silence, if not convince, the sceptical man of science who would sneer mediumism down as a sort of child's play for servant-girls and school-boys. It is a book to be thought over as well as read by every real student of Psychology. We commend it most heartily to such, notwithstanding that, from having been more favoured than the lamented author with opportunities to learn the real cause of the mediumistic phenomena, we differ with him as to the necessary agency therein of the spirits of the dead. Messrs. Colby and Rich, the publishers, will accept our thanks for the copy of the work we have received.

WE ARE MUCH INDEBTED TO KAVI SAVITA NARAYAN Ganpati Narayan for presenting to us a copy of his work called *Alankár Chandrika*. It is a recent publication, useful to poets and lovers of fine literature, from the pen of one who is well known among the Gujarathi community for his abilities, both as a poet and a keen observer of things that happen to pass under his observation. The work is very elaborate and so far as we can judge, is an improvement on the "*Alankári pravesh*" by the celebrated poet Narmdáshankar Lálshankar which treats of the same subject; and its perfect scientific treatment unquestionably entitles the author to very high praise. The "Alankar Chandriká," contains (110) one hundred and ten Alankárs or figures which are well explained after the manner of Brijbháshá and other Sanskrit authors, famed for their discriminative powers and subtle understanding.

P. A.

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

"CHEMISTS HAVE DISCOVERED THAT THE PRESENCE OF very minute quantities of certain substances in certain liquids may be detected by means of the electric spark and a photographic apparatus. If the coloring matter known as anthracene is mixed with fifty millions times its weight of alcohol, the presence of the color is shown by a photograph, which will show the characteristic bands of the absorbed rays pertaining to anthracene." This is interesting news indeed—for teetotalers.

A SAD PROOF OF THE DECLINE OF FAITH MAY BE SEEN IN the following extract from a pious correspondent of the *Weekly Register*. He complains in an article about Leo XIII. that "the receipts of Peter's Pence for 1880 have fallen off by 1,000,000 of francs. For the year 1879, they were almost 4,000,000 francs. In the last year they were scarcely 3,000,000. It is of absolute necessity that the faithful throughout the world should provide for the Head of the Catholic Church, because the Italian Revolution has sacrilegiously robbed him of all his rights and of all his revenues. There is no priest on earth poorer than the Vicar of Christ," writes the correspondent.

And so it should be if that "Vicar" is a follower of Christ and not of Mammon. The "Son of Man" hath not where to lay his head." But it does seem easier to preach "Lay not up for yourselves treasures upon earth," &c., than enforce the precept by personal practice.

AT THE PREHISTORIC CONGRESS WHICH LATELY MET AT Lisbon an interesting report was read in regard to some discoveries recently made among the ruins of an ancient Portuguese city, which is supposed to have been of Celtic origin. The city must have been quite extensive. Massive circular walls, streets, squares, large architectural monuments, and many dwellings have already been unearthed, which, for more than twenty centuries, have been buried deep below accumulated *debris*, soil, and rich vegetation. The explorers among these ruins are fast laying open to the world the habitations of ancient people, among which quite a primitive state of civilisation must have existed, but one whose architecture, plastic ornamentations, sculptured monuments, and profuse inscriptions point to a somewhat advanced state of art and industry, and *recall in many of their characteristics the civilization and religious ceremonies of India and China*. The question naturally arises, is it possible that the tribes who built this and other neighbouring cities, whose ruins are known to exist, emigrated originally from central or eastern Asia, passed westward through all the intermediate nations of Western Asia and Eastern Europe, until they arrived at the impassable barrier of the broad Atlantic before they finally settled down to build new and permanent homes?—*The Bombay Gazette.*

THE "INDIAN ANTIQUARY," FOR APRIL, IN ADDITION TO original articles by such eminent authorities as Max Müller, Dr. Keilhorn, Mr. Fleet of the Bombay Civil Service, and Professor Beal, contains two essays, both of them written in this country, which display a quite exceptional amount of accurate scholarship and critical ingenuity. In the one, Pandit Bhagwan Lal commences a searching re-examination of the famous rock inscriptions of Asoka, the most ancient and the most valuable records of the kind that exist in the country. Much light has been thrown upon their interpretation by the labours of Prinsep and Wilson, Kern and Burnouf, and more recently lithographed copies of them have been published by General Cunningham in his *Corpus Inscriptionum Indicarum*. But his transcripts, though edited with much care and trouble, and far better than any that preceded them, are still susceptible of many improvements, and cannot be accepted as of final authority. The publication of one of the Pandit's most ingenious discoveries has been anticipated by M. Senart, writing in the *Journal Asiatique*; but his remarks throughout indicate an exactness of method and a refinement of comparative criticism which could not be surpassed by any European commentator. It is no slight triumph for a Hindu palæographer to have made a material contribution to the right understanding of those difficult monuments, which are recognised as being the most precious witnesses that we have, both to the religious and linguistic phenomena, and the home and foreign history of ancient India.—*The Pioneer.*

THE "SALVATION ARMY" APPEARS TO BE THE NAME OF A new body of *Revivalists*. We would like to enquire whether *blasphemy* under the guise of religious fervor can be carried any farther, or a paper published in a mad-house contain a more insane phraseology! We copy the following from the *Pioneer*:—The following are extracts from the provincial reports of the Easter number of the *War-City*, the *Gazette* of the Salvation Army:—*Accrington* (*Captain Thurrman*).—Last week was glorious. On Good Friday we had a Hallelujah Tea, which was a grand success, and one poor backslider wept his way to Calvary. Saturday Free-and-Easy Meeting grand; three souls. Sunday was the best day we have had; our Soldiers came up well to the help of the Lord. Hundreds soon surrounded us, but were very good, instead of throwing bricks and stones at us, they threw money into the ring to help us to pay the rent of the Barracks. When I cried, "Wanted! wanted! recruits for the 55th Royal Bloodwashed Regiment to fight Satan and sin," many followed us to our Barracks, and when they were told the conditions on which they could enlist, and the pay they would receive, seven enlisted in our ranks determined to fight for God—two or three of them being old deserters. *Newcastle* (*Captain Smart*).—The Secretary writes:—"Sunday was a mighty day, the power of God at every meeting. Grand open-air processions; heavy firing; victory! victory! Theatre packed at night, God moving in every part of the building, sinners quaking and crying for mercy, and twenty precious, wounded souls lying at the Master's feet, got blessedly saved. *Sheffield* (*Captain Longstaff*).—Glorious times, sinners saved. We have had a successful tea, goodly numbers. After tea, great meeting, chair taken by a vicar. Major Cadman with us. Place crammed, lots of people could not get in. At the close of the meeting, sinners crying for mercy. Some men, who had been to the Sheffield Handicap, were now working for Jesus.

A MOST WONDERFUL DISCOVERY!!—It is stated that the Duthil author is busy on a book which will prove to all candid readers that Gaelic was the language used by Tubal Cain and the builders of the Tower of Babel, and that "Free Church principles" were first proclaimed and inculcated by the first founders of ancient Egypt.—*People's Journal.*

CURIOUS DISCLOSURES IN GREEK CLERICAL LIFE.—Some curious traits of Greek orthodox clerical life may be gleaned from the following narrative, recently published by a leading Viennese contemporary. In one of the larger villages of Thessaly, until very lately, the religious requirements of its inhabitants were provided for by two popas, whose sleek and comfortable appearance indicated that their cure must be an exceptionally remunerative one. A peripatetic Greek priest, happening to pass through the village, paid his respects to his reverend brethren; and their well-to-do aspect suggested to him the idea that a congregation able to support two popas in such splendid condition would surely be equal to the maintenance in clover of a third. He, therefore, announced his intention of settling down professionally in the parish; but the resident popas, instead of welcoming their new coadjutor with open arms, betook themselves to the bishop of the diocese, and laid before that dignitary such cogent arguments—among them a canvas bag containing two thousand piastres in gold—against the contemplated infringement of their parochial monopoly that the good prelate undertook to expel the intruder by special decree. While, however, he was drawing out the promised document, the new comer called upon him and deposited three thousand piastres on his Grandeur's table. Hereupon the bishop changed the wording of his decree in such sort that it read as authorising the third popa to practise his sacred office in the village. Armed with this document the ecclesiastic went back in triumph to his new parish. On the following Sunday he proceeded to officiate in the local church for the first time—and the last; for, whilst administering the sacrament, he partook of the consecrated wine, and as a strong dose of poison had been mixed with it by his colleagues, he expired shortly after the conclusion of the service.—*Daily Telegraph.*

ANOTHER MISREPRESENTATION IN A LONDON PAPER OF THE "Minister" that will make the *Indian Mirror* "sad and melancholy" is the anniversary of the Brahmo Somaj that has just been celebrated at Calcutta; but the success of the demonstration was to some extent marred by the vagaries of Babu Keshub Chunder Sen, who, although he is now disavowed by the majority of his former followers, still regards himself as leader of the movement. Keshub Chunder Sen, in the judgment of many of his old disciples, has partially relapsed into Paganism. His last act has been to introduce into his church a red flag, which is supposed to symbolise the blood of martyrs; and at the same time he has made it the centre of a fantastic ceremonial. The *Brahmo Public Opinion* states that Mr. Sen himself fanned the flag with a *chamur* or yak-tailed duster, as people generally fan their idols, while "the other missionaries went round it with lights in their hands in imitation of the idolatrous ceremony called *arati*." The seceders from Keshub Chunder Sen denounce all this as "idle mummery"—*Daily News.*

A CLERGYMAN COMMITTED FOR FRAUD.—On Tuesday, at the Tunbridge Police-court, the Rev. Hugh Edward Blakeley Allen, thirty-eight, a clergyman of the Church of England, was charged with obtaining by false pretences sundry goods, money, &c., of the value of £13 10s., with intent to cheat and defraud Mr. W. A. Kirby, of the Bull Hotel, Tunbridge.

Sergeant Lane, K.C.C., said that he apprehended the prisoner on leaving Reading Goal, where he had been undergoing four months' hard labour for false pretences.

The prisoner, who told a lengthy tale about giving way to temptation, was committed for trial at the Quarter Sessions.—(*Times*)

A CLERGYMAN CONVICTED OF THEFT.—At Maidstone Assizes, John Slater Nye, a clergyman of the Church of England, formerly vicar of Gaddesby, Leicestershire, was charged with stealing a very large quantity of jewellery.

It appeared that the prisoner, who was apparently at the time curate of Marden, Kent, went to the shop of the prosecutor, a jeweller at Tonbridge, and obtained the articles, consisting of a diamond ring, valued at £27 10s., another of £25 value, two other rings of £20 and £18 respectively, some silver spoons and forks value £46, a watch and chain valued at 18 guineas and £7 10s. respectively, and two bracelets at £7 and £4 10s., under the pretence that they were wanted for a lady to select from. This was in November, 1880, but by the 2nd of December they were all pledged in London. On this latter day the prisoner obtained another lot of jewellery, including a watch and chain at 25 guineas and £7 10s., two bracelets at 30 guineas and £40, and a necklet at three guineas from the prosecutor; and these articles were immediately pledged with a Mr. Vaughan in London. The jury returned a verdict of "guilty" of stealing.

THE CRIMINAL CONDITION OF ITALY.—An able exposition of the moral condition of Italy has just been published by the Commendatore Medardo Masino, Substitute-Procurator General of the King for the Turin Court of Appeal. This work is a reproduction of the address delivered by Masino at the opening of the judicial session: and although confined to the district of Turin, shows a frightful list of crimes. Amongst others are 1,059 forgeries, 53 bankruptcies, 52 crimes against decency, 100 homicides and mortal woundings, 1,387 simple woundings, 28 infanticides, 9 cases of poisoning, 21 assassinations, 434 cases of arson, 129 suicides, and many crimes of other characters and grades. According to official statistics, Italy, besides having on an average 400,000 crimes a year, and a prison population of 80,000, notwithstanding the facilities of provisional liberty, this country surpasses any other in assaults upon the person of individuals. In four years and nine months, according to the latest statistics, 16,243 homicides, between those consummated and those which failed, have occurred; there have been 165,673 woundings between serious and minor wounds; 343.725 robberies of various kinds. Masino says that with regard to condemnations for crimes of assault with intent to kill, the proportion in Italy is two more than in Sweden, three more than in Austria, between three and four more than in France and Belgium, fourteen more than in Ireland, and sixteen more than in England. And he also points out that it is not from the ranks of the ignorant that criminals chiefly proceed. "It is sad to see," he writes,

that for a thousand idiots, who are delinquents, more than double this number are instructed, thus belonging to the class favoured by fortune and not uneducated; and that crimes against property are to-day the work of many associations, the fruit of premeditated fraud, of the abuse of trust amongst *employes*, and that even those against public confidence are on the increase. (And he asks:) Can the wise man, from penal sanction alone, promise himself the extinction of the incentive to crime? Can the doctrines of a fatalistic pantheism—the deadly parent of the delinquent man and of "irresistible force"—can those of a sensual materialism, of a rebellious rationalism, bring forth other fruits than those which the penal registers record? Can the theatres, the Press, the shameless prints, the houses, the refuges, and the temples of a multiform vice enkindle aught else but adultery, rape and corruption? Will not the cherished hatred and the sudden fury continue to be made manifest in deadly woundings, in calumnies, defamations, and libels?—(*Weekly Register.*)

The population of *Christian* Italy, all told, being a little over thirty millions, we would be glad to learn the exact per cent. of the crimes committed yearly among the 240 millions of *thrice-heathen* India?—ED. THEOS.

A CLERICAL LIBEL SUIT has been tried in March last, in the High Court of Justice in London—of one Rev. Chamberlaine (Clerk) *v.* Barnwell (Clerk):

The Attorney-General, Mr. Charles Russell, Q. C., Mr. Gulley, Q. C., and Mr. Henry Kisch were counsel for the plaintiff; Sir John Holker, Q. C., Mr. A. Collins, Q. C., and Mr. Pitt Lewis appeared for the defendant.

It is an action of libel and slander brought by the rector of Keevil, Wilts, against a neighbouring clergyman, who resides at Melksham, but has no cure of souls. The libels complained of were contained in two letters, written on October 4 and 18, 1877, to Admiral Chads, a nephew of the plaintiff, and imputed to the plaintiff horrid and unnatural depravity

Evidence was adduced in support of the alleged charges of immorality and indecency made against the plaintiff, the details of which are obviously *unfit for publication.*

The rest of the evidence found "fit for publication" in the London paper, is, however, found totally *unfit* for our pages. We adduce these cases simply with the philosophical object of inquiring how much the nefarious year 1881 and the sun spots may have to do with this increase of clerical crimes? There is an Archdeacon in the Divorce Court, to answer a suit brought by his wife seeking for judicial separation on the plea of immorality. Rev. Wentworth Dunbar, the Archdeacon, got in 1877, "the appointment of an Archdeaconry in the East Indies, and thither he went to fulfil the duties of it. His wife accompanied him. In consequence of ill-health, he returned to this country in 1877, and in the following year he took a proprietary chapel in Tavistock-place, where he introduced a service of his own, and conducted the service of the Church of England in a very florid manner. Ultimately he got very much into debt, which his wife paid off. After he commenced the services at that chapel his manner to his wife was, according to the learned counsel, indifferent and disrespectful. The learned counsel then went on to state that during the years 1878 and 1879, while the respondent was conducting the services of that church, Miss Blake and a Miss Foote frequently visited him in the vestry after the services, where they remained alone for an hour or two. It was also alleged that he was in the habit of visiting one of those ladies at a house in Gloucester-place, Hyde-park. .....etc. etc. etc." Let us drop the curtain. Why does not some one send missionaries to these reverend sinners instead of sending them all to the heathen!

We may conclude with a "Traffic in Relics from the *Glasgow Weekly Mail.* The Pope has lately upset the arrangements of certain ecclesiastics in his *entourage*, including, it is said, a cardinal, who have been trafficking in the sale of fabricated relics to the numerous pilgrims who flock to Rome. There is a remarkable coincidence between this scandal and another which has disturbed the serenity of the Russian convent at Periaslav—a monastery in high repute, since it possesses the relics of St. Macarius. The superior of the establishment is the Bishop of Poltawa. As he has no cathedral, pilgrims flock in large crowds to the convent chapel. A young monk named Vassilief murdered the treasurer of the convent and escaped with his spoil, but he was subsequently captured and has just been condemned to hard labour for life in the Siberian mines. The prisoner made some curious revelations—how the monks kept up their nightly revels with the female pilgrims, and how they cleared 15,000 roubles every year by the sale of old rags, nails, and bits of crumbling wood as relics and fragments of the true cross. This testimony, however suspicious, was fully corroborated by the evidence of the other monks. The "Sect of the *Maharajas*" of Bombay would find a congenial home in that Christian monastery.

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THE WORK OF THE THEOSOPHICAL SOCIETIES.

THE PRESIDENT-FOUNDER AT CEYLON.

"GALLE, 27th, April.—Colonel Olcott and Professor Bruce landed last evening from the P. & O. steamer 'Khiva' which arrived from Bombay. The jetty was crowded with a large number of natives, and about *one hundred* school boys from the Theosophical school at Magalla. White cloth was spread from the jetty to the carriage. The Colonel and his companion were driven in a waggon to Magalla, where a house had been prepared for their reception. It is supposed that Professor Bruce has come to inspect the Theosophical schools."—The *Ceylon Observer, April* 28, 1881.

Extracts from the President's letters to the Bombay Head-quarters.

GALLE, 28th April 1881.—....."Same cordial welcome as before. Landing-place crowded, white cloths laid down for us to walk upon, some three hundred boys† of our schools wearing rosettes, in a procession to meet us. Lodged most comfortably in the upper floor of Mr. Simon Perera, F.T.S.'s bungalow by the sea-shore, where last year the convention of the Buddhist priests, was held..... The very first thing I got by post was—a Christian tract! So that put the match to the train, and Mr. Bruce composed an anti-Christian tract.—"Why I am not a Christian".....It is to be sold for a penny or two for the benefit of the education fund.

My general plan of work I have sketched out. I mean to raise as much for that fund as possible. I have called a council of a few of our best men to perfect all the details, and I shall then begin at the extreme south—Matara and Tangalle—and visit every district in the whole Island—probably in company of the Rev. Megattiwatte of Colombo, and Rev. Sumanatissa of Galle, and Mr. Bruce.

Yesterday we examined our school. It was most interesting. Mottoes of welcome on the walls; our double triangle, in red, everywhere; a verse of welcome in chalk on each of a half-dozen black boards; the boys all standing at attention; outside the building a great sign "The Theosophical Buddhist School" in English and Singhalese,—I tell you it warmed the very fibres of my heart to see these signs of our having done some real, substantial good to the "wretched heathen."

Thursday, May 12, Colombo:—"I lectured at the College last evening to an audience of about five hundred. All day the rain had descended in torrents, and the lightning and thunder had been terrific. I expected nobody, but the rain ceased at about 4, and when I began my speech at 6, the above number had assembled. I had in my hand a paper on which the High Priest, the Rev. Sumangala had entered all the lies about the Theosophical Society, I was to refute, and I went at it strong. I defied everybody, Christian or otherwise, that had anything to say either about the Theosophical Society or ourselves, to come on the platform like men and say it to my face. I was standing there for the very purpose of answering charges, &c. But although I had received a warning and threatening letter from a Christian that day, *not a soul dared open his mouth.** .....

.....

At Colombo as at Galle, some members of our Societies as Messrs. Andrew Perera, De Silva, Abrew and a half dozen more are indefatigable. Things are very encouraging. The journal of the Colombo Society supports itself and defends us and our common cause every week. There is a very comfortable head-quarter with a lecture-hall, reception-room, sleeping-rooms, kitchen, bath, etc. In short, the Society is alive and doing what it can, thanks to its devoted and energetic President—Mr. A. Perera."

These letters are corroborated by the following extracts from the *Ceylon Times*:—

POPULAR EDUCATION FOR THE NATIVES.—The presence once more in Ceylon of Colonel Olcott, this time accompanied by a Mr. Bruce, a Scotch Educationist, is explained by his intention to establish schools amongst the people of the country who by their religious feelings are prevented attending the schools of Missionary Societies. It is intended in short to work on ground hitherto unoccupied, and to impart instruction of an elementary yet thoroughly practical character. In order to provide the funds necessary for this purpose, Colonel Olcott proposes to deliver a course of lectures, admission to which shall be by tickets to be sold at an almost nominal price. The first of these will be given on Friday next at the Kelani Temple, the day of the annual festival, and another will be delivered at the College at Maligakande. In connection with this educational work a series of elementary school-books will be printed in the vernacular, and in English, and this alone, if carefully carried out, will prove a great boon to the people, especially if popular practical knowledge is dealt with in the series. Mr. Bruce who has just returned from a tour through China, Japan, and portions of India, intends to remain some time in Ceylon in order to be present at the initiation of the scheme, the funds towards which will be vested entirely in the hands of Singhalese Trustees, three in each province, and these Trustees will see to the proper distribution of the monies for the educational work of their own province."—*Times, May* 11.

"VIEWS AND PLANS OF THE THEOSOPHISTS.—On the 11th instant, about 7 p. m., a lecture was delivered to a large audience, by Col. H. S. Olcott, at the Widdyodaya College. The High Priest Sumangala presided. The object of the lecture was to notice and answer slanders circulated by the opponents of the Theosophical Society. He announced that he had come again to proceed with the work where it was dropped last time. But before touching upon that question, he said that it was necessary to answer a series of questions that his friends had drafted, in reference to various false rumours that had been set afloat by those who had not had the courage to come forward when he was last in Ceylon, but had used the safe cover of the local papers when he was hundreds of miles away. As Buddha says "There never was, there is not, nor will there ever be in this world a man of total repute or dis-

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* At the desire of many of our Fellows, we have of late begun to add a Supplement to each of our Numbers to keep our Branches and members informed monthly of our work and the progress of our Society. We take this opportunity to request all our Branch Societies (those who desire to remain unknown, being, of course, excluded) to send us occasionally such information regarding the work of their respective Branches as may be considered desirable for publication.

† We have about 600 boys, now in our Ceylon Schools.

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

repute," and he, the speaker, was well aware that in undertaking such a task as this he would not escape abuse. With the motive of organising societies to promote the idea of Universal Brotherhood, and among other things to propagate Buddhism, he said he had left his native land, his relatives and friends, and had given up the practice of law which yielded him an income of £200 per mensem; and for this sacred cause of Universal Brotherhood he is ready to sacrifice all his power, and even his life in case that should be necessary. It was also asked whether the parent society is Buddhistic or not. The reply was yes and no. As the two founders of the society are Buddhists, and the pure motive of the society is to promote Universal Brotherhood, and among other things to promulgate Buddhism, the lecturer said that the parent society may be said to be Buddhist.* But as it is also composed of Zoroastrians, Hindus, Jews, Mahomedans, Christians, Free-thinkers, Atheists &c., he said the Society is in that sense un-Buddhistic. Hence the object of enlisting Buddhists in the Society, was to organise purely as Buddhists, to promote the best interests of their own religion. He had been asked the reason why the money realised from initiation fees had not been left behind them in Ceylon last year when the Theosophical party returned to Bombay. Societies are supposed to be supported by their income, and income is derived from initiation fees, dues, &c.? So far from any one making a profit out of the fees of the Buddhists or any other class of members, he, the speaker, and his good colleague Madame Blavatsky, had given out of their own private resources towards the Society's support, since 1st December, 1878, "no less than Rs. 20,000, besides all their time and labour." The speaker exhibited in proof the audited account of the Treasurer of the Theosophical Society. With regard to the symbol of the double triangle, he said the first triangle in a Buddhist sense represents Matter, Law, their products, the second Ignorance cleaving to existing objects, and merit and demerit—also the word "Om" is a sacred word among the Chaldeans, Hindus, Jains, that represented the formless principle in Nature. In Tibet, the sacred words are "Om mane Padmehum." O! the jewel in the lotus (*i. e.*, the self-creative force in the Kosmos). That is eternal Law resides in matter, and causes it to take on its various forms. But "Om" is really a word of the deepest mystical import, and its meaning is known only to those high proficients in "occult" science, called by the Buddhists, Arhats, and by others by other names. With many quotations from several Sutras, and examples drawn from Buddha's life, the lecturer dwelt largely upon caste prejudices, and showed to the Buddhists how antagonistic its exercise is to the teachings of Buddha, and also showed them that schools for educating Buddhist children are essentially required. If the Buddhists neglect this, this very College, and the Pansalas and Dharmasalas in Ceylon, would in process of time become places of Christian worship. He added that the Buddhist Branch of the Theosophical Society is going to raise funds for establishing Buddhist schools, and when the money is collected it will be deposited in Banks under the supervision of respectable trustees. The trustees already appointed for the Southern Province, he said, are Edmund Guneratna Mudlyar and Mr. Simon Perera. Speaking at length of the work done by the Society during the last year, and promising to speak before them again on this subject at Kelani on the full-moon day, and at Moratua on Sunday next, the lecture was brought to a close at 9 p. m. After a vote of thanks to the lecturer by the Rev. H. Devamitta, the large crowd dispersed."—*Ibid, May* 16.

EDUCATION FOR THE MILLION.—On Sunday, the 22nd instant, at 3 p.m., a lecture for raising funds for establishing Buddhist schools, was delivered by Col. Olcott at the Rev. Subhutie's Temple at Wellawatta, and the Rev. M. Gunananda presided on the occasion. The lecture was well interpreted by Mr. Proctor Gooneseekara of Galle." (*Ceylon Times May*, 24.)

News coming from Australia, which are sure to please our Buddhist Brethren in Ceylon, speak also of the work of the Theosophists in that fair Island. In *the Harbinger of Light* edited at Melbourne, by our esteemed friend and Brother W. H. Terry, Esq., member of our General Council, and the representative of the Theosophical Society in the Australian Colonies, we find the following:—

"By the last Suez mail we are in receipt of a photograph of the Theosophical Society's Buddhist School at Point de Galle, where a reform in the right direction was initiated and is now in active operation, viz., the Redemption from blind Christianity to rational Buddhism of the Singhalese 'rising generation.' On account of European influence in Ceylon the religious teaching of the youth in the principal cities had, until recently, been almost monopolised by the Missionaries of the Catholic and Protestant Christian Churches, but since the revival of Buddhism, occasioned by the visit of the Theosophical embassy last year, three schools have been started in connexion with the Society's branches in Ceylon, the 'Galle' one alone numbering about 300 scholars.

"Buddhism is a pure Theism* combined with the highest morality, a religion calculated to expand the higher faculties of the mind, and exempt from the soul-binding dogmas with which the Christian system is weighted.

"The picture contains portraits of about 250 of the scholars, of good physique and having fine intelligent faces, it may be seen at the office of this paper. Annexed is the letter from our friend and brother, D. K. Mavalankar, Esq., which accompanied it."

THE HINDU SABHA.

INAUGURATED A.D. 1880.—KALI ERA 4882.

Affiliated to

THE THEOSOPHICAL SOCIETY, BOMBAY.

The members of the Sabha will endeavour their best:—

1. To cite from the Vyasiyam or the teachings of Vyasa, authorities for any doctrine or practice, which they may uphold, or against any which they may oppose.
2. To give certificates of qualification and character to learned priests.
3. To encourage the marriage of girls after puberty and the re-marriage of child-widows.
4. To promote unity and good-will amongst the sects and castes of India.

Subscription by Members to the monthly Journal and Vyasiyam, per annum, Rs. 5.

Subscribers of Rs. 7 or more who are not Members will be called PATRONS.

Hindu Subscribers who endeavour to promote the objects of the Sabha are Members, and those who simply take some interest in it are Patrons.

The Vyasiyam will be issued as a Supplement and separately paged.—*Journal of the Hindu Sabha.*

The President of the *Hindu Sabha*, our worthy and active Brother M R Ry. A. Sankariah, B.A., Member of our General Council has the following appeal in his journal:—"The Hindu Sabha is an Association of educated Hindus co-operating for certain specified objects, and the Journal and Vyasiyam are issued only to Members and Patrons in order to secure a common understanding. The quality of this medium of communication can be improved at present by their contributing articles and funds..... The Members and Patrons should always remember that their subscriptions are given in furtherance *of the objects* of the Association and not of a literary speculation."

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* The Reporter must have misunderstood our President. The Parent Society *cannot* be said to be "Buddhist" since *(a)* it is more *unsectarian* than any of its branches, and *(b)* its numerous body being composed of members who professing the most-widely separated creeds—many of them are liberal Christians, Mahomedans, Hindus, Parsees, &c.—while others and the greater number are materialists and spiritualists The "Parent Society" is not composed only of the two Founders (now in India) and the Recording Secretary, these three alone being openly Buddhists, but of other original Founders who are scattered about America and Europe, and of members, half a dozen or so of whom also profess that faith and "take refuge in Buddha." But even the fact of the two Founders being Buddhists does not make them respect any the less for it the Vedas and especially the *Vedanta*. After as much study as we could give to it, we came to the firm conviction that Vedantism and Buddhism were two synonymous, nearly identical philosophies, in spirit, if not in practice and interpretation. The Vedanta system is but transcendental or so to say *spiritualized* Buddhism, while the latter is rational or even *radical* Vedantism. Between the two stands Sankya philosophy.

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

Further he says :—

"Whether Orthodox or educated, the Hindus have been a nation of Theosophists believing in Soul, God, Yog, Vedantism, Incantations and ceremonies, and seeking wisdom in the ways of the spirit. The Theosophical Society to which the Hindu Sabha is affiliated exists to study and support the cause of Hindu philosophy, religion and science, and bring them home to all other creeds and races. What is there "ominous" in the alliance? A member of our Sabha is not pledged to any secrecy as such. But in the *Om* stage neither a Hindu Yogee nor the Theosophical Society will admit a person to Fel owship except under oaths and tests for the following reason which obtains also with a kindred sect called Masonic lodges :—that experiments and trials in respect of the Highest knowledge or true Religion are often of tremendous efficacy for good or evil and that the practising initiate and even adept should be protected from being disturbed by the vulgar and the civil authorities. When the Knowledge is spread and recognised, and the men of *Intrinsic* power become also the officers of Human Law, then all veil will be thrown aside. Let us hasten the advent of the day of the ascendancy of man's genuine worth and god's glorious reign—or more strictly speaking *of the recognition* of that ascendancy which always is and must be. Valmiki Rishi says that Indrajit was killed after he had been prevented from completing the *Nikumbala yogam* a species of samadhi yog. And our Hindu readers will call to mind other accounts to support the necessity for pledges and secrecy in the pursuit of the Transcendental Vyasiyam or Theosophy .....

It is fearful to contemplate the hypocrisy or inconsistency of many a Hindu who performing the Tonsure, the sradha, the Marriage and Funeral ceremonies &c. &c., yet do not care to know why and on what authority they perform them! We have told them that Tonsure is equivalent to swearing allegiance to the nation; that the sradha is swearing allegiance to the Rishis or adept theosophists of the nation whose works whether the Vedas, the Mimamsa, the Smritis, the Puranas or Itihasas may be called the Vyasiyam in honor of Sri Veda Vyasa; that ceremonies and prayers *esoterically* observed invoke the various powers in the universe; that our definition of Hindu is one who respects the Rishis of India and loves the nation devoted to them; that open defiance of the Vyasiyam is forfeiture of caste or separation from the national communion; and that every educated Hindu should acquire as much proficiency as is possible for him in the Vyasiyam and assist or seek assistance from others. Yet still after the publication of eight numbers of the Journal we have to confront the anomaly of *Hindus* wishing to know what is the Vyasiyam and who is a Hindu. We request every one who has received a copy of the Journal to read it or lend it to as many Hindus as possible and set those questions at rest for ever, for we shall not notice them hereafter in the pages of the Journal but treat them as the axioms and postulates of the Hindu nation."

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

COLOMBO THEOSOPHICAL SOCIETY.

Items for June.

CEYLON NATIONAL FUND FOR THE PROMOTION OF EDUCATION.—"On the 5th June, Rev. Megittuwatte and Colonel Olcott, accompanied by a delegation from the Colombo Theosophical Society, lectured at Negombo on the subject of promoting education among the Buddhists, which, it is now seen, is indispensable if we are to uphold Buddhism and restore it to its ancient lustre. The lectures had a signal effect on the Buddhists of this town. Their enthusiasm and patriotic feelings were so aroused that they at once subscribed Rs. 2,000, and a portion of this amount was collected on the spot. To meet with such liberality in Negombo which has long been a stronghold of Catholicism, is a plain indication of the success for the noble movement in question.

MR. SIMON DE SILVA SENAVIRATNE, VICE-PRESIDENT OF the Colombo Theosophical Society, was on the 9th June, invested by Government with the titular rank of "Mohandiram," in recognition of his literary qualifications, and able services rendered in the capacity of Interpreter in the Colombo Municipal Court.

His fellow members, in company with Colonel Olcott, paid a visit to his house on the occasion, and presented him a silver watch and a gold chain. An address, in acknowledging his unselfish co-operation in the interest of the Society, was delivered.

ON THE 12TH JUNE A COMMITTEE OF THE COLOMBO Theosophical party, numbering about thirty members, went with Colonel Olcott to Kotte for a lecture about the National Fund. They were cordially received and hospitably entertained by Mr. S. F. Perera, Vice-President of, the Society. The lecture was delivered by Colonel Olcott at the Kotte Buddhist Temple, situated within about half a mile from the Kotte Mission House. The collection amounted to Rs. 350, and the vernacular school there which had been established by Mr. Perera, six months ago at his own expense, was given in charge to the Society. It is indeed gratifying to say that he has taken great interest in the cause, and we cannot but express our warmest thanks for his liberality and generous feelings for the well-being of his countrymen. The school contains eighty boy pupils; all formerly attendants at the Mission School, where they are being perverted from Buddhism by Christian teaching."

W. F. WIJEYESEKARA,
Secretary, Colombo Theosophical Society.

KANDY THEOSOPHICAL SOCIETY.

The Kandy Branch has leased a beautifully situate plot of ground in the town, from the Natha Dewalé with the intention of erecting a suitable hall thereupon for the Society's use when the necessary funds shall be collected. Seventeen new members have joined the Society since the last report.

GALLE THEOSOPHICAL SOCIETY.

The High School, established last year by the Gallo Branch, flourishes as usual, and at the expense of the Mission Schools. An offer of the appointment of Principal has been made to Mr. Bruce, but that gentleman has declined for the present, as he has engagements that detain him at Colombo.

THE OCCULT WORLD.

☞ Messrs. Trübner announce for publication a book, with the title of "The Occult World," or Indian Theosophy, by Mr. A. P. Sinnett—(Vice-President of the Theos. Society). This is a record of personal experiences among the professors of "the occult science" in Eastern countries. The author seeks to show that the powers of these men, though apparently miraculous, rest upon a strictly natural basis, "being founded upon a higher plane of knowledge concerning the laws of nature than that which European science has yet reached."

After the above was in type we find the book is already out, and, in about a fortnight will be available at our office.

DAMODAR K. MAVALANKAR,
Manager, THEOSOPHIST Office.

THE THEOSOPHIST

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

VOL. 2. No. 11. BOMBAY, AUGUST 1881. No. 23.

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, China, and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:

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TO SUBSCRIBERS.

The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise, acknowledgments will be made through the journal.

The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 40 columns Royal 4to each, of reading matter, or 480 columns in all, are as follows:—To Subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £ 1. Half year (India) Rs. 4; Single copies annas 12. Remittances in postal stamp must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. *No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for.* Remittances should be made in Money-orders, Hundis, Bill cheques, (or Treasury bills, if in registered letters), and made payable only to the PROPRIETORS OF THE THEOSOPHIST, Breach Candy, Bombay, India. Subscriptions commence with the Volume.

☞ THE OCTOBER AND NOVEMBER NUMBERS OF THE FIRST VOLUME HAVING been reprinted, the subscription for the first year (*i.e.* from October 1879 to September 1880) will be Rs. 6-8 as advertised in the April and subsequent numbers of that Volume. Subscribers for the Second Volume pay Rs. 6 only.

AGENTS: London (Eng.), Bernard Quaritch, 15 Piccadilly, W.; France, P. G. Leymarie, 5, Rue Neuve des Petits Champs, Paris; New York, Fowler and Wells, 753, Broadway; Boston, Mass, Colby and Rich, 9, Montgomery Place; Chicago, Ill. J. C. Bundy, 92, La, Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., 71, Broadway, New York. Melbourne, W. H. Terry, Pub. *Harbinger of Light.* West Indies: C. E Taylor, St. Thomas.

Ceylon: Isaac Weeresooriya, Deputy Coroner, Dodanduwa: John Robert de Silva, Surveyor General's Office, Colombo: Don Timothy Karunaratne, Kandy. China: Kelly and Walsh, Shanghai.

THE THEOSOPHIST.

BOMBAY, AUGUST 1ST, 1881.

सत्यात् नास्ति परो धर्म्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

OUR THIRD YEAR.

The seasons have come and gone, and the THEOSOPHIST is about to enter upon its third year of activity and usefulness. Even its enemies will not deny that it has been active, while its friends can best certify to its usefulness. A circulation equal in numbers to that of the oldest Indian journals, with but one or two exceptions, and more world-wide than either of theirs, is all the proof that is needed to show that our Magazine has found friends, and won sympathy in a multitude of communities and among people of many creeds. At the start it was an experiment—too rash an one, some thought. But now success has crowned the attempt, and the organ of our Society has won a footing that nothing can shake. Twenty-three months of punctual appearance at the homes of its subscribers entitle its founders to their full confidence that whatever engagements they make on its behalf will be fully and honourably fulfilled. Wherever they may be temporarily called on the Society's business; or wherever their place of residence may be temporarily established; or wherever the mechanical work of printing and mailing the magazine may at any time be conducted—every subscriber will get his twelve monthly copies yearly, as hitherto, at the beginning of every month. And he now is sure of it. Our success has also proved the excellence of the American plan of cash advance payment of subscriptions, introduced into India by us. We have made no exceptions in this respect, even in cases where Rajas and officials of the Government of India have been concerned. We ask no greater favour of Raja or official than of the humblest of underpaid clerks. One name on our subscription-books represents no more to the despatching-clerk than any other name, and when the Raja's term of subscription is seen by him to have expired, he despatches no more copies to that address. This is a matter that should be distinctly understood, for by attention to it the annoyance of not receiving the magazine at perhaps the time when the subscriber most wants to read it, will be entirely avoided. Our year begins on the 1st of October, and the number for September will be the twelfth and last to which our subscribers for Vol. II. will be entitled. The October number will only be sent to subscribers for Vol. III. And while upon this point we will refer the reader to the flying leaf announcing the new rates of subscription—enclosed herein.

It may be noted as an interesting evidence of the growing favour which the THEOSOPHIST is enjoying among the public, that subscriptions for Vol. II. are still constantly coming in, though we are at the eleventh number, and even orders for Vol. I. to complete sets. The fluctuations in the circulation of our periodical are also an interesting study quite apart from any pecuniary aspect of the question. At the beginning we had more subscribers in the Bombay Presidency than elsewhere, and happily we continue to have the same. Madras, which at first hardly knew of us at all, and which we have not yet even visited once, stands second in all the Indian territorial subdivisions. Next comes the Punjab, notwithstanding that the English language can as yet scarcely be called prevalent. The N.-W. Provinces come next; then Bengal,

Kattyawar and Gujarath, in the order mentioned. These facts do not indicate the respective inclinations of the several districts to theosophical study, for in that respect there is little to choose, probably. We have hitherto never employed canvassers, nor to any extent employed advertisements to increase our circulation. If the THEOSOPHIST had been undertaken as a business speculation, both these aids would, of course, have been called in, and undoubtedly our circulation might have been made ten times as large as it is. We have preferred to leave it to work its own way without adventitious helps, for thus can we best discover how wide and deep is the feeling in India for the philosophy and sciences that were so dear to the forefathers of the present generation. No new Hindu subscriber will send in his name and remittance unless he has a real reverence for his ancestors and the country they made so glorious by their personal renown. There *were* men once who would have denied themselves even necessary comforts to help to establish such a champion as our magazine of Indian interests. There may be such now among our subscribers. If so, all honour to them!

And now is it too much to ask those who have written to us so enthusiastically about the good we are doing to India, to take a little trouble to increase our circulation? No one is so devoid of friends as to be unable to get us at least one new subscriber.

THE "OCCULT WORLD" AND THE "SPIRITUALIST."

Having just read in the London *Spiritualist* a review of Mr. Sinnett's book "The Occult World," I find in it more than a doubt expressed as to the reality of the "Brothers", that body of mystics to which the personage known as "Koot Hoomi Lal Singh" belongs. The Editor of that paper would have his readers believe that the said person is a creation of Madame Blavatsky's fancy. "Mr. Sinnett" he says "has never seen Koot Hoomi, nor does he mention that any other Theosophist in India has had that privilege."

As some other persons may express the same doubts, and also some, while admitting their genuine character, may attribute them to agency other than that to which Madame Blavatsky refers them (the so-called "Brothers" &c.,) I hereby declare that not only have I within the last few days *seen* one of the persons so designated at the Head-quarters of the Society at Bombay, but that I have very good reasons (which I cannot go into more fully now) to know that the said persons are *not* "spirits" but real human beings exercising powers out of the ordinary. Both *before* and *after* my connection with the Theosophical Society I have known and conversed with them *personally* and witnessed the most wonderful results (which would ordinarily be described as miraculous), but I must emphasise my declaration that I *do not* regard them as *supernatural* and am altogether materialistic (or rather *naturalistic*) in my conceptions of the agency producing them. Further I testify that I have the strongest conviction based on reasons which, though authoritative, are purely natural and physical, that the said "Brothers" are a mysterious fraternity the ordinary location of which is the regions north of the Himalayas.

MIRZA MOORAD ALEE BEG, F.T.S.,
Acting President of the "Saorashtr Theosophical Society" at Bhaunagar.

The criticisms upon Mr. Sinnett's book "*The Occult World*" force upon me the duty of testifying from *personal* experience and knowledge to the fact that those whom we call our "Brothers of the First Section" of whom "Koot Hoomi Lal Singh" is one, and who possess the so-called "miraculous" powers, are real and living beings and not disembodied spirits as the Editor of the *Spiritualist* would have his readers think. It is but by a long course of study and training that such can be attained. It is *not belief* with me but *knowledge*, for, if I have seen one of them, I have at least seen about half a dozen on various occasions, in broad daylight, in open places, and have talked to them, not only when Madame Blavatsky was in Bombay but even when she was far away and I here. I have also seen them at times when I was travelling. I was taken to the residences of some of them and once when Col. Olcott and Mme. Blavatsky were with me. Further than that I cannot say, and shall not give any more information either about them or the places they reside in, for I am under a solemn obligation of secrecy and the subject is too sacred for me to be trifled with. I may, however, mention that I know "Koot Hoomi Lal Singh" personally and have seen and conversed with him when Madame Blavatsky was here as also when she was far away. But under what circumstances I am not at liberty to disclose.

We Hindus who know the "Brothers" think it equally absurd and ridiculous to insinuate that either Madame Blavatsky is a lunatic or an impostor, or that persons like Mr. Sinnett could have ever become her dupes. Neither is she a medium, nor are the "Brothers" "disembodied Spirits."

DAMODAR K. MAVALANKAR, F.T.S.

I have had the honour to be a member of the Theosophical Society for upwards of two years, and during that period my relations with the Founders have been so cordial and intimate, that I can with confidence leave myself entirely to their guidance, so deep is my trust in the purity of their motives and the steadfastness to the cause they represent. Not this alone. They have not once raised false hopes which only end in vain regrets. What they have asserted they have proved abundantly. And I have to thank Madame Blavatsky in a very especial degree for having given me opportunities to realize, —what is generally supposed to be the mere creatures of that lady's imagination—the existence of the "Brothers." Other deserving Fellows of our Society have had the same felicity as myself. So long as I live I shall continue to offer my heart-felt homage to the Himalayan Brotherhood, who from their far retreat condescend to watch the progress of this Society, and even the interests of some of its individual Fellows.

S. J. PADSHAH, F.T.S.

We, the undersigned Theosophists, having read in the London *Spiritualist* the review of Mr. Sinnett's book *The Occult World* and the doubts thrown therein upon the actual existence of a Brother of our 1st Section known as Koot Hoomi Lal Singh, with the sole object, as we infer, of supporting the theory of "disembodied Spirits", consider it our duty to protest.

In common with some other Theosophists of Bombay we have had, on several occasions, the honor to see these "Brothers" of our Society's First Section. We have thus been led to know that they represent a class of living, not "disembodied" men or ghosts—as the Spiritualists would insist upon, that they are in possession of the highest virtues and psychic capabilities, and have, as we are assured from the opportunities we have been permitted to enjoy, ever exerted such powers for beneficent purposes, regarding the whole humanity as a Universal Brotherhood, but keeping aloof from the world for reasons best known to themselves.

MARTUNDROW BABAJEE NAGNATH, F.T.S.
BHAVANISHANKAR GANESH MULLAPOORCAR, F.T.S.

TO LIVE IN BAD COUNTRIES, TO ASSOCIATE WITH MEAN people, to partake of bad food, to be coupled with termagants, to obtain idiotic sons, and to have widowed daughters in the family, are the six hellish miseries in this world.—*Oriental Maxim.*

STONE-SHOWERS.

Following is an interesting letter which we translate from the French "Revue Spirite," of March last. It is addressed to that journal by M.A. J. Riko, of the Hague, Holland, a well-known gentleman of great education, whose name is familiar to many people in London and Paris. M. Riko is an esteemed correspondent of ours, and we believe his personal experience in various phenomena has been great.—ED. THEOS.

The stone shower is a remarkable phenomenon which takes place at uncertain intervals in every country, and under every climate. It is frequent in the East.

An official Report coming from Dutch East Indies, and dated 1831, states that one Van Kessinger, then residing at Reanger, had in his own house, situated in Sumadon * a veritable rain of stones throughout a period of sixteen days. The Governor-General *ad interim*, M. J. C. Baud, ordered an inquest, and a report was made to which, among other signatures, was appended that of Major-General W. Michiels, (then Lieutenant-Colonel), a man of a positive mind, known for his stern probity, and who would never allow himself to be duped. Remaining shut up in a room, near a little girl who seemed to attract the stones, this man recorded their continuous falling near the child whom they never even grazed. His *verbatim* report will be found further on.

From most reliable information this is what happened. Belief in phenomena produced by spirits is widely spread in the Malay Archipelago, and the natives call them *Gendarola*. In the house of a gentleman named Van Kessinger lived a child, the cook's daughter, who kept constantly near her father. On February, the 3rd 1831, the little girl approached Madame Van Kessinger and drew her attention to her *Kabaai* (white native apron) on which there were numerous red spots of *Sirs*. The lady believing the spots were due to a trick of other servants, had the child put on a clean *Kabaai*, but in a few seconds the same spots appeared on it. At the same time, stones of about the size of an egg kept falling perpendicularly, seemingly from nowhere, at the lady's feet. Extremely frightened, she sent immediately a message to the Regent, † Radeen Adi, a man of great probity who became convinced of the reality of the phenomena, but who, notwithstanding all his precautions, and the help of an armed force, was unable to fathom the mystery of the red spots and the cause of the stone-falling.

An Indian priest attempted to exorcise the "spirit." Placing a lamp on the matting, he had hardly squatted himself on it, when upon opening his *Kuran*‡ he received a box on the ears, and both lamp and Kuran violently flew in opposite directions. As no hand was visible the priest remained very much perplexed. Madame Van Kessinger having determined to pass the night with the child in the Regent's house, the rain of stones began pouring there harder than ever. The bare presence of the child seemed sufficient to bring it on.

The event having spread abroad and produced a commotion, Colonel Michiels was then officially ordered to investigate the facts, and, if possible, to find out the truth. Causing the house to be cleared of all its inmates, he placed a policeman in every tree around the building; he had the walls and ceiling of the room covered, tent-like, with white canvass; but, notwithstanding all such precautions, he found that when alone with the little girl, the red spots appeared without any visible cause upon the white linen walls, and that stones, hot and wet, were falling by fives and sixes at very short intervals, becoming visible to the eye that followed them only at a height of five or six feet from the ground. He also saw a fruit called pâpaya plucked by an invisible hand from a neighbouring tree of that name, and at a great height; the sap running down the trunk from the wound made in it by the violent tearing away of the fruit.* Sometimes, chairs and glasses were seen moved by an invisible force, and the imprint of a hand was found on the glass of the mirrors. Colonel Michiels, after many days of investigation, made a report of the same which is now in the archives. The Government offered considerable sums to any person who would discover the cause of that mystery, but all its efforts proved useless. The report runs as follows:—

To His Excellency the Acting Governor-General of the Dutch East Indies.

On February 4, 1831, on the first day of the Javanese month Naïs Poéassa, as I was returning from an inspection tour, I saw a group of persons assembled around my house. My wife affirmed to me that stones thrown by an invisible power were falling into our room and into the interior gallery. Believing it at first either a hallucination on their part or some wicked trick, I got angry. Entering the house I placed myself in the middle of the gallery and saw at once stones falling perpendicularly, passing, so to say, through the ceiling, the boards and rafters of which are closely and solidly fixed and united, and do not show the smallest crevice. This proved to me that the stones came there from no human hands.

Gathering all the persons of my house and the inmates of the neighbouring abodes together, and placing them under the watch and in charge of the police, on an esplanade open from the four sides, I then shut myself up with closed windows and doors in my house, alone with my wife. The stones poured in still from all sides, until—the phenomenon being well proved to us—we were finally compelled to re-open doors and windows. These stones—some of which weighed nine pounds—were thrown in to the number of one thousand a day, and for a period of sixteen days. My house is built of *djali* wood, very dry and solid; the windows being furnished with a close, wooden lattice, the square openings of which are two inches in diameter. The stone-rain began daily at 5 o'clock A. M., and stopped at 11 P. M., offering that strange peculiarity that it seemed to acquire additional violence in the presence of a little Javanese girl whom it pursued.

I close the report, which outside the simple statement of facts would become too voluminous, but to corroborate which I here give the names of well-known and respectable persons who were all witnesses to the phenomenon, and are ready to verify it under oath should the Government require them to do so.

(Signed.) W. MICHIELS, LIEUT.-COLONEL, AID-DE-CAMP,
Ermalinger, late Inspector of Coffee Plantations.
V. Kessinger; J. Van Simiten; etc. etc.

This document is at present in the Royal archives of Holland.

Promoted, General Mr. Michiels spoke rarely of the above experience. In 1877, at an official dinner, when asked to repeat his story, he consented to do so. General Van Gagern having laughed at him, a violent quarrel was the result, and the row ended by Van Gagern offering his excuses and taking back his imprudent and flippant remarks.

Following are facts of the same kind.

In the southern part of Sochapoera (?) near the place of the same name, lived in 1834, a family named Teisseire. The husband was a Frenchman and inspector of a Government indigo manufacturing store. The family was generally liked. In that year, while they were at dinner a shower of stones came upon the table, and the same was

* Sumarang? The name given must be a misprint. We can find no such place as "Sumadan" on the maps. But there is a province on the north coast of Java and the capital of the former, both called Sumarang; the city being about 250 miles from Batavia.—ED. THEOS.

† We believe the Resident is here meant. Each of the twenty provinces of Java, called Residencies, is governed by an official—often a native—whose title is that of Resident. Or, perhaps, the word Regent is a translation of that of *Raden*, as the petty Javanese chieftains are called in Java "Radens".—ED. THEOS.

‡ In religion the Javanese are Mahommedans, which faith was established by Arab conquerors in the fifteenth century, and has almost entirely destroyed Brahmanism and Buddhism, the ancient religions of the country. It was the Hindus who finding themselves in Java as conquerors and settlers, founded kingdoms on the island and converted the natives to Brahmanism. They can be traced back to the sixth century of our era, but were there far earlier, according to native legends and traditions. Long before the sixth century, the Javanese had acquired a considerable degree of civilisation, their ample literature and language (three-fourths of it being Sanskrit and the rest Malabarian) proving that thy got it from India.—ED. THEOS.

* The Papaw in Malay—*papaya*. The fruit, of the size of a melon, grows like that of the "Jack-fruit" tree in Ceylon and India, at a considerable height, and in a cluster just at the root of the leaves The stem being soft and herbaceous, if the fruit is violently torn out instead of being cut off, it leaves a regular wound on the trunk.—ED. THEOS.

repeated for a fortnight in every room of the house; the stones being sometimes replaced by buffalo bones, and once by a whole head of that animal. Once M. Teisseire being out, seated in a chariot dragged by buffaloes, he found himself stoned with pieces of dry earth. As at Sumadan (Samarang?)* not a creature was near, the stones falling perpendicularly, and never hurting or even touching any one.

The Regent of Soehapoera (?), before he had personally investigated the above-given phenomenon, desiring to pass one night at the house of M. Teisseire, went to bed. As soon as he lay down, the bed was vigorously shaken and finally lifted up entirely from the floor, in the presence of his son and several servants, and under the full glare of several lamps. In this case what is most remarkable is, that after having marked the stones with a cross or some other sign, they were thrown into the torrent of Tjilandoog which passed near the house at a depth of 150 feet; and, in less than a minute, these marked stones were thrown back out of the water, all wet, but bearing the signs that identified them.

The resident Ament tells of a similar case. Finding himself on Government service on a tour in the district of Breanger,† where he was serving as inspector of coffee plantations, he learned that at Bandung ‡, there was a *gendarola* (spirit) then appearing in a small house. He determined to learn the truth about the matter. The haunted cottage was situate opposite the house of the Assistant Resident of Bandung, one Nagel, and was occupied by an old woman, a native from the Sunda islands.

M. Ament, accompanied by the Assistant Resident and the Regent, placed the small building under the watch of the police, inside as well as outside. The old lady was invited to remain outside, and when all was ready the investigators proceeded to the haunted abode by the only road leading to it—a narrow path which brought the visitors to the very door. There was but a single room in the hut. The Sundanese woman led the way, being followed closely by M. Ament, the Assistant Resident, and lastly by the Regent and his suite. On the threshold the Sundanese was caught by invisible hands by her legs, suddenly upset, and dragged around the room. She was shouting for help. Here, too, the room had had its walls and ceiling covered with white sheeting. M. Ament received a large handful of gravel right in his bosom, which upset him to such an extent that so late as in 1870 he was heard to say that nothing could induce him to repeat the experiment. The causes of these doings were never discovered.

Several years later, during the Residency of M. Visscher Van Gaasbeck at Bandung, analogous phenomena again occurred there. The civilized and well-educated Javanese regents, corroborated by the native chiefs, aver that such weird things happen very often in our colonies, but that the Indians are afraid to talk of the matter lest they should be laughed at and ridiculed by sceptical Niederlanders.

In 1825 M. Mertins was Governor of the Moluccas Islands. Once, towards evening, as he was at Amboyna, in Fort Victoria, he saw a shower of stones fall. The fort was situated in an open space, and a vast esplanade separated it from the nearest house. It was simply impossible to reach the fort with a stone from any of these buildings. The esplanade was then surrounded by sentries and no one allowed to pass, and the garrison was called to arms inside the fort. But all this did not in the least prevent stones, bits of dry lime &c., from showering among the ranks of soldiers. People saw the projectiles coming from a short distance and not at a very great height from the ground. The phenomenon was repeated upon several occasions, and never was a man touched by one of the stones. All this is to this day a mystery. The news spread widely over the islands, and in 1842, at Banda it was still discussed.

In Europe such showers of stones have been known everywhere. The stone-phenomena of the *Rue des Grès* (in 1849,) and that of the *Rue du Bac* * (1858) are well remembered in Paris. I will close by giving some particulars about a case which came under my own observation at the Hague—in 1871. In the Van Hogendorp Street, there lived the family of Captain O. E. K. who occupied the second floor of a house in which one of the back rooms confronted other houses of an adjacent street. The family had been there but a few weeks, when, on one afternoon, a stone dropped on the window-sill of the said room. The phenomenon was repeated during several days, generally between two and four p.m. Besides stones, there also fell pieces of bricks, coals, lime, fragments of crockery, and even dung carefully wrapped up in paper. I visited the house in company with a sceptical investigator, a surgeon, Mr. H. G. Becht, and the Captain's wife showed us a heap of rubbish. The room had been absolutely ruined. The mirrors, windows, ornaments, all were in bits and rags. The stones flew with such a force that the window curtains had been all torn into shreds. The missiles coming from a great distance were seen in their flight to fall from far higher than the roofs of the adjoining houses. The police investigated the case for several days with the utmost activity; placed some men from the police force upon every roof——but could discover nothing to explain the cause of it. Stones *coming from nowhere*, and directing themselves toward the windows of the room, were continually flying before the noses of the policemen, and that was all that could be ascertained.

It would certainly be worth the trouble of trying to find out and accept some definite opinion, as to the nature of the invisible beings who cause such showers of stone to come down. What do they do it for? Is it to amuse themselves? A strange pastime!...For a revenge?...But the uniformity of that phenomenon in various countries forbids such a supposition. Must we believe in other beings (than human spirits) as believed in by the Theosophists? I would like to learn the opinion of your readers upon this subject.

A. J. RIKO.

The Hague, December 1880.

Editor's Note.—Meanwhile, M. Riko will perhaps permit us a word. The last sentence of his letter proves clearly that even he, a spiritist, is unable to trace such a uniformly senseless, idiotic phenomenon—one that periodically occurs in every part of the world and without the slighest cause for it, as without the least *moral* effect upon those present,——to the agency of disembodied *human spirits*. We well know that, while most of the spiritists will attribute it to the *Esprits malins* (malicious disembodied spirits) the Roman Catholic world and most of the pious Protestants—at least those who may have convinced themselves of the facts—will lay it at the door of the *devil*. Now for argument's sake, and allowing the idea of such creatures as the "malicious human souls" of the spiritist and the "demons" of the Christian theology to exist elsewhere than in imagination, how can both these classes of believers account for the contradictions involved? Here are beings which or who——whether devils, or malicious ex-human imps—are evidently wicked. Their object—if they have any at all—must be to derive cruel pleasure from tormenting mortals? They cannot be less bent upon mischief or more careful of possible

* Unless the blame for the incorrect rendering of the names of these localities is to be laid at the door of the printers we have to beg M. Riko's pardon for the liberty we take in correcting them. The cases related by him are most incredible for the general reader, though, having witnessed far more extraordinary phenomena personally, we believe in them thoroughly But the THEOSOPHIST is sent throughout the world. Some persons might read this account in Java, or, finding themselves there, desire to ascertain how far the statements are true. It is absolutely necessary that in every case the names of the localities, where the phenomena took place, and their geographical position, should be rendered as carefully as possible. The Theosophists and Spiritualists, have too many enemies to allow the latter triumphs which might be easily avoided by exercising some little care And neither of us—Spiritists or Theosophists—can be *too* careful.—ED. THEOS.

† Prianger or Prayangan must be the correct name.—ED. THEOS.

‡ Bandung is one of the eleven districts which constitute the Prayangan or Prianger regency, in the island of Java, of which it is one of the loveliest and most picturesque places.—ED. THEOS.

* Two streets in Paris The two cases referred to, were made the object of the strictest investigation by the police, and in the case of that of 1858, the Emperor Napoleon ordered the severest researches, had the house emptied, isolated, and surrounded for nearly a month, but the mystery remained unsolved for ever. In Russia there were several such cases in the last twenty-five years which baffled the police.—ED. THEOS.

results than ordinary mischievous school-boys. Yet we see the stones, or whatever the missiles may be, *carefully avoiding contact* with those present. They fall all around without "even grazing" the little Javanese girl—evidently *the medium* in the case observed by General Michiels. They fall thick among the ranks of the soldiers at "Fort Victoria;" and pass incessantly for several days before the very noses of the police agents at Paris and the Hague, without ever touching, let alone hurting, any one! What does this mean? *Malicious* human spirits, to say nothing of devils, would certainly have no such delicate care for those they were bent upon tormenting. What are they then, these invisible persecutors? Ordinary human "spirits"? In such a case human intelligence would be but a name; a word devoid of meaning as soon as it gets separated from its physical organs. It would become a blind force, a remnant of intellectual energy that was, and we would have to credit every liberated soul with insanity!

Having disposed of the theory of "spirits," "imps" and "devils," on the score of the idiocy and total absence of malevolence in the proceedings, once that the genuineness of the phenomenon is proved, to what else can it be attributed in its *causation* or origin, but to a *blind* though living force: one subjected to an intransgressible law of attraction and repulsion—in its course and *effects*—a law which exact science has yet to discover; for it is one of innumerable correlations due to magnetic conditions which are supplied only when both animal and terrestrial magnetism are present; meanwhile the former has to fight its way step by step for recognition, for science *will not* recognize it in its *psychological* effects,—do what its advocates may. The Spiritualists regard the phenomena of the stone-showers as irregular? We, Theosophists, answer that although their occurrence at a given place may appear to be very irregular, yet from a comparison of those in all parts of the world it might be found, if carefully recorded, that hitherto they have been uniform or nearly so. Perhaps they may be aptly compared with the terrestrial magnetic perturbations called by Science "fitful," and distinctly separated by her, at one time, from that other class she named "periodical"; the "fitful" now being found to recur at as regular periods as the former. The cause of these variations of the magnetic needle is as entirely unknown to physical science as are the phenomena of stone-showers to those who study psychological Science; yet both are closely connected. If we are asked what we mean by the comparison—and indignant may be the question on the part of both, Science and Spiritualism—we will humbly answer that such is the teaching of *Occult* Science. Both classes of our opponents have yet much to learn, and the Spiritualists——to first *unlearn* much in addition. Did our friends the believers in "spirits" ever go to the trouble of first studying "mediumship" and only then turning their attention to the phenomena occurring through the sensitives? We, at least, never heard that such is the case, not even during the most scientific investigations of mediumistic powers that ever took place——Professor Hare's and Mr. Crookes' experiments. And yet, had they done so, they might have found how closely related to and dependent on the variations of terrestrial magnetism are those of the mediumistic or animal magnetic state. Whenever a true medium fails to get phenomena it is immediately attributed by the Spiritualists, and oftener by the "Spirits" themselves to "unfavorable conditions." The latter are lumped together in a single phrase; but never did we hear the real scientific and chief cause for it given: the unfavourable variations of the terrestrial magnetism. The lack of harmony in the "circle" of investigators; various and conflicting magnetisms of the "sitters" are all of secondary importance. The power of a real, strongly *charged* medium* will always prevail against the animal magnetism which may be adverse to it; but it cannot produce effects unless it received a fresh supply of molecular force, an impress from the invisible body of those we call blind "Elementals" or Forces of Nature, and which the Spiritualists in every case regard as the "spirits of the dead." Showers of stones have been known to take place where there was not a living soul——consequently no medium. The medium charged by the atmospheric legion of "correlations" (we prefer calling them by the new scientific term) will attract stones within the periphery of his force, but will at the same time repel them, the polaric condition of his body preventing the missiles from touching it. And its own molecular condition will temporarily induct with its properties all the other human and even non-sensitive bodies around it. Sometimes there may be an exception to the rule produced by some chance condition.

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

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

THE BIBLE REVISION.

According to statements, unofficial but apparently authentic, the Revisers of the New Testament have made alterations which, the *Pall Mall Gazette* says, will excite some consternation and not a little regret among all those who are familiar with the Authorized Version. In the Lord's Prayer, the concluding petition, "Deliver us from Evil" is changed into "Deliver us from the *Evil* one"—a sentence which forces the person praying into either believing in a personal Devil, as in the good days of old, or ceasing to be a Christian at all. Half-a-dozen of the most familiar texts in the New Testament have disappeared altogether. The question "What shall it profit a man if he shall gain the whole world and lose his own soul?" is metamorphosed into "What doth it profit a man to gain the whole world and lose *his own life?*"—a change which makes all the difference in the world. "Hades" is substituted for "hell" in two well-known passages. The inscription on the altar "to the Unknown God" will read "to an Unknown God." "It is beyond our present purpose" says the *Gazette*—"to discuss this text at length. The famous passage of the 'Three witnesses' disappears. The last twelve verses in St. Mark and the story of the woman taken in adultery in St. John are *obelized*. The much-controverted 'God was manifest in the flesh' (1. Tim. III. 16) is now substituted for 'He who was manifested in the flesh.' The change has but little of the significance which it would have had for controversialists of thirty years ago. Whatever the orthodox theologians may still hold, their Unitarian opponents have ceased, for the most part, to build their argument on texts, not holding as final the dictum even of an Apostle, however accurately ascertained and interpreted."

It is evident that, notwithstanding the feigned air of indifference assumed by various secular papers the revision has struck into the very heart of the Christian belief. By cutting out the passage of the "Three Witnesses" it deals a mortal blow to the Trinity; and, by taking out from verse 9 to verse 20 in Chapter XVI. *Mark*, it sweeps away some of the most vital proofs that the Missionaries love so much to triumphantly point out to the unbelievers. The reader has but to glance over them to see how important they are.

"Verse 9—Now, when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene &c."

None of the other three Evangelists mentioning this fact, there disappears from the list of witnesses the first and most important of all—Mary Magdalene who is alleged to have seen the identical person of Jesus and conversed with him immediately upon his resurrection and on the very spot where he had been buried. Matthew, Luke, and John inform us, already on *second-hand evidence* that the corpse had disappeared from the sepulchre. In Matthew it is stated that the "two" Maries were *told* that Jesus had risen, by *one* angel whose "counte-

nance was like lightning," (XXVIII 1-6). In *Luke*, (XXIV. 1-8) one angel is transformed into two "men in shining garments" who ask the women, "why seek ye the living among the dead." And in *John*, Mary Magdalene who comes once more *alone*, finds neither the corpse, nor does she see two or even *one* man or angel, but runs to Simon Peter and brings him back to the sepulchre wherein he finds and sees naught but "linen clothes" and napkins.

Evidently these three discrepancies had been noticed by the enemies of the new sect from the first ages of Christianity, and sought to be remedied by the introduction of an *eye-witness* to the Resurrection. It was a clumsy forgery and was detected long before the present Revision. To enforce the proof, Jesus is made in *Mark* to appear bodily "unto two other" disciples and then "unto the eleven" collectively.

In verse 15, Christ is made to say to his disciples:—

"Go ye *into all the world*, and preach the Gospel to every creature,"

which is a direct contradiction to his distinct command in *Matthew not* to go "in the way of the Gentiles" or "into any city of the Samaritans" but to "go rather to the lost sheep of the house of Israel," (*Matth* X. 5-6). Verse 16 with its awful sentence,

"He that believeth and is baptised shall be saved; but he that believeth not shall be damned,"

disappears under the merciless pen of the Revisers, and henceforth "Salvation" and "Damnation" with their fiendish conditional clauses rest on the soap-bubble of patriotic and theological fancy.

Verses 17 and 18 fared no better at the hands of the learned critics.

"17. And those signs shall follow them that believe, In my name shall they cast out devils; they shall speak with new tongues;

18. They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

These two verses were especially compromising for Christianity, and the Revisers did wisely, according to the *Pall Mall Gazette*, to eject them from the Bible, since, the accepted version—"the *Textus Receptus*—could no longer hold its ground." In India, as in Ceylon, of Missionaries who "believe" and are "baptized" we have in abundance, and the cobras are still more plentiful. But no one ever saw a *padri*, however firm in his faith, stop to show the power of *true* faith upon one of those reptiles; nor would he be likely to partake of the contents of a cup with communion wine in it, were his faith put to a test by adding to it some prussic acid. Therefore, have the Revisers done well to get rid of words which always looked as a vain and bombastic pretence, which no priest or person has hitherto justified.

Notwithstanding the universally-known work of that Revision, and its widely-spread news, there are actually several missionaries in Ceylon, and in one case a high official of the Protestant Church at Bombay who flatly denied the fact, only last year. Not only was not there one word which would be allowed to be eliminated from the Scriptures they said, but the news itself of the Revision was but "false news"—a snare laid out to perplex the native convert by the enemy.

The "false news" became a reality though. The work of the Revisers is completed and achieved as fairly as the difficult position under which they laboured would permit them. Notwithstanding every protest to the contrary—"a practically new text has been used by the Revisers". Summing up its impression of the whole, the *Pall Mall Gazette* expresses a belief "that a difficult task has been performed with tact and judgment. To question the criticism of the scholarship of a body which presents itself with so commanding a reputation as the Company of New Testament Revisers would be presumptuous in the extreme. But any one who is familiar with the Authorized Version can form an opinion of the general effect of the revision. That which we have formed is this, that very great improvement, if we can hardly say the maximum of improvement, had been effected with as little disturbance as could be hoped. We lose, indeed, something. This could not but happen. We should have felt it if but half-a-dozen words had been changed of that which has so grown into our lives.".....

And if so, we can hardly detect any other but a false note in the concluding sentence of the article whose author *would have* us believe that "the New Testament to which we have been accustomed from our childhood still remains to us in its integrity."

That it is not so is sufficiently proved by the passionate outcry of some of the clergy, prominent among whom is Archdeacon Denison, who publicly expressed his opinion that the Revised Version of the New Testament was "an abomination in the sight of God." There was a time in Protestant Christendom when the infallibility of the Bible was substituted and accepted with as much blind subservience as the infallibility of the Pope. It was then a sacred volume, and its testimony so unimpeachable that to question it became the one "unpardonable sin." These days are gone—never to return again, for the swaddling clothes of the infancy of Western civilization are cast off, and blind faith can henceforth satisfy but little children and savages. To affirm that the original doctrine as to the genuine inspiration of the authors and the divine revelation of the Bible has not entirely exploded, would now prove as ungrateful a task as that of once more rejecting Galileo's system in order to return to that of the unknown author of Joshua.

THE MOTHER-LAND OF NATIONS.

BY MIRZA MOORAD ALEE BEG, F.T.S.

Civilization means Dessication. I have little doubt that many people will be found to contradict me, and will bring up in array against me as "blooming like gardens" sundry countries, the peculiar circumstances of which make them *apparent* exceptions to the rule.* But a true rule has no exception. The Laws of Nature are immutable and of universal application—and are only modified by the action of other Laws. I appeal, therefore, to the general *ensemble* of the facts exhibited by History—not to particular isolated cases here and there. The Great Mesopotamian plains upon which the Khamite and Shemitic races organised those mighty Empires which have transmitted their civilization through Phœnikian, Greek, Roman, and Arab, to Paris, London, and New York, and which have consequently till lately been regarded by the science of which they were the parents as the *oldest* and, indeed, *only* seats of ancient culture, have long lain bare and almost desolate. It is true they are not wholly so, for the great stream—arteries of the Tigris, the Euphrates, and the Khaboor still sweep down from the icy summits and the yet wooded savage gorges of Armenia and Khoordistan, and the land too has had a great Sabbath, a holy day, a local "Nirvana" from the strain of civilization. But still there is a vast difference from the days when, as the Assyrian sculptures and records unmistakably prove, the country was intersected by canals, and the minor tributaries of the great rivers, and vegetation, natural and artificial, covered the bare prairies where now the traveller standing on the mound marking a building can search the horizon, miles around, in vain for a tree. *That* was the true foundation of the magnificence which was to depart, and when on the slabs of Kooyunjik and Nimrood we see the soldiers of Sargon or Assarbanpal hewing down the trees of Karkemish or Kar-Dunyas, we in effect see them in the act of laying the axe to the roots of their own

* England, for instance, one of the *Latest Civilised* of European lands and one peculiarly favoured by her Physical conditions as well as the extraordinary amount of Artificial Scientific aid which has been given to her soil for the last two centuries. Or Egypt, the surface soil of which is annually renewed by the manure from the Barbarous wilds of Central Asia.

empire. Then followed the exhaustion and the transmission of the wave of knowledge, which is Power, away to the green fastnesses of Iran and Media and the umbrageous shades of hilly Hellas where Pan yet sported with the Satyrs and Endymion still courted Selene on the woody slopes of Latmos. But Hellas herself was doomed to the same fate—the Exhaustion of Civilization overtook her sooner *because she was small,* and after a brief but brilliant outburst of Life from the hitherto comparatively barbarous regions of Makedonia, she was permanently reduced to her present condition. The vales of Arkadia are bare—the fountains of Helicon dry. So too Palestine—that land which Christians especially regard as the source of the Only True Light. Whatever may be the real value of that Light, which, it is hardly necessary to say, the author does not admit as either the Only, the most Ancient, or the most Pure and Brilliant—yet it is an historical fact that in giving it, the *physical basis* which was literally its Fuel, was burnt out—like a mother it has been exhausted by the production of its offspring. As a simple matter of fact it is no longer a "land flowing with milk and honey." The vines and the olives and the fig-trees so abundant of old are conspicuous by their rarity and the "cedars of Lebanon" have diminished in number till the few miserable, stunted survivors are deemed worthy of having their individual portraits inserted as curious specimens in the books of pious travellers. Spain too, which once upon a time acted as leader of the world, exerting an influence *greater than the physical basis of her energy* could long sustain, succumbed to the Immutable Laws, and the evidence, unmistakable to initiated eyes is stamped upon the arid plateaux and bare sierras where in the times of Hannibal and Scipio men hunted the wild bull and the lion under the shades of vast Primeval forests. In America is it not suggestive that the dry naked deserts of the Gila and of Arizona should be precisely those where the evidence of cities plainly abandoned in comparatively recent times indicates that they were the latest "used up" prior to the departure of the exhausting civilization for Anahuac and Yucatan? And lastly, even in our own times, do not some of the physical conditions of what we are accustomed to think of as the "young and rising" United States territory fully bear out the great fact to which I have called attention? Indeed, owing to what may be described as the abnormal acceleration of the conditions—of the *striking* character of a collision between a Civilization armed with the accumulated lore of hundreds of centuries and from thousands of unknown sources, with a gigantic Nature blooming and vigorous from ages of comparative Rest, the phenomena of Exhaustion are being more visibly displayed than ever before in history within so short a period. It is as if owing to an extraordinary vitality we could *see* a child or a tree growing. The Americans are proud of their tremendous achievements and justly so. The Energy they have developed in *every* Manifestation of Knowledge and Power is astonishing, and will in the near future still further astonish the world. None can more admire and sympathise with their greatness than the author of this. But for all that they, no more than anything else in the Universe, can hope to escape the Great Law that from Nothing nothing comes, and all the exuberance and the splendour of their Nation-Life must be at the expense of the Physical Basis of their greatness. In spite of various agencies which *work for them* in mitigation of the Inevitable, the signs of what I mean are plainly visible. Have we not seen, especially in the South and East (*the earliest civilized parts*) land which was "virgin" two centuries ago abandoned as "unproductive" and the occupants moving "West"? Does not the Government already show its anxiety about the destruction of Timber by appointing Committees to investigate the matter? Look at the cry for more careful cultivation "on European principles" to be seen in American scientific and agricultural publications. Observe in the same the constant demands and suggestions for "recuperating" the fields by foreign or artificial manures &c. And this in places where, eighty years ago the hunter and the Indian trudged through vegetable *debris* above their moccasin fringes. Above all, the condition of "the poor" in the great cities of the "Eastern States" appears to be already assimilating itself in some degree to that of the same class in Europe, for the same cries are being heard—the same complaints finding tongue. And the poets—the true "seers"—now as ever able to intimately obtain a dim Phantasm of the True without the Exoteric Labor of the Scientist or the Esoteric Agony of the Occultist—have already in their own partial, romantic way sketched out the situation. I suppose some of my readers may have read the beautiful and prophetic lament of the expelled Red Indian in William Cullen Bryant:—

> "Before these woods were shorn and tilled
> Full to the brim our rivers ran
> * * * * * *
> The land our Sires were slain to get
> Shall be a barren desert yet."

That time is probably far distant, but come it will, as assuredly as it has to other lands. Nor is this the only example of the same historical and Natural Necessity. It has come to Persia. It is coming every day nearer to India, and the efforts of the English who have a vague and undefined presentiment of its approach, only accelerate it by their ignorance of its true *rationale.* Partially it came there long ago, in the days when the successors of Rama had finally conquered the "great forest of Dhunduk," and it was the real cause of that "relapse from ancient glory and magnificence" which Aryan patriots are now so loud in lamenting, which proselytizing Missionaries are always attributing to the "degradation of Caste and Idolatry," and which sometimes is fortunate enough to be honoured with the maudlin sympathy of statesmen who are both in darkness as to its real cause and even, if they knew, would be alike *unwilling* and *powerless* to apply the fitting remedies. The real truth which all of the above three overlook, is that ages ago India was over-civilized, and has been paying the price of it ever since. The so-called era of barbarism *was a period of national sleep*—a renovating rest, and the advent of the English has occasioned a premature awakening. Much of this applies also to Italy, between which country and India other remarkable analogies exist, but Italy is in all respects still essentially younger than India. Her "civilization" began later, lasted a shorter period, and the "rest" allowed her from the days of Odoacer to our own was longer in comparison. Still it can be plainly seen that she too is feeling the strain to which, in common with almost every country in the world now, she is being subjected. Alone on the earth, Africa and Russia, and parts of South America still present the potentialities of a developing juvenility.

I do not wish the reader to imagine that I attribute the decline of every country in the universe to the single mechanical fact of cutting down the forests. I use this proceeding in the light of the first stage in the commencement of what we call "civilization," as the outward and visible sign of that exhaustion of the physical resources of a country, or for that matter, a world, which civilization necessarily entails, and as the earnest of the funeral close which *for the time* finishes a country's career, when the mouldering heaps of the dead cities stand naked in the midst of their cheerless horizons, with the dry wind of the desert sweeping unchecked over the lifeless expanse. That is emphatically the last stage in the history of a land as "clearing the forest" is the first. Between them lie the complicated phenomena of National Life—the life, which, like that of an individual, kills itself.

But if this is the case with the countries to which we have referred, what must it be with that country which as the cradle of the earliest civilizations of which we are aware, may be accounted in this sense, the oldest? And which is the oldest? asks the reader. *Naturally,* of course, *none* can be older than the others, and if we adopt as the standard the vague idea of "cradle of the human race" our search would be almost equally in vain, for by

no means which would carry conviction to the ordinary reader, could we disentangle the inextricable web of science, tradition, creed, legend and metaphor which in various ways record the history of the various countries in which the intelligence we think of as "human" was first manifested. Civilization, so called, began independently and at sundry widely-separated times and places—at not one, but a thousand. But of these, in the eternal "struggle for life," few survived and these, themselves crossed and modified by the defunct ones, again battled and blended among themselves whenever they came in contact until a yet more diminished number remained, the confluence of which has produced the broad stream of our modern culture. Tracing back then the elements which make up the sum-total of modern enlightenment, we find that with the exception of the late Shemitic and Aryan discoveries of antiquarians, and the general and yet unappreciated results of intercourse with the East—the current of European knowledge comes from three principal sources—(1) Rome, (2) the Goths,* (3) the Arabs (through Spain, Italy and the Crusades). Europe was the direct heir of the Romans who inherited the culture of the Greeks, the Egyptians, the Etruscans, the Jews. The Goths were the inheritors of pure Aryan lore, modified by climate. The Arabs, pure Shemite, inherited the old culture of that race, also that of the Greeks and to a less extent that of the Jews. The Greeks drew their knowledge from Egypt, Phœnikia, Assyria, and from the old Pelasgic nations of Asia Minor. The Egyptians alone, so far, can be credited with something like an indigenous civilization. The Etruscans, believed to be identical with the Khita or Hittites, almost certainly borrowed from the Phœnikians, the Egyptians, latterly from the Greeks—perhaps from the early Jews. The Jews originally derived from the primitive Shemite stock whose learning and traditions formed the basis of their system confessedly borrowed successively from the Khamite Chaldeans, from the Egyptians, from the Hittites and Cannannites, from the Assyrians and Arabs. Thus we find the principal stocks, so to speak, of our "nineteenth century Science" reduced to——1. The Aryan, inherited through Teuton, Kelt, Greek, Roman and Indian. 2. The Egyptian through the Greek, the Roman and the Jew. 3. The Khamitic Chaldean—through the Assyrian, the Greek, and the Jew. 4. The Shemitic through the Jew, the Assyrian and the Arab, the Phœnikian, the Etruscan, and the Roman. 5. The Autochthonic systems, the very name and records of which have died out, and of the races originating of which, except a few remnants, who like the Basques and the Lapps are believed to represent them, no traces remain. The problem, therefore, is to discriminate between the claims to antiquity and discover the relation, if any, between these. It would, of course, be impossible in this place to contest disputed points or discuss the minutiæ of archæology. All that can be done is to give in plain words and round numbers what the means at my disposal cause me to believe as the most correct result. Egyptian antiquities give a pretty certain light to about 4000 or 5000 B. C.—the probabilities of legend and inference more than double this—say 12000 B. C. The Khamitic races of Chaldea by the monuments only obtain an antiquity of about 3000 B. C., but a vast sequence of tradition and deduction extends behind that indicating a lapse of time equal, if not greater, than we have noticed with reference to Egypt. Of the Shemites we have less definite historical information—their earliest manifestation (in Assyria) occurs about the year 2000 B.C., but their legendary lore, the structure of their religions and their languages and other faint indications of the past, point to a vast antiquity in Arabia, Phœnikia, and Syria. Of the Autochthonic races the early history must be still more remote and wonderful, as the heyday of their development lies further back than that of the historic stocks, but owing to the comparatively slight influence they exert with reference to our own culture they may be passed over here.

* Used as a generic term for the Northern barbarians.

We have now, however, to study the history of the remaining race from which civilization comes down—that is to say, the Aryans. This first makes its appearance in what is called "Authentic History" about 1000 B. C. when the Kelto-Pelasgic branches of it in Europe, the Iranian branches in Persia, and the Indian branch in Hindustan, are first brought under the cognizance of the European annalists. I say in what is *called* authentic history, for up to a few years ago, that was considered to commence with Herodotus, and all the records of the Orient were utterly ignored. But though perhaps Eastern history before that time may not admit of such a precisive fixing of dates as is possible with chronicles subsequent to the rise of the Hellenic writers, it is utterly misleading to contend that because they are not couched in the same form and spirit as Greek literature of the same class, they are totally unable to point out great masses of real historic facts in due sequence and with some approximation to the real dates. Of course, the further back we go the more uncertain the *exact* chronology of all lands must appear to ordinary eyes. In viewing a landscape the difficulty of judging the *relative* and *actual* distance of objects increases in a geometrical ratio to the latter, but for all that, there are the chief objects, and the perception of them is of use. Following the rule laid down before not to enter into minutiæ, or discuss disputed points, the following dates in the history of the Aryas present themselves as rough approximations to truth:—

Mahábhárata	...2000 B. C.
Rámáyana (Colonization of South India)	...4000 B. C.
Entry of Aryans into India... ...	...5000 B. C.
Separations of the Iranians... ...	...8000 B. C.
Separation of the North-going Aryans	...9000 B. C.

Immediately, however, this is admitted, we come in contact with two great facts. The first is that the commencement of the Glacial Period of Geologists is unmistakably recorded in the II. Fargard of the Vendidad. It has been supposed that the passage in question referred to ordinary annual winters, or to floods, but I defy any one to read the translation as given by Darmstetter and maintain that the actual words admit of such a construction if viewed with impartial eyes. The very means used by mankind to endeavour to mitigate, as far as possible, the *advancing* horror, are shown, and Yima-Kshaeta evidently derives his principal glory for his wisdom in organizing these. It is very apparent that this account must have either been recorded, while the recollection of the Glacial Period was yet fresh, or derived from the annals of some other race which *possessed* written history stretching back to those times. Now Scientists place the last Glacial Period some 90,000 or 100,000 years ago! The second fact, to which we shall have to draw the reader's attention, is the Hindu traditional "Churning of the Sea." But we must first go a little back.

(To be continued.)

SACRED INDIAN TREES.

BY THE HON. RAO BAHADUR GOPALRAO HURREE DESHMUKH,

Vice-President of the Theosophical Society.

In continuation of a recent article in these pages on the longevity of trees, I beg to state that there are many trees in India which are celebrated not only for their longevity, but for their perpetual regeneration. The first species to be noticed is "Vad" tree. It is sacred to Brahmans as well as to Jains. Many ceremonies are performed under this tree. It is considered a symbol of the destruction and regeneration of the worlds. Brahman women worship it on the Ashad* Poornima† called "Vad Savitree" day. Sadhoos and Yatis of Jains are initiated under this tree. The great Buddha is said to have held his sessions or "sung" under this tree. At Buddha Gaya,

* The fourth month of the Hindu Shalivahan year.
† The day of the full-moon.

that Mission to the unbelievers, the clear perception of which makes our Calcutta Prophet assume an authority and issue *Bulls* as if he had a whole host of celestial Sipahis with flaming swords behind his back to enforce them. Indeed, his newly-established rite, that of baptism in a Calcutta "Jordan-tank" was a brilliant idea. Nothing can prove more beneficent to the members of the "New Church" than daily and full immersions in ice-cold water. The Arlington Co. ought to enter into immediate negotiations with the "Apostles" for furnishing them with pneumatic ice machines.

A correspondent of the *Morray and Nairer Express* describes in the following wise a "Scotch Wake" around the dead body of a friend:—

In this enlightened country, where we boast so much about our "Gospel light and Gospel liberty," and more especially in this northern country, whose people have, from early ages, been accustomed to uphold, often with their heart's blood, religious principles with a fiery zeal and determination again and again denounced as pure fanaticism, and who have ever persecuted lax morality, or anything approaching thereto, to the bitter end, the following incident may appear altogether incredible; but we are led to believe that the facts as here stated are on the mild side of the truth.

There had lived for more than a quarter of a century in the neighbourhood of the village of L.—, not a hundred miles from Elgin, an individual whom for the present purpose we shall call Peter the Hermit. We have said "lived" because Peter lives no more. Truly his life had been a chequered one. Unowned by his kin, he lived all alone in his own little thatched cottage... .....But although deserted by his kindred, his peripatetic habits had enabled him to form a wide and varied acquaintanceship, and he had friends and well-wishers not a few, who had always a kind word for Peter, and who perhaps occasionally cheered his dreary life in a more practical manner.

In conformity with the laws of Nature, Peter finished his earthly pilgrimage at a good old age, and it is with that part of his history—if we can speak of a man having a history after his decease—that we have presently to deal. On the night preceding his funeral, a few of those who in life had been his companions male and female, assembled in his cottage to keep vigil over the corpse— to spend the last night they could spend on earth with their late friend; and this is how they did it. Tea was brewed, and so was toddy, and both flowed round the table freely. A little difficulty arose on the subject of the said table, inasmuch as, until the undertaker had improvised one out of the boards on which the body of their whilom friend had lately been stretched, there was not an article of that description on the premises. At the commencement of the evening was decorum and solemn gravity well befitting the occasion. But presumably from the effects of the tea, by and by, the spirits of the company began to mount up until the greatest mirth and jollity prevailed, and soon all sense of decency was lost. Bottle after bottle was emptied with alarming rapidity, volley after volley of coarse jests and ribald jokes elicited peal after peal of hearty laughter, song followed story, and story succeeded song, and, judging from the rounds of applause, the further removed these were from being recitable the better were they appreciated. "Catch the ten" was proposed and promptly proceeded with. The only table the place could boast of was occupied, but the coffin lid was admitted on all hands to be equally serviceable, when an unsurmountable difficulty presented itself—there was not a pack of cards to be found. "Let us set up Peter and see how he will look, just another once," proposes one, and the suggestion is immediately carried into effect. Willing arms quickly set the coffin and its occupant into the corner, and all take a long last look of their departed friend, some expressing their views on his condition in terms not to be repeated here. A war-dance is executed round the corpse and the riot is continued—but we must not follow the scene further.

And throughout all this night of riotious disorder, stark and stiff in their dark corner lay the ghastly remains of him who but a few days ago had moved about among those present, but who was now unconscious of their conduct.

Rumour has it that more than one of these who took part in the orgies, had to be assisted home on the following morning, only a few hours before the church bells began to call them to public worship.

In the afternoon, the remains of their departed friend were followed to their last resting-place by most of the male inhabitants of the village.

The friend and brother who sends us the above from Scotland adds interesting particulars. "The above correspondent," he writes "might have given the account somewhat fuller. The story however, is A FACT. I know the deceased * * * who was a rather eccentric man. He was very fond of Geology, and was in the possession of some excellent fossils which he had dug from the little brook that wound through his garden. Sir Roderick Murchison at one time called upon him and purchased a few specimens. The place is about twelve miles from my residence. The above Pandemonium preceding the night of his funeral is rather *under* written. They took the corpse of the old man from the coffin, stood it upright in a corner, and kept his hat upon his head. Two neighbouring old women were present, who, in a few hours, got, & notoriously drunk; one of the daughters of the deceased was also present and got so beastly intoxicated that she had to be carried to the neighbouring village —Llhandrybo—next morning (Sunday). I believe one of the sons was also present in this company of friends. The two old women I formerly alluded to, after having gone home and slept for an hour or so, returned to renew their disgusting intoxication" ..... Scotland is—we believe—the seat of the most rigid Presbyterianism?

As neither a goose is alarmed by gaggling, nor a sheep by bleating; so neither be you terrified by the voice of a senseless multitude. As you do not comply with a multitude when it injudiciously asks of you any part of your own property, so neither be disconcerted by a mob when it endeavors to force you to any unjust compliance.

A VERY EFFICIENT MEDIUM.—A weird and startling story comes from Sherill's Mound, Dubuque country, to the effect that one of the schools in that well-known vicinity has been dismissed on account of the building being haunted. It appears that one of the scholars, a girl about fourteen years old, is the especial "butt" of the spirit that haunts the building. She frequently exclaims:—"There he is!" pointing to an invisible object in the room, which she says is a man. "He has hit me again!", she cries out, "right here on the elbow and in my ribs." The teacher being thus constantly annoyed sent for a pastor to unravel the mystery if possible. When he arrived the little girl whose name is withheld, said she saw a man running about the schoolhouse, jumping over desks, seats, and the heads of scholars, and cutting up all sorts of antics, even to pinching and striking her. The mystery was increased when the word "Teufel" (Devil) suddenly appeared on the blackboard, apparently written by an invisible hand. This somewhat startled all present, and the school teacher, it is said, exclaimed, "That's too much; we must close the house." It is stated that the spirit has followed" the little girl to her home and there annoys her and her people, —*Dubuque (Iowa) Herald, Feb.* 18.

A NOVEL BAROMETER WAS DISCOVERED BY AN OLD SPORTSman in a spider's web, which he carefully preserves in his house. When the insect finds it necessary to shorten the threads which suspend the web, rain and wind may be expected; if reefs be let out, fine weather is certain; if the spider remains inert, rain will probably follow within a short time."—(*Rel.-Phil. Journal.*)

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TO
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OUR BRANCHES.

THE COLOMBO THEOSOPHICAL SOCIETY.

Items for July.

The NATIONAL EDUCATION FUND.—During the past month Col. Olcott has been carrying on his work with usual activity. Since the last report he has addressed audiences at Sapughakhandha, Pamankada, Borella, Galkissa, Morutuwa, Kotaheina and Maligakhandha; has organized and held a Convention of Priests at Colombo, which will be remembered in the history of Sinhalese Buddhism; taken over on behalf of the Society two schools; and got through the press three fourths of the matter for English and Sinhalese versions of his Buddhist Catechism. The Rev. Megittuwatte has spoken for the National Fund at all the abovenamed gatherings except Galkissa; the High Priest H. Sumangala (Nayaka Hamdru) spoke at Maligakhandha and Pamankada. The funds now amount to between Rs. 4000 and Rs. 5000, and a large increase is expected shortly.*

The SOCIETY'S ANNIVERSARY.—On Sunday, July 3rd, the anniversary of the Colombo Society was celebrated with great enthusiasm. Fifty-seven members sat down to dinner in the lecture-hall at our Head-quarters; thirty others were unavoidably absent. The room had been elegantly decorated with flowers, and various leaves and sprays; on the wall, in English and Sinhalese, was inscribed the motto, "For Buddhism and the Brotherhood of Man"; and at one end was sketched a brown and a white hand clasped, and over them the magical word "BROTHERHOOD." The tables presented a most attractive appearance, and everything was joyous—a feeling greatly enhanced by the fact that the unusual sight was presented of persons of all the *principal castes sitting and eating together*. After dinner, addresses were made by Andrew Perera Esq., President of the Colombo Society, by Col. Olcott, and Don Bastiyan, and the annual report was read by the Secretary.

A handsome diamond ring was then presented to the Secretary, W. F. Wijaysekere, Esq., by the Society in recognition of his invaluable and unselfish services, Col. Olcott making, by request, the presentation address. His concluding remark that "the diamond is the king of gems, and, therefore, most fit to give to the Prince of Secretaries", was cheered to the echo. The members then adjourned to the business rooms at Head-quarters and held the annual election which resulted as follows: *Officers for 1881*—PRESIDENT, Andrew Perera, Esq.; VICE-PRESIDENTS, Simon de Silva Karunaratne, Esq., Muhandiram, and S. Tepanis Perera Esq.; SECRETARY, W. F. Wijayasekere Esq.; TREASURER, S. P. Dharma Goonevardane, Esq.,; COUNCILLORS, Don David Appoohamni, D. J. Gooneratne, Arachchi, C. Don Bastiyan, Johannes De Mel, B. Harmanis Cooray, N. S. Fernando, and C. P. Goonewardene, Esqrs. The feeling was so good on this occasion that several members came forward and without solicitation offered to increase their monthly subscription towards the local Society's expenses to Rs. 5 each per month. Our Branch is, in point of fact, in a high state of prosperity and force of life and zeal, in proof of which certain items will be sent you next month which it would be just now premature to disclose.

K. L. DON CHARLES,
Assistant Secretary.

* We beg to remind our readers that not one pie goes from the *Educational Fund* to the Parent Theosophical Society. The money, as shown below in paragraph No. 2. quoted from the *Ceylon Times*, is, immediately upon its being collected, turned over to the trustees selected who have already opened a formal account in the Bank of Madras.—ED. THEOS.

THE BOMBAY THEOSOPHICAL SOCIETY.

A meeting of the Society was held on June 26, 1881, to revise the Bye-Laws as prepared in the Council-meeting and to consider proposals for the reception of Mr. A. P. Sinnett, Vice-President of the Parent Theosophical Society, who was expected to arrive here back from Europe by the P. and O. Company's mail steamer of the 4th July. A committee of the following three gentlemen was appointed to receive him at the Company's Mazagaon Dock on behalf of the Bombay Society:—(1) Dr. D. E. Dudley; (2) Mr. K. M. Shroff; (3) Dr. Pandurang Gopal. As, however, the steamer unfortunately arrived but late in the evening, Mr. Sinnett would not wait until she was taken to the Mazagaon Docks in the morning, but got down immediately at the Apollo Bunder and proceeded to the Head-quarters, the committee and the carriage sent for him thus missing their expected guest.

Next evening, July 5, at 8-30 P. M., a special meeting of the Society was held, when the President, Dr. Dudley, took the chair. After a short speech, however, he resigned it in favour of Mr. Sinnett who kindly consented to personally initiate several new candidates that were then waiting outside. After that, the candidates, accompanied each by his two sponsors, were admitted into the Hall. Having explained to them the nature and objects of the Society, Mr. Sinnett asked them if they were ready to take the obligation as stated in the Parent Society's Revised Rules for 1881. Having received a reply in the affirmative, he administered it to them and after making them sign it in presence of witnesses, the Vice-President proceeded to initiate them. The ceremony over, he gave them his hand of fellowship and expressed a hope that their new relations might prove beneficial both to the Society and to themselves.

Mr. Sinnett was then requested by some of the Fellows present to give the Society some particulars about his new book—"THE OCCULT WORLD," which many of the moffussil Members would not perhaps have a chance to read. To this he answered that it would take a long time to recapitulate the contents of the book; but he would explain how he was led into writing it and give a general idea of its purport. He then gave an account of the manner in which his correspondence with one of the Brothers of the First Section sprang up, how it grew and developed, and how he was at last struck with the idea of publishing extracts from his correspondent's letters for the benefit of the world at large. He also stated his reasons for *affirming most positively* that these letters were written by a person quite different from Madame Blavatsky,—a foolish suspicion entertained by some sceptics. It was *physically impossible*, he said, that this could be the case; and there were other valid reasons for asserting that not only was she not their author, but even most of the time knew nothing of their contents. Foremost among these stood the fact that their style was absolutely different from that in which Madame Blavatsky wrote, and for any one who could appreciate the niceties of literary style, there is as much absolute individuality in style as in handwriting. Apart from this consideration, however, Mr. Sinnett drew attention to some incidents more fully described in the book itself, which showed that a telegram for him was handed into the telegraph office at Jhelum for transmission to him at Allahabad in the handwriting of the celebrated letters. This telegram was an answer to a letter from him to the "Brother" which he had enclosed

to Madame Blavatsky then at Amritsur. It was despatched within an hour or two of the time at which the letter was delivered at Amritsur (as the postmark on the envelope which was afterwards returned to him, conclusively showed). A complete chain of proof was thus afforded to show that the handwriting in which all the Brother's letters were written was certainly the production of some person who *was not* Madame Blavatsky. He went on to explain that a final and absolutely convincing proof not only of the fact that the letters were the work of a person other than Madame Blavatsky, but also of the wonderful control of generally unknown natural laws, which that person exercised, had been afforded to him on the very morning of the day on which he was speaking. He had been expecting a reply to a recent letter of his to his illustrious friend Koot Hoomi, and after breakfast while he was sitting at a table in the full light of day the expected answer was suddenly dropped, out of nothing, on to the table before him. He explained all the circumstances under which this had occurred, circumstances which not only precluded the idea that Madame Blavatsky —and no other person was present in the flesh at the time—could have been instrumental in causing the letter to appear, but made the mere hypothesis of any fraud in the matter contemptibly absurd.

Mr. Sinnett then concluded by saying that he would leave further proofs to those who would read his book, of which, however, he read aloud the dedication which ran as follows:—

"*To one whose comprehension of Nature and Humanity ranges so far beyond the Science and Philosophy of Europe, that only the broadest-minded representatives of either will be able to realise the existence of such powers in Man as those he constantly exercises,—to*

KOOT HOOMI LAL SINGH.

Whose gracious friendship has given the present writer his title to claim the attention of the European world, this little volume, with permission, sought and obtained, is affectionately dedicated.

A. P. SINNETT."

It warmed the heart of every native member present to see an Englishman, of literary distinction paying so much respect and reverence to a Hindu mystic. National pride was upon every face, and our members must have realised how beneficial the exertions of Madame Blavatsky and Col. Olcott had proved in this direction.

Mr. Moorad Alee Beg, the President of the "Saorashtr Theosophical Society," who was also present, then rose up and said he had *known* and *seen* these Brothers not only after he had joined the Society, but a long time before that. But how he came to know and converse with them as well as other particulars about our First Section, he was not at liberty to give out to the world. Several other members also rose up and gave their testimony as to their having seen these men personally on various occasions at the Head-quarters as well as in other places.

After a vote of warm thanks to Mr. Sinnett, and a parting speech from the President of the Bombay Branch, the meeting was adjourned.

TOOKARAM TATYA,
7th July, 1881. *pro. Secretary.*

Extracts from an official letter from the TINNEVELLY THEOSOPHICAL SOCIETY.

June 28, 1881.

..... I am inexpressibly glad to say that we inaugurated the TINNEVELLY Society at our Tehsildar's house, on Monday, the 27th instant at 7 o'clock P. M. All the Executive Officers for the current year were elected.

Among them are Mr. G. V. Chinnatuneby Pillia—President and Treasurer; and Mr. S. Sundram Iyer—Secretary.

You must have received at the Head-quarters a copy I sent you of my translation into Tamil of Col. Olcott's Lecture on the "Past, Present, and Future of India," published in the THEOSOPHIST...The interest and sympathy towards our Society among the Tinnevelly public especially by the publication of the above-mentioned translation, are really wonderful and unexpected.....

S. SUNDRAM IYER, F.T.S.,
Secretary.

To DAMODAR K. MAVALANKAR,
Joint Recording Secretary of the Parent Society.

SAORASHTR BRANCH.

"To the Head-quarters of the Theosophical Parent Society.

"Owing to obvious reasons, in the newly-established Branch little practical work has yet been done. The work of organization is not yet complete. One of the members—Mr. Jamsedjee Naorojee—is engaged in investigations into the esoteric meaning and occult significance of certain passages of the Zend-Avesta. We hope to publish the results in the THEOSOPHIST shortly.

"We have had several applications more for membership and hope to report real progress next time."

MIRZA MOORAD ALI BEG, F.T.S.,
Acting President of the Saorashtr Theosophical Society at Bhaunagar.

June 1881.

☞ Mr. Charles E. Taylor, of St. Thomas (West Indies), to whom a charter was duly sent, is taking steps to get the St. Thomas Branch officially recognized by the Government.

Our Brother sends us a very interesting "Almanack" containing an illustrated article by himself called "Dr. Van Hoffman's Notes". We recommend it to our Fellows.

THE BRITISH THEOSOPHICAL SOCIETY.

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

THE PEKALONGAN THEOSOPHICAL SOCIETY.

Having but just received the charter, our esteemed Brother Baron F. de Tengnagell writes at the date of June 9, that his greatest hopes are in the help of the Malayan *Initiates* to found the Branch of Java. It is Soeraharta and Djoedjocarta that are the two centres wherein all that remains of the ancient Javanese civilization derived from Hindus has lately sought and found refuge.

☞ A Charter for the formation of a Branch of the Theosophical Society at Hague, Holland, was applied for by Monsieur ADALBERTH DE BOURBON, a high officer in

the army, and forwarded by order of the President and Council on July 5, to the Hague.

ANOTHER CHARTER for the formation of a Branch at Muddehpoorah (Bengal-India) was forwarded on the 17th of July.

OUR CEYLON WORK.

The *Ceylon Times*, of Colombo, of June 8, noticing the good work of our President in that island, informs us of the following details as to the Buddhist educational movement. "The movement that Col. Olcott and Megutuwatee Priest have undertaken among the Sinhalese for the promotion of denominational education, and the diffusion of religious intelligence about the Buddhist religion is progressing at a satisfactory pace. At two lectures given on Sunday last in the Negombo district much enthusiasm was awakened, and more than Rs. 1900 were pledged or collected on the spot. This 'Sinhalese National Buddhistic Fund,' as it is called, is to be managed by a board of two trustees each in the Galle, Colombo, and Kandy provinces: the money to be advanced on first-class securities, and the income only appropriated. The award of grants in aid of schools and other expenditure, Col. Olcott vests in an executive committee selected out of the leading members of the several branches of the Theosophical Society in the different provinces. The trustees in the Southern Province are Messrs. Edmund F. Gooneratne, Kachcheri Mudliar, and Simon Perera, P. and O. contractor, Galle; for the Western Province, Messrs. S. P. Dharma Goonewardene Mohandiram, and Hendrick de Silva Goonesekera, Arachchi, Deputy Coroner, Negombo. Those for the Central Province are not yet appointed."

Again, on June 17, the paper above quoted gives a satisfactory account of the Buddhist Education Fund. "On Saturday last, Col. Olcott spoke at the Kelani, and on Sunday at the Cotta Temples. The sum of Rs. 378·53 was added to the Fund. At Cotta Mr. Tepanis Perera, an influential Buddhist gentleman, has for the past six months, maintained at his own expense a school for Buddhist boys under the direction of a priest and of paid lay-teachers. This school, with a registered list of eighty pupils, he, on Sunday, formally made over to the care of the Theosophical Society, agreeing to continue its support until the National Fund shall have become large enough to warrant its being taken in hand by the Executive Committee. He also generously subscribed Rs. 100 to the Fund. On Monday morning, Col. Olcott transferred the entire sum hitherto collected to the trustees selected, and a formal account was opened in the Bank of Madras."

Thus, the first foundation-stone of the revival of national faith is laid. Buddhism, smothered for several centuries, first, by the intolerant bigotry of the Dutch, then by that of the Portuguese, may yet, owing to the beneficent and wise policy of religious non-interference on the part of the British, awake once more to life and activity. Our esteemed friends, the *padris*, however, are not of the same way of thinking. The missionaries, as we are informed from Ceylon, are growing very unhappy about us. At Kotte, the other day, (June 30) there was a prize-distribution at the mission school, attended by the Acting Governor and many other officials. The chief Padri—Rev. Mr. Dowbiggin—praising his Excellency's speech—in which he favours religious instruction in the school, gave vent to the following pious sentiments. In addressing the meeting, the Rev. R. T. Dowbiggin "asked them to compare the words of his Excellency the Lieut.-Governor, who said that learning without religion was like a boat without a rudder, with those of Colonel Olcott who lately came to Kotte, and tried (and succeeded he should have added) to stir up the people to build schools in which the *true religion* would not be taught, and where man's chief need, spiritual need, forgiveness of sins, would find no place. He said that each of the Christians had a work to do, namely, to make known the name of Jesus Christ to others, and that it was a work that is especially given to men to do, *though God could have given it to angels*,* who would be very glad to do it; and if we did not do the work given to us to do, the angels would blame us, and those heathens who lived about us would stand up in judgment against us; and that we shall have to account for the blood of the heathen on the last day before the Almighty Judge."

Without going too deeply into the real meaning of the concluding metaphor, which might suggest to an unsophisticated mind an appalling picture of "heathen" *immaterial* souls being whipped to blood by the "Almighty Judge"—we remark that His Excellency, the Acting Governor, who, no doubt, is a good Christian, would find himself *compelled* by his position and the very circumstances in which he was placed at that meeting to say as much in favor of the state religion of his own country and that of his hosts—the *padris*—were he even as much of a full-blown infidel as Colonel Olcott himself. The latter, however, having no official position to nail him to a faith, preaches and speaks in favor of what for him is *true religion*—Buddhism. At all events he has as much a right to do so among the co-religionists of his choice, as the Governor, amongst the Christians, and far more than the *padris* have to preach their own alien creed so antagonistic to Buddhism—among Buddhists. Nor can the Colonel's sincerity be for one instant questioned or even placed on a parallel with that of the Governor, since his action is perfectly spontaneous and disinterested, while that of the Governor is merely in accordance with official obligations. Any comparison between the two is absolutely irrelevant.

The Ceylon *Church Missionary Gleaner* is a paper, printed at London and sent to all parts of the world with the blank pages to be filled in with local news. Since the first appearance of the Theosophical Society in India and Ceylon, the meek and humble Christian gazetteers took to slandering and proclaiming the "hostility of the Theosophical Society to Christianity" all over the world and among the "poor heathen" especially. The native Christian papers of Ceylon are continually telling the Sinhalese that in India Col. Olcott and Madame Blavatsky "*pretend* to be, if not Hindus, at least advocates of Hindu religion," while in Ceylon they "profess to be Buddhists."

For once, our well-wishers have—unconsciously, to themselves no doubt—told partially the truth. The founders of the Theosophical Society certainly do advocate *pure* Hinduism with the Hindu, *pure* Zoroastrianism with the Parsee, and *pure* theism with their Mussulman Fellows. Since nothing can be more immaterial than the manner of men's thinking on subjects not accessible to reason and that sincerity of purpose in the pursuit of truth—whatever it may be—is the only thing required in the Theosophical Society, the Founders, who *are* staunch Buddhists—not of the "wheel-turning" kind though—in India as well as in Ceylon, are bound by the very religion they profess, and agreeably to its Great Founder Buddha's command to respect the faiths of their brothers. If asked, why then, do they not apply the same rule of respect to the Christian religion, they will answer and prove that they do so. So long as a Christian lets the religion of other people strictly alone, and shows it the same outward respect as he claims for his own, he is sure to find his personal views unmolested. The Society counts more than one *true* Christian among its members. The Theosophists set their faces against the inextricable

* And a great pity it is that "God" did not do so. It is an administrative mistake of his, as such an act would have proved conducive to more than one beneficent result for us poor mortals, namely: (a) to proving that there were such things as Biblical angels, and (b)—demonstrating to us the existence of their Creator himself—that "personal God" whose being has hitherto remained not only an open question, but an *absolutely* unprovable tenet. As the matter stands though, such a "hide and seek" policy leads every reasonable and thinking man unprepared to accept assertions upon *blind faith* to respectfully question the correctness of affirmations as blind when emanating from the well-meaning, but not always impartial, *padris*. What is true religion for them may be a *false* one for others. We claim freedom of conscience as the unassailable right of every free-born man. In the words of d' Holbach:—"If the Christian must have *his* chimeras, let him at least learn to permit others to form theirs after *their* fashion."
—ED. THEOS.

and dangerous morasses of theological casuistry of *every* religion, for these are the quicksands of human intellect swamping man's reason and better nature—but they have not a word to say against the respective Founders of the various creeds. They regard the moral code preached by Jesus of Nazareth (whether held as a real or an ideal personage) certainly as high as that of Gautama Buddha, Zoroaster, or Manu,—though not higher. As to their *only professing* to be Buddhists it is again one of those pious falsehoods of the *padris*, which have become of late too numerous and much too transparent to be seriously noticed. Is it because they hold in true veneration the oldest philosophy in the world—the VEDAS from which Mother Source have sprung all the other philosophic and religious systems now known, that their views are misrepresented and traduced? Or is the fact of being a Buddhist, incompatible with such a respect for the oldest scriptures of the civilized world, in the opinion of the truth-loving *padris*? Very little blinded as to the present defects of modern Buddhism, they hold but to the primitive teachings of Gautama Buddha; they "take refuge" but in His Wisdom alone, and leave the modern innovations to take care of themselves. Even for the latter they find a sufficient excuse in the fact, that nearly all such innovations, now appearing like an ugly scar on the fair face of Buddhism, have been forced upon it by ages of persecution. For, it is again to that fanatical spirit of proselytism of Brahman, Mussalman and Christian priests that the Sinhalese Buddhism owes most of its unseemly blemishes. Leave the religion of every nation alone, do not intertere with it, and sooner or later through the exertions and activity of its own reformers it will recover its pristine purity. The law of every civilized nation forbids forcible ingress to one man into the house of another, and since any attack upon and slander of the domestic affairs of a person is punished by that law, we really cannot see why the religion of a whole nation should not have the same privilege, or find itself exempt from the same provision. Let the *padris* cease abusing every other religion but their own; let them leave the Theosophists alone, and they may rest assured that neither Buddhist nor any other "heathen" or "infidel" of our Society will ever open his mouth against them.

Colombo, June 22.

..." The *Observer* of June 21, had another letter attacking Colonel Olcott for Bradlaugh's *Four Evangelists*" pamphlet the Colombo Theosophical Society has published in Sinhalese. The native Christian organ had one more slanderous article upon the Theosophists in its series of scurrilous attacks upon them last week, about something else and the *Church Missionary Gleaner* in its issue of June has on page 65 the following paragraph whose closing sentence is full of that *odium theologicum* which will recede before no lie if it can but brand its enemies.

"Ceylon.—The opposition of the Buddhists has been more active than in former years, their zeal having been provoked by the visit to Ceylon of two persons from America calling themselves Theosophists, who publicly avowed their belief in Buddhism, practised its ceremonies, fraternised with its priests, and accepted the worship of its devotees... ; the Bible was vehemently abused, and even publicly kicked in the town of Kandy (! !) .....

...Such is the opening sentence of a letter just received at our Head-quarters at Bombay, as if in answer to the preceding paragraph.

We have been taught to expect almost anything in the shape of slander invented against us when emanating from our clerical enemies. But this closing affirmation crosses the boundary of even the most impermissible *barefaced*, FALSEHOODS! We have been violently assaulted in a public Lecture-Room, with hisses, groans and insults while Col. Olcott was delivering a lecture at Kandy which is printed and has not one objectionable word in it. The disturbing element was composed of about a dozen of native Christians who were incited to do so by their Padris. The lecturer was challenged to prove that the Bible contained one word which was not true. He accepted, and proceeded on the following day to a public debate with the missionaries. Not one of them came out, not a voice was heard in reply to Col. Olcott's invitation to the defenders *not of Christianity* but of the divine origin of the Bible—to come out and answer. When was "the Bible *kicked*"? If the elegant term is used in a figurative sense, then does it apply far more to the Reverend late Revisers of the Bible in England who *kicked out*, indeed the most vital parts of the New Testament such as the closing 12 verses of Chap. XVI. in Mark, for instance, than it does to us who simply reject the Bible. And these Missionaries calling themselves *Christians!* They who neither hold to the Mosaic Law, which commands that they shall "*not* bear false witness," nor to that of Christ who says—"Thou shalt not forswear thyself." For the *true* followers of Christ we have and always had a real respect; for such *anti-Christian* false witnesses we publicly confess the greatest contempt. There are missionaries whom, —however widely opposed are their views to ours—we profoundly respect and sincerely admire. Such is the Rev. Mr. Bowen, the American Wesleyan Editor of the *Bombay Guardian*, who is alike beloved by heathen and Christians, and whose private life is an examplar of all virtues. But such missionaries are an infinitessimal minority, while the majority is no better than speculators in converts on that Exchange Market known as Proselytizing Christendom: where each *padri* seeks to outvie his neighbour as a shareholder of "souls", not for the sake of those souls, least than all for that of Christ,—but simply with an eye to business; to the effect such nominal conversions will have on those simple-minded supporters of theirs in Europe or America who are expected to replenish the Mission Fund.

Now these Protestant *padris* really oblige us by showing the world how *very* important, nay dangerous, for them we are. But what ails these poor men, that they should so rush to their own destruction at Ceylon? Indeed, they can never be compared for one moment, with their Roman Catholic rivals, either for tact, discretion or diplomacy, and the ground they lose will be snatched under their very noses by that enemy, unless they pay more attention to their own instead of other people's business. The Catholic clergy feel their power and therefore, do they leave us quiet. It is most curious to see men who claim to have *divine* truth and *divine* protection for them trembling so before one solitary man who has neither—as they say! And can *divine* truth be helped by their using the most improper language and letting their tongues loose like a pack of fisher-women jealous of their neighbour's success? In regard to the Theosophists their motto has become Paul's sincere confession in *Romans* (III, 7) "For, if the truth of God hath more abounded *through my lie* unto his glory, why yet am I also judged as a sinner"? They follow only those of the precepts of the Bible which suit their tastes and purposes; but rarely if ever, any of the really sublime precepts from the Sermon on the Mount, least of all that of appearing as "peacemakers" being "merciful and meek" or finding themselves "blessed" by being reviled and persecuted by men. But, they *will* call their brothers "Raka" or fool, and are ever ready to follow literally that other command of rather a questionable morality in *Luke* (XXVI, 36) which orders that—"He that hath no sword, let him sell his garment and buy one."..." *Quem Deus vult perdere, prius dementat*"—oh, Church *too* militant! Let them bear in mind, that so long as we are law-abiding and create no disturbance, we have as good a right to the protection of the Government that gives us shelter as they have, most of whom are as ourselves Americans. We preach Buddhism with *Buddhists*; let the missionaries preach Christianity with the *Christians*—who are more in need of it than the heathen are, and we will have nothing to say.

☞ Madame H. P. Blavatsky, Corresponding Secretary of the Parent Society, left for Simla, on the 22nd of July. All private correspondence should be addressed to her until further notice at that place.

THE THEOSOPHIST

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

VOL. 2. No. 12. BOMBAY, SEPTEMBER 1881. No. 24.

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☞ THE OCTOBER AND NOVEMBER NUMBERS OF THE FIRST VOLUME HAVING been reprinted, the subscription for the first year (*i.e.* from October 1879 to September 1880) will be Rs 6-8 as advertised in the April and subsequent numbers of that Volume. Subscribers for the Second Volume pay Rs. 6 only.

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THE THEOSOPHIST.

BOMBAY, SEPTEMBER 1ST, 1881.

सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

OUR THIRD YEAR.

The seasons have come and gone, and the THEOSOPHIST is about to enter upon its third year of activity and usefulness. Even its enemies will not deny that it has been active, while its friends can best certify to its usefulness. A circulation equal in numbers to that of the oldest Indian journals, with but one or two exceptions, and more world-wide than either of theirs, is all the proof that is needed to show that our Magazine has found friends, and won sympathy in a multitude of communities and among people of many creeds. At the start it was an experiment—too rash an one, some thought. But now success has crowned the attempt, and the organ of our Society has won a footing that nothing can shake. Twenty-four months of punctual appearance at the homes of its subscribers entitle its founders to their full confidence that whatever engagements they make on its behalf will be fully and honourably fulfilled. Wherever they may be temporarily called on the Society's business; or wherever their place of residence may be temporarily established; or wherever the mechanical work of printing and mailing the magazine may at any time be conducted—every subscriber will get his twelve monthly copies yearly, as hitherto, at the beginning of every month. And he now is sure of it. Our success has also proved the excellence of the American plan of cash advance payment of subscriptions, introduced into India by us. We have made no exceptions in this respect, even in cases where Rajas and officials of the Government of India have been concerned. We ask no greater favour of Raja or official than of the humblest of underpaid clerks. One name on our subscription-books represents no more to the despatching-clerk than any other name, and when the Raja's term of subscription is seen by him to have expired, he despatches no more copies to that address. This is a matter that should be distinctly understood, for by attention to it the annoyance of not receiving the magazine at perhaps the time when the subscriber most wants to read it, will be entirely avoided. Our year begins on the 1st of October, and the current number is the twelfth and last to which our subscribers for Vol. II. are entitled. The October number will only be sent to subscribers for Vol. III. And while upon this point we will refer the reader to the flying leaf announcing the new rates of subscription—enclosed herein.

It may be noted as an interesting evidence of the growing favour which the THEOSOPHIST is enjoying among the public, that subscriptions for Vol. II. are still constantly coming in, though we are at the twelfth number, and even orders for Vol. I. to complete sets. The fluctuations in the circulation of our periodical are also an interesting study quite apart from any pecuniary aspect of the question. At the beginning we had more subscribers in the Bombay Presidency than elsewhere, and happily we continue to have the same. Madras, which at first hardly knew of us at all, and which we have not yet even visited once, stands second in all the Indian territorial subdivisions. Next comes the Punjab, notwithstanding that the English language can as yet scarcely be called prevalent. The N.-W. Provinces come next; then Bengal,

Kattyawar and Gujarath, in the order mentioned. These facts do not indicate the respective inclinations of the several districts to theosophical study, for in that respect there is little to choose, probably. We have hitherto never employed canvassers, nor to any extent employed advertisements to increase our circulation. If the THEOSOPHIST had been undertaken as a business speculation, both these aids would, of course, have been called in and undoubtedly our circulation might have been made ten times as large as it is. We have preferred to leave it to work its own way without adventitious helps, for thus can we best discover how wide and deep is the feeling in India for the philosophy and sciences that were so dear to the forefathers of the present generation. No new Hindu subscriber will send in his name and remittance unless he has a real reverence for his ancestors and the country they made so glorious by their personal renown. There *were* men once who would have denied themselves even necessary comforts to help to establish such a champion as our magazine of Indian interests. There may be such now among our subscribers. If so, all honour to them! And now is it too much to ask those who have written to us so enthusiastically about the good we are doing to India, to take a little trouble to increase our circulation? No one is so devoid of friends as to be unable to get us at least one new subscriber.

(Continued from No. 22.)

*IAMBLICHOS: A TREATISE ON THE MYSTERIES.**

A NEW TRANSLATION, BY PROFESSOR ALEXANDER WILDER, F.T.S.

PART I.

II. We will accordingly begin by communicating to you the hereditary doctrines of the Assyrians, in regard to Knowledge of Truth, and will also distinctly explain our own, deducing some of them from the innumerable ancient treatises upon Wisdom, and others the men of former times have collected into a single volume respecting the whole that is known concerning divine subjects. But if you press an inquiry after the method of the philosophers, we will adjudicate it according to the ancient Pillars of Hermes, which Platon and Pythagoras have already recognized and combined with their own philosophical maxims. We promise to handle those questions lightly and carefully which appear foreign to the discussion or of a controversial or contentious character; or we will show them to be irrelevant. We will endeavor to be very familiar and judicious in deducing those which are within the range of the general understanding; and we will set forth as far as is possible by words alone those which require an actual going through the divine orgies in order to understand them thoroughly, as well as those which are full of interior contemplation (*noëpias théorias*) examining them thoroughly. It is possible to obtain valuable indications, by reason of which you and others like you will be led by the interior mind near to the essence of existing things.

We promise you that none of those matters which are made known by words shall be left without a complete explanation. But we promise that we shall set forth to you in every case what is strictly germane to each. Such as pertains to the knowledge of the deities we shall answer according to the method in divine matters, and such as belong to theurgy we will explain according to theurgic science. But when we come to matters connected with the pursuit of Wisdom, we will, in company with you, compare them together after the manner of the philosophers, and such of them as clearly involve first causes, according to first principles, we will follow up together and bring them out to light. Those which concern ethics or ends, we will adjudicate according to the ethical rule. In short, we will dispose of other matters coming before us according to their proper order.

We will now proceed to consider your inquiries:—

III. You say that, "first, the existence of the deities is to be taken for granted." It is not proper to speak in this manner. The knowledge of the gods is innate, and pertains to the very substance of our being. It is of a higher nature than judgment and choosing, and precedes both speech and demonstration. From the beginning it was at one with its own source, and was co-existent with the inherent impulses of the soul to the Supreme Goodness.

If, however, it is necessary to state the truth exactly, the union to the divine nature is not knowledge; for it is in some way kept distinct by an otherness. But previous to this, there is the uniform embracing at all points of contact, spontaneous and indistinguishable, as of one thing knowing another which joins us with the Godhead.

Hence, it is not proper to concede this point as though it was a thing which it is possible not to grant, nor even to assent to it as an equivocal matter. It is always established in energy as a distinct Idea. Nor is it even permissible to examine it as having authority to judge and determine. We are enclosed in it, or, rather, we are filled by it, and we have all that we are in this knowing of the deity.

I have the same thing to say to you in regard to the superior orders which came next after the deities. I am speaking of the tutelary spirits or demons,* of heroes or half-gods, and of souls that have not been tainted by the conditions of life on the earth.† It must always be borne in mind in regard to these that they have one ordained mode of being; and to put aside every idea of indefiniteness and instability such as are incident to the human endowment; and also to deprecate the inclining to one or the other side of a question, which is incited from the counterbalancing of opposing arguments. Any thing of this kind is alien to the sources of Reason and Life, but rather it emanates from the inferior principles, and those which are connected with the power and opposing tendency of the earthly life. It is necessary that we conceive of them as of a uniform mode of being.

So, therefore, any interior perception in regard to the companions of the gods in the eternal world cognizes them as being alike in their nature. Hence, as they are always the same in the principles of their being, so the Human Soul is united to them in knowledge, according to the same. Having been closely associated with the gods in these matters, it never seeks by conjecture, opinion, or balancing of argument, all which originate in time, but by the pure and irreproachable intuitions which it received from them in eternity, to learn the essence which is superior to all these things. But you seem to imagine that the knowledge of divine matters is like that of other things, and that any point may be greatest after a comparing of arguments, as is the custom in regard to propositions in debates. There is, however, no kind of similarity. The knowledge of these matters is entirely different and is separate from all such arranging of opposite propositions. It is not established by being now conceded, or in being developed in discussion; but it was one sole idea, and was with the soul from eternity.

I say these things to you concerning the first principle in us, at which they who would utter or understand anything whatever concerning those superior to us must begin.

IV. You ask: "What are the peculiarities of the higher Orders, by which they are distinguished from each other?" If you mean by "peculiarities" certain specific differences under the same Order which are indicated by diverse qualities, as the rational and irrational under the animal order, this is the answer. We do not admit at all of any such difference in entities that have neither a participation nor a contrast of substance

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* The *Platonist*.

* Called by the mediæval Kabalists—*Planetary Spirits*, and in the Hindu philosophy—*Devs*.

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

to make them equal, nor derive their composition from a common indefinite principle and a particular defining characteristic. But if you conjecture that the peculiarity is a certain simple condition defined in itself, as in superior and inferior natures, which differ both in the entire substance and in all the outcome, you have the rational conception of the peculiarities. These peculiarities, having been evolved entirely from entities always existing * will be in all particulars distinct and simple. But the inquiry is going on to no good purpose. It behooves us first to ascertain what are the peculiarities of these Orders according to essence; then according to faculty, and so afterward according to action. As you now put your question in relation to distinguishing by certain peculiarities, you speak only of peculiarities of action. Hence you ask the difference in final matters in regard to them, but leave unscrutinized those which are above all and most excellent as relating to the elements of the variableness.

You add also in the same place the expression, "active and passive movements." This division is not at all suitable to indicate the difference of the superior Orders. The discrepancy of active and passive does not exist in any of them. Their operations are unconditioned and unchangeable, and may be contemplated apart from the regard to objects in opposition. Hence we do not admit the existence of such impulses as those of action and passivity. We do not concede that there is a self-moving of the soul from something that moves and is moved, but we take for granted that it has a certain simple motion, after the manner of substance, being the same with the things themselves, and not having beforehand a dissimilar tendency, and being exempt from acting on itself and suffering by itself. Who, then, may endure that the peculiarities of the Orders superior to the soul shall be distinguished according to the motions of action and suffering?

The expression also which is subjoined by you, "or the things consequent," is incongruous to them. In things which are joined together, and exist with others or in others, and are comprehended in others, some are to be regarded as precedent and others as consequent; and some as being, and others as contingent to essences. There exists a certain arrangement of them in order, and an alienation and separation occur between. But in the case of the superior Orders all things are to be considered as in being. Wholes exist as principles, are separate by themselves, and do not derive their substance from others or in others; so nothing in them is consequent. No peculiarity of them is characterized by these things.

There is also a distinction brought, according to the order of nature, at the end of your question. The question is asked: "How are the superior beings distinguished by active energies, physical motions, and things consequent?" Every thing is the very opposite to this conception. If active energies and passive motives were the essential characteristics of the superior beings, they would also be endowed with the power of creating the distinctions which exist between them. But if the superior beings, existing themselves already separately, generate the energies, they will also impart to the motions, energies, and things consequent the characteristics which distinguish them. This matter of peculiarity, therefore, which you are in eager pursuit to solve, is exactly the reverse of what you set forth.

To say all at once, whether you imagine that there is one order of gods and one of tutelary spirits, and so of heroes, and likewise of never-embodied souls, or admit that there are many of each, you exact that the difference among them shall be stated according to their respective peculiarities. If, indeed, you conjecture each of them to be a distinct unit, the whole arrangement of scientific theology is thrown into confusion. If, however, you suppose instead that it abounds with orders strictly defined, and that there is not one common reason after the manner of superior beings among them all, but, on the contrary, that the superior ones are entirely distinct from the inferior, it is not possible to find their common boundaries. If, indeed, it was possible, this very thing itself would destroy their peculiarities. The thing sought cannot, therefore, be ascertained in this way. He will be able, however, to define their peculiarities who perceives the sameness of reason among the superior beings, the many orders, for example, among the gods, and again of the tutelary spirits and half-gods, and lastly among souls. By reason of this, therefore, the propriety of the present inquiry, its distinction, the manner in which it is impossible, and that in which it is possible, are manifest to us.

(*To be continued.*)

* The *Maha-Pralaya* or the Universal Dissolution occurring at the end of every "Day of Brahma" is followed by a Universal *Rebirth* at the end of the "Night of Brahma" which corresponds in length of period to the "Day." It is the beginning of such a rebirth that is considered by the vulgar minds as the "creation" of the world, whereas it is but one of the number of successive existences in an infinite series of *re*-evolutions in the Eternity. Therefore, as Spirit and Matter are one and eternal, the one being thrown into objectivity by the other, and none capable of asserting itself *per se* to our sensual perceptions unless linked together, these "Entities" have "*always*" existed.—ED. THEOS.

A WELCOME JOURNAL.

The *Platonist*—a new monthly "devoted chiefly to the dissemination of the Platonic philosophy in all its phases"—is published at St. Louis, Mo., U. S. A., and edited by Mr. Thos. M. Johnson. Its first three numbers—for February, March and April,—are before us, and it becomes our agreeable duty to confess that so far the *Platonist* has redeemed all that it has promised and much more. It is a most interesting and useful publication. Especially is it calculated to meet the aspirations and demands of those lovers of Greek philosophy whose means do not allow of too extensive purchases of rare old books, as in the *Platonist* they will find everything worth reading in that direction. That branch of transcendentalism in the Greek philosophy which Pythagoras defines as "the knowledge of things divine and human" is extensively represented by selections from the works of Plato, and from the best passages from Proclus, Iamblichos, Hipparchos and others. Every one of the articles is worth perusal, and their choice denotes a cultivated mind alive to the present necessity of awakening our dull generations to the sense of spirituality which is daily dying out in them. In the April number besides other interesting matter we find an article by Dr. A. Wilder: "The last words of Sokrates"—a subject treated by its author as only such a natural-born theosophist, as he is, can treat it. It is a continuous flash of lightning tearing asunder the deep shadows of the hoary Past, and showing what an abyss there exists between real and false wisdom, the philosophy of the old pagans and that of our modern-day philosophic pretenders.....

So far, we are sincerely charmed with the *Platonist*. It comes in good time, and will fill one of the greatest needs of our age. Its value is the more enhanced in our sight by the promise we find in it from our respected friend and Brother, Professor Alexander Wilder to become one of its chief contributors. The news is gratifying, indeed. We trust his too sensitive modesty may forgive the enthusiastic, though never too exaggerated, opinion of his sincere admirers and far away friends—if we repeat again that which we all honestly believe, namely, that there is not in the United States a scholar more competent than himself to elucidate to the reader the hidden beauties, as well as the esoteric meaning underlying Platonic philosophy. There may be more brilliant Greek scholars than he is, for all we know—and we are not sure even of that—there are none better qualified than he is for the difficult task of explaining Plato—the subtlest controversialist among all the Greek philosophers, as well as the most charming mystic, whose fascinating exposition of the enigmas of transcendental philosophy and exhaustless fancy relieve the rigour of his dialectical methods with which the perplexed reader has constantly to grapple—without solving for it their secret meaning. It is from these shadowy and thorny paths of Plato's dialectics that we look to Dr. Wilder to lead the reader out into more sunlit roads in the *Platonist*; and sure as we feel of his ability to do so, we warmly recommend the new journal to our friends and philosophically-inclined readers.

We will now let that monthly speak for itself, by reprinting its short *Prospectus*.

"In this degenerated age, when the senses are apotheosized, materialism absurdly considered philosophy, folly and ignorance popularized, and the dictum, "Get money, eat, drink, and be merry, for to-morrow we die," exemplifies the actions of millions of mankind, there certainly is a necessity for a journal which shall be a candid, bold, and fearless exponent of the Platonic Philosophy

—a philosophy totally subversive of sensualism, materialism, folly, and ignorance. This philosophy recognizes the essential immortality and divinity of the human soul, and posits its highest happiness as an approximation to, and union with, the Absolute One. Its mission is to release the soul from the bonds of matter, to lead it to the vision of true being,—from images to realities,—and in short, to elevate it from a sensible to an intellectual life.

THE PLATONIST promises to contain: (1.) Original articles, reviews, and comments. Special attention will be given to the elucidation and practical application of the Platonic Ethics. It will be demonstrated that there are some things worthier of the time and study of a rational being than politics, amusements, and money-getting. (2.) Translations of the writings of the Platonic philosophers. Many of these inestimable works are still unknown even to scholars. (3.) Republications of valuable out-of-print treatises. The republication of the writings of Thomas Taylor, that noble and most genuine Platonist of modern times will be made a specialty. (4.) Biographical sketches of the heroes of philosophy.

The Editor will endeavour to make THE PLATONIST interesting and valuable alike to the thinker, the scholar, and the philosopher.

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Osceola, St. Clair County, Mo.

(Concluded from the last month.)

THE MOTHER-LAND OF NATIONS.

BY MIRZA MOORAD ALEE BEG, F.T.S.

Although the known antiquity of the Aryan race appears thus to ascend higher than that of any other we have hitherto examined, yet it would be as well to here notice some generalized conclusions which are to be drawn from the myths, legends, and philology of other races. In a word, with the single exception of the Egyptians, whose primeval story archæologists have yet been unable to splice on to the general current of pre-historic history, the origin of all the stocks seems, if it is allowable to use the expression, to have a "trend" towards Asia, north of the Himalayas. The successive inhabitants of Britain, the Black Race (the Giants) the Yellow Neolithians (the Elves), the Kymrskelts and the Gallo-kelts, are all represented as entering from the south and east. The Basques have a tradition of their eastern origin. It is thought that indications of the same Western migration are to be found in what is known of the Lake-Dwellers. The whole of the Keltic tribes, and of the Kimmerians, and Pelasgoi are all first discovered forcing their way westward. The Teutons notoriously fought their way south and west after reaching the ends of the earth to the north, which they had done in their progress from the south-east. The latter part of this applies as well to the Slavs. The Shemite traditions point to a progress south-west from the mountains of Armenia. The Chinese descended the courses of their great rivers eastward from the interior of Asia. In "historic" times we see Skythian and Sarmatian, Hun and Avar, Turk and Magyar, Mooghul, Oosbuk and Mantchoo, Eleuth and Tunguz, alike migrating *away* from Central Asia. The Malays and Indo-Chinese nations all say they came from the North. No matter in what land or in what period of history we look at a people, so long as they do not belong to the "Autochthonic" races, we always find that, in their migrations, their *backs* were towards the district we allude to. Allowing, of course, for what may be accidental or abnormal eccentricities produced by the configuration of the continents or contact with more powerful nations, the paths of all form radii to the desert of Kobi as a centre. Even at this very day, the course of colonization is *away* from it, to America and Australia, and Africa and Polynesia. What can this mean? There must be some reason for a phenomenon so marked and universal. Perhaps an examination of the physical characteristics of the region may help us to an explanation. The first thing we see is that the tract in question—a vast oblong basin, the centre of which is occupied by a desert of shifting sand into which rivers from the surrounding slopes lose themselves. Beyond this the slopes leading towards it are (more or less in proportion to their breadth) habitable and studded with lakes which somehow give the impression of *pools of water left behind* to a bird's-eye view. Then eastward comes a series of inclined plains and mountain ranges bounding it in the direction of China. To the south other slopes and ranges lead to the plateaux of Thibet and Ladak, between which and the Himalayas are the Manasarowar and the course of the Brahma-Pootra. Northward are another series of plateaux and ranges of which the Atlai &c. are the best known. To the east and south-east the geography is more complicated. The sandy desert-proper extends almost to Zungaria, whence again a number of plateaux and ranges of unequal elevation take us to the hills and passes of the Naryn, whence there is again a steady slope westward by the valleys of the Oxus and Jaxartes to the seas of Aral and Caspian. The Part, however, to which we particularly wish to direct the reader's attention is further to the south. In a position which may be described best as between Ladak, Eusufznee, Wakhan and Yarkand, lies a region yet very imperfectly known to geographers, and which is really a curious jumble of mountain peaks and elevated plateaux intersected by frightful canons unapproachably deep through which rivers thunder after falling headlong from tremendous precipices. In the western and less rugged part of this in every way extraordinary region, are the sources of the Oxus, and the country called significantly, the "Bam-i-Domya" or Roof of the World. Another loose and not very strictly limited title for portions of this territory, but more properly applied to a more easterly portion is "the Pamir." Therein is Mount * * * * and the Valley of * * * * *. Easterly beyond this is a still more rugged and distorted district about the districts of Dardistan and Hunza. It is through parts of the eastern limits of this territory, which, taken as a whole, is more like the jumbled and distorted ruins of a by-gone world than any thing else, that the Indus makes its way from Ladak to India. And thereby, it is said, hangs a tale which may be told some day.

Having followed me thus far, the reader will be enabled to judge of the probability or otherwise of the theory I am about to lay before him. He will observe that the Kobi lies in a sort of basin the lowest parts of the edges* of which are—1. The Passes near the Naryn from Kashgar to Khokand, and leading down to the valley of the Oxus and the Caspian Sea. 2. Sundry gorges in the region of the Pamir, leading towards the Valley of the Indus. 3. A certain secret Pass between the basin of the Kobi and the Valley of the Brahmapootra, not far from the Mansarowar, and which, it is said, is often used by devotees and jogees in their trans-Himalayan journeys for religious purposes. 4. The very lowest, as is supposed, is a tremendous cleft said to lead by the northern edge of the Pamir towards Wakhan and which is thought to connect the Valley of the Indus with that of the Oxus.† Of course, some part of it is sufficiently high to effectually separate the water-shed, and any passage of this chasm is beset with boundless difficulties, but there are considerable reasons for believing in its existence.‡

But the reader will ask what all this is leading him to. Let him have a little patience, and he will see. Hindu scripture and tradition alike point to the fact that previous to the arrival of the Aryans in India, part of it was already occupied by people more civilized than the black tribes of the Central forests. They lived principally in Ceylon and South India, and under Rāwan fought against Rāmchandra and his black allies. As in Europe, the old

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* By the edges of the basin I mean the highest point of land between it and the ocean in any direction and at any distance.

† This connection is said by some to be subterranean in parts.

‡ Of course, we have no means of giving in figures the levels indicated above. In the majority of instances, they are yet unknown to scientists, but I believe in the general theory and earnestly invite their criticism and assistance.

pre-Aryan yellow people are remembered as "Elves"—so in India the pre-Aryan yellow people are known as Rakshas.

It may not be out of place to remind the reader here that many of these Rakshas are represented in the Hindu scriptures as possessed of marvellous powers which they are said to have wrung from the "Gods" by "Tup" or austerities, in other words, by study and self-discipline. Passing by this, we shall have to see who they were and whence they came. Modern science has fixed on them the name of Dravidians, because the region they occupied was known in old times as "Dravida-Desha." The study of the vestiges of their language has caused it to be classed as "Turanian" and that of such other antiquities as are probably relics of them, together with the general hints to be gathered from what is believed to have been *their* influence on the physical appearance, architecture, tradition, &c., of modern Southern India, and its people, points to an affinity with the Indo-Chinese races. All the evidence is so far consistent with what is very likely the truth, that the stream of emigration to which they owed their origin was one which bifurcating in the valley of the Brahmapootra about Assam, sent its other branch to colonize Burma, Siam, and Kamboja. That migration had descended the course of that River mentioned ever since the people composing it issued from the Pass near the Mansarowar on their way from Kobi, passing down by the delta of the Ganges and along the seacoast: the Indian branch of the migration avoided altogether the vast hills and forests of interior India, and finally settled in the fertile and pleasant regions now known as Ceylon and the Madras Presidency.

These people then were an off-shoot of that great so-called "Tooranic" race which occupied in times of almost inconceivable antiquity the lands around Kobi. There are reasons for believing that it was "pressure" on the part of these people which compelled the Aryans (*then* less civilized) to emigrate in various directions and that the *original* conception of the wars of Iran and Tooran together with sundry, otherwise inexplicable, hints in the Vedas, are derived from the dim recollection of this primeval struggle.

But the question now suggests itself—How it could possibly happen that for so many thousands of years successive circles, so to speak, of emigration should be found forcing themselves *outward* from this common centre? The *present* aspect and circumstances of this country certainly would not, *prima facie*, lead us to suspect the existence of such a phenomenon if history had not already acquainted us with it:—immense seas of sand and bare freezing plateaux; high towering mountain chains descending in tremendous precipices from rocky summits clad in ice and snow; eternal glaciers melting to swift rivers hurrying down rapid and waterfull through deep chasms and along boulder-strewn beds only occasionally clad with vegetation. Save for a few sheltered valleys and comparatively tranquil parts of some river-courses and the tracts around some of the lakes and some thickly-wooded forest-gorges here and there, we see nowhere that physical basis of life to which I alluded before. At present the population is (in general) rude, scanty and scattered, affording no earnest of the production of the countless hordes formerly poured forth. Furthermore, although the original impulse given in primeval times to drive the tide of emigration outward still, as we have seen, continues to exert its influence at the extreme circumference of what we may call the successive wave-circles of emigration, yet at the centre a *reaction* has for some time visibly set in. Various events well known—the return of the Kirghis and Tartars from Russia: the emigration and conquests of the latter towards Siberia and Turkestan: the north-west spread of the Afghan race for the last century or so: the extension of Chinese conquest and emigration during the same period eastward into Thibet and Manchooria: the recent tendency of Cashmere and India under British guidance to push their way northward—taken comprehensively, mean *this*. Central Asia, as it is, is manifestly physically incompetent to do what it did in the past, even excluding all considerations of the advantages conferred on other nations by civilization, &c. Even if Russia, Persia, China, and India, were no more civilized than Central Asia, still the latter has no longer the power to throw out the successive waves of conquest and migration which she once had, and the last of which figures in history as the irruption of the Mongols. Why so? I believe that the real reason is simply this—that the "outward" impulse was given when Central Asia *really had* the physical basis of a tremendous power, and that the tradition—the "empressment" continued up even to a period when it was *really* almost lost. The temporary (very temporary when compared with the results of prior irruptions it should be remembered) success of Chungiz Khan's hordes and their final repulse or absorption on all hands was the last and failing vibration of a chord struck long before. And as the visible type and testimony to this, it is reported that the cities which formed the capitals and residence of the last great Central Asian potentate* have been since overwhelmed by the sands of the Kobi and their very sites forgotten.

The solution of this problem is only to be gained by a combination of tradition and geology. I believe that scientists recognise the fact that the basin of the Kobi represents the bed of an ancient ocean. Tradition confirms it in the accounts of the deluge and the churnings of the sea. So does philology. In the very earliest rudiments to which the ancient Aryan language can be traced back—the word "nau" "ship" is to be found. How was an inland people to acquire a knowledge of navigation? It may be said that "canoeing" is not so difficult of acquirement, but the general context of traditional and historical and philological facts does not seem to indicate that the "Nau" of the pre-Vedic Aryans was so simple.

When all these things are put together, there seems to be no alternative but to admit the correctness of the following narrative, which, it is alleged, is corroborated by still existing records which may some day be revealed.

This story is that in times long distant, perhaps anterior to the Glacial Period, the bed of Kobi was occupied by a vast sea. The evaporation from this, concentrating and precipitated on the surrounding slopes, poured itself back in a thousand fertilizing streams. The hills and valleys of Central Asia were clothed in vast primeval forests which retained humidity and maintained the fertility of the tracts along the coasts of the inland sea. These shores were inhabited by a race of "Yellow" men, of a type which is now (as a people and in their original purity) virtually extinct. Here it was that one of the early (for the secret of the *first* is said to lie still farther back) civilizations was developed, and it was of a character which from its being entirely and specifically different from any thing now extant, is almost indescribable, and if describable would be *unrealizable*. Suffice it to say that faint traces or rather hints of its character are discernible in the customs, religions, antiquities, and science of China and Japan, Mexico and Peru,† but in an extraordinary corrupted and degraded state.

These people, in short, were in *some* things what we should call infinitely *superior*, in other things *infinitely* inferior to the present races. Secrets known to us were unknown to them—Secrets known to them are unknown to us.‡ But living, as they did, in what, for want of a better word, we may call a *newer* world—when the vital forces of earth were in a state of greater activity than at present—their perception of causes and their general grasp of principles was greater—and their mental vision being less clouded by prejudice was more apt

* The career of Timoor the Lama does not properly form one of the great phenomena I am alluding to, being more of a political and military incident like the career of Alexander than a huge ethnological revolution. Even if it is claimed as such, its effects being *still more* evanescent, my argument still holds good, *as it was later still*.

† Recently the Quichua roots and simple words, as numerals &c., have been found to have an unmistakable affinity to Sanskrit.

‡ Many pre-historic implements are discovered of which the use is unknown.

to the perception of truth. Hence they had discovered some of the mysteries of nature which are *still* unknown now to the world. It was *this* people then, who, in their increase, pushed the Aryans and other races back from the shores of the Kobi, and from whose records most of the religions of the world derive their legends and doctrines. The phraseology in which they expressed themselves differed from ours, the very truths of their doctrines have been distorted in the process of transmission into absurd fables. Words have been mistaken for things: ideas for actualities: and symbols for idols; and the *perversion of the science of the primeval race* has cursed the world with irrational systems alleged to have divine authority, even as the dim traditions of the old sages (as the Titans, the Rooshees, the Elohim, the "children of the Sun," Manko Capac and Mama Oello Quetzal-Koatli &c) have been used to raise them to the dignity of personal Gods and confound them at once with the Totality and First Cause of the cosmic phenomena and the Abstractions of the mind. It is believed that when Central Asia was the sole custodian of civilization, the impulse then given to the tide of knowledge and emigration has continued up to our own times in expanding circles, when, the limits of the earth being at last reached, the reaction is beginning. But to this race, as to every thing else in this Universe, the end came at last. *Even if it were possible* it would be considered by the world as the affectation of *impossible* knowledge if any one was to detail the convulsion which set in operation the natural causes which drained the Kobi sea. But the remembrance of the occurrence is, as we said, preserved in the traditions of the deluge and the churning of the sea. The "children of the Gods" gradually disappeared, but it is claimed that the so-called "occult mysteries"—in other words the secrets of nature which *they* knew and we do *not*,—have been handed down under the veil of mystery in various lands through countless ages. The "mysteries" of religion and the "secrets" of magic are equally distortions of these. It is also alleged that by virtue of sundry of these secrets survivors of this race* still exist, in parts of the fastnesses to which we have alluded. It is said that though many have dropped out of existence from various causes, the ranks of "the Adepts" have been constantly recruited by a fresh but scanty supply of faithful disciples, who have dared to surmount the dangers to which modern nature is liable in grappling with the secrets of the past and the secret world. It is said that initiation into these secrets confers wondrous powers, *but that* such can only be exercised on the condition of devoting them to the highest purposes. It is further claimed that every real improvement in the physical and mental nature of man has been wrought, directly or indirectly, by the influence of these "adepts," and that further developments in science and ethics are to be expected from the same source.

The truth of these expectations time must decide upon. All that can be said is that History, Science, and Tradition appear to combine to support the existence of *some mystery* in the "Motherland of Nations."

WHEN PEOPLE DEPART THIS WORLD, THE RICHES THEY have amassed with great labour remain at home, without venturing to follow even a step behind the coffin; their nearest relatives and dearest friends will not proceed a step beyond the grave-yard; but those that follow them beyond the grave are only *their* merits and demerits.

* It must not, however, be supposed that any great number of these constitute what are *now* known to the initiated as the "Adepts" or "Brothers." The majority of these are said to be pure Aryans of the highest Caucasian races, because, these having, in historic times, inherited the finest physical and intellectual development, the *acquirement* of the occult secrets which demand the utmost resources of mind and body, have proved easier to them than others. Still it is believed that survivors of *all races*, especially of the adjacent Turanian Buddhists, are among them, as a race, *in itself*, is no barrier to the attainment of occult lore save by reason of physical and mental inadaptation. The author has to state that he has more knowledge on these subjects than he is at liberty to publish.

A GOOD CHANCE FOR INDIAN COTTON MEN.

Hon. Edward Atkinson, the celebrated statistician and political economist of Boston, America, has written further to Col. Olcott about the preparation of food-grain from the cotton-seeds. Old subscribers will find upon reference that the topic was broached at p. 32 of vol. 1. Under date of March 8 he says: "At present the only process is to remove the hull, and to press out the oil; but the most powerful presses leave a good deal of oil in the cotton seed, somewhat to its detriment. A method of treating the kernel with naphtha is coming into vogue, which will leave the kernel perfectly dry, and in good condition for food for cattle, and possibly for human beings. This naphtha treatment is rapidly displacing the mechanical treatment of linseed in the West."

Mr. Atkinson adds "I send you herewith a pamphlet in which I have proposed an exhibition to be devoted to cotton and cotton products, to be held in Atlanta, Georgia, next autumn. The money has been raised, and the exhibition is to be held. It may interest some of your East Indian friends to contribute."

Mr. Atkinson's pamphlet is a report of his eloquent and instructive Address to a public meeting at Atlanta in October last. He sets forth at length and with perspicuity the reasons why an International Cotton Exposition should be held at that great centre of the Southern Cotton field. Upon the plan sketched out by Mr. Atkinson, this exposition will be as perfect, in its way, as regards an illustration of all the details of the cotton interest, as the approaching electrical exposition at Paris will be in the matter of electricity. We learn that "it is intended to represent every thing that concerns the growth of the plant, the fertilisation and treatment of the crop, the handling of the staple in every shape, and the commercial disposal of raw cotton; and also its manufacture in every form, the kind of mills and machinery for such purposes, and all that the most recent invention may afford for the improvement of these processes."

It is beyond question that incalculable benefit would be done to the Indian cotton industry if the spinning and weaving companies would send a sharp committee to attend this exposition and make notes of what they might see.

HINDUS IN JAVA.

(A stray leaf from India's forgotten past.)

"It is generally regarded as an axiom that India possesses no national history" is Colonel Todd's sad remark in his *Annals of Rajasthan*. And, he might have added with as much truth: "India has whole blank chapters even in the dim reminiscences and traditions which pass for her history; events of the greatest moment and importance entirely obliterated and lost for ever from the memory of the modern Hindu, periods which have ceased to live even in his folklore!"

Unable to claim a thorough acquaintance with all of the few historical facts redeemed from the great national wreck of India's Annals it would be lacking prudence to affirm as a fact that the event which forms the subject of the present article is *entirely* unknown to the historians of this country. But a careful enquiry was made as to the national version of that expedition, and no one seemed to know anything about it. Young graduates, L. L. B.'s, and old Pundits the outside of whose heads was covered with the frost of many winters while the inside was full of old traditions and every information contained in the Shastras, and the answer obtained was invariably the same—"No, we know nothing of such a colonization... Our laws and customs could never have permitted our Brahmins and Kshatriyas to cross the *Kalapani**....."

Their presence at some period or other on the islands of the Malay Archipelago is nevertheless an undeniable fact. In the absence of strictly historical records then, we

* "Dark waters", the Ocean, or Sea.

can draw but inferential conclusions from the records they have left behind them; and little as it offers to us, that little appears to possess intense interest. It clearly shows that either *(a)* the Brahmanical caste-laws are not of such an immense antiquity as claimed by Brahmans, or *(b)* that their expedition to Java preceded Manu's laws, hence—is older than the Trojan war, having taken place at that epoch of the most ancient hymn-poetry, when yet quite free from Brahmanic trammels, the Aryan Hindus had no caste, and buoyant with life were eager for strife and knowledge, and ready to go in search of the latter even beyond the great black waters. Previous to the eleventh century of our era, the history of Java is involved in fable and obscurity. Hence, the generally accepted theory that the Hindus must have visited the island "*either as emigrants or conquerors*" from the sixth to the eleventh century. This is a conjecture, however, based on no serious ground whatever; an idle conjecture, and no more. Seven or eight centuries do not constitute a period of so great a duration as to sufficiently account for the fact that an event of such an importance as the colonization of a country by a foreign race, which brought to it a considerable degree of civilization, founded kingdoms and converted the natives to Brahmanism, has been so entirely effaced from the memory of the aborigines as to leave them absolutely ignorant as to the most important features of the great national reforms, namely, whether it was effected by conquest or peaceful persuasion. As "emigrants" their number could not be sufficiently large to spread over the archipelago; and the lessons of history, moreover, show us that peaceful colonies are far apter to fall off from the faith of their ancestors and accept the religion of the country in which they have been long settled, than to convert those around them to their own.

However it may be, Java, at least among the Malay islands, was at one time throughout Brahmanical. From "Brahma" one of the three cones several hundred feet in height which rise from the centre of the largest volcanic crater on the globe*—the Tenger crater,†—down to the very name of the island—the word Java being strongly suspected by the philologists to be derived from the Sanskrit "Javana" and *Yavana* which both related to *Ionia* as names of Greece, Bactria, and other foreign countries—and its language found by Domeny de Rienzi to have arisen from the language of the Bugis of Celebes, by an admixture of Malay and Sanskrit—everything bespeaks of Java having been once upon a time a thorough Brahmanical country under the domination of the Sanskrit-speaking Aryas. And that fact alone, by the bye, is sufficient to upset the accredited theory of the Hindus having appeared at Java at so late a period of our history. Sanskrit has ceased to be the vernacular language of the Hindus for quite 2,000 years past, and has, since then, been kept artificially in use, like the Latin in Europe, and its preservation is entirely due to the labors of learned men—lexicographers and grammarians who have saved it from destruction, utilizing it as the means of learned intercourse. Unless the Hindu emigrants were all composed of pundits, how could Sanskrit have crept into the Javanese vernacular? The presence of Malabaric words, not only in the Javanese but also in the idioms of Sumatra, and Madagascar can easily be attributed to a later intercourse with Dravidian peoples—an intercourse brought on by the ancient Aryan settlers themselves.

In religion the Javanese are now mostly Mahomedans; but it is only in the fifteenth century that we find the Prophet's faith has almost entirely displaced Brahmanism, and Buddhism, the Malay Islands having been divided between these two ancient religions, centuries back before Christianity, as we are informed by a Malayan. Bantam, the last of the Hindu States was conquered in 1480, and from that time forward Hinduism was ferociously persecuted, first by the Mussulmans, then by the Dutch who took possession of a portion of the island by treason, agreeably to the old traditional policy of Christian conquerors among Asiatics,* in 1677. Since then, they began getting possession of it inch by inch, when between 1740-50 they became its sole and undivided masters. The small island of Bali is the only one to preserve to this day the Devanagari alphabet, and with the ancient letters of India it has preserved likewise its Brahmanical religion. The *kavi*—the ancient sacred language of Java,—consists of more than six parts of Sanskrit, owing to "Brahmanical immigration at the beginning of our era"—as our philologists think. The *kavi* is to the Javanese what Sanskrit is to the Hindus, the language of their gods and of their literature. The "Rama-kavi" is the Javanese "Ramayana," the subject being the same and evidently but a translation. The ancient *kavi* letters are almost like those of the Sanskrit, while *the most modern* resemble the square Pali, the writing running from left to right, each letter being connected with the others in words, and these following one another without any space left between them—again as in the Sanskrit. One of the most ancient local traditions ascribes the introduction of writing as well as of the Brahmanical religion and political institutions identical with the older laws of Manu—to a hero they name Ajya Saya Baya—a disfigured name, we must think. Inscriptions in ancient Devanagari near the ruins of Brahm-banan and Sinagasari, are numerous and the field of paleography affords a rich harvest in Java. Among its subjects which are divided in four classes the *Chandra-Sangkala* (light of royal days or dates) deserves attention, as it consists in the selection of such words, symbolic of numbers, as may also express a fact that is to be recorded. "Thus, for instance, the date of the destruction of Majapahit, a most important in Javanese history (1400) is thus inscribed *reading from right to left:*

Sirna (0) *ilang* (0) *kertaning* (4) *Bami* (1) "Lost and gone (is) (the) work (pride of the earth (land)."

The date of certain long graves at gresick, near the tomb of the princess of Chermai (1313) is thus written:

Kaya (3) *vulan* (1) *putri* (3) *iku* (1) "Like (to the moon princess (that) was." †

To conclude, it will be sufficient to give the list of some of the principal Javanese works—famous in that literature, which, according to the admission of our best paleographers and philologists dates from the commencement of our era, to see in them the most intimate connection with the literature of the Hindu Aryans. Both principally relate to subjects of a *mythical* (?) and ethical character. Prominent among such are the *Pepakem* (book) or *Sejarah* (history); *Manek-Maya*, the Javanese *genesis*, in which Buddhism predominates; the *Kanda* (Sansk. *Khandata* fragment, section); *Vivaha-kavi* (matrimonial poem) about a *Rasaksa* (evil Spirit) who courts a *Vidaduri* (nymph); *Rama-kavi*, or the "Ramayana"; *Parikespit*, "Arjuna's Grandson"; and *Mintaraga*, a poem on Arjuna in the Indra (Mountain). All of the above compositions belong to the days of Ajya Saya Baya—the Javanese Oannes who like the Chaldean man-fish came out of the ocean, it would seem, to civilize them. Among the ethical works are found more recent compositions, (about the thirteenth century) such as *Niti Sastra kavi*, and *Sruti* where allusions to Islam are already found. But the *Brata-Yudha* ("Holy War") is an epos mostly on the deeds of Arjuna, being an episode of the "Maha-

* With one exception, however, as we are informed by Science—that of Kilauea in the Sandwich or Hawaiian Islands.

† There are 46 volcanoes—twenty of these in a constant state of activity—in that range of mountains which crosses the centre of the island from one end to the other. The peaks vary in height from 4,000 to 12,000 feet. The Tenger mountain (east part of the island) is about 8,000 feet and its crater is more than a 1,000 feet below the highest point of the mountain. "Brahma" is in constant activity as the geological formation of Java is highly volcanic. Mud volcanoes furnishing a good supply of muriate of soda are as numerous in the lowlands as mineral hot springs.

* Having appeared in Java in 1596 as traders, in 1610 the Dutch sought and obtained permission of the native rulers to build a fort near the site of the present city of Batavia, and in 1677 obtained a considerable territory by conquest as they soon got involved in wars with the natives. In 1811 Java was conquered from the Dutch by the British and then returned to them in 1816.

† *Ueber die kavi-Sprache* (vol. iii, 1836-9) by W. Von Humboldt.

bharata," in 712 stanzas. The *Sastra Manava* is a Javanese imitation of the ordinances of the Indian Manu; and, among the romantic compositions of an elegiac form, stand prominent the adventures of the popular hero *Pandju*, in which name no Hindu will find it difficult to recognize the familiar one of *Pandu* one of the fraternal group of the *Pandavas*. As in India many of the ancient cyclopean ruins, remarkable temples and moss-covered fanes with which the island abounds, are attributed to the workmanship of these mysterious, though we dare not say mythical—Brothers who are made to play such a prominent part in the ancient Solar and lunar strife of this country.

A Fellow of the Theosophical Society, an European Gentleman, who has settled and lived for years in Java, Baron F. Von Tengnagell, will, it is hoped, soon furnish the THEOSOPHIST with a far more elaborate description of the past relations between Java and India than the present article claims to give. The subject is of absorbing interest to the Hindus and as such deserves deeper study and attention.

"THE CLAIMS OF OCCULTISM."

BY H. P. B.

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

It is with considerable interest and attention then, that the present writer has read "The claims of Occultism." As everything else coming from M. A. Oxon's pen, it bears a peculiar stamp, not only of originality, but of that intense individuality, that quiet but determined resolution to bring every new phasis, every discovery in Psychological sciences back to its (to him) *first* principles——*Spiritualism*. And when writing the word, I do not mean by it the vulgar "seance room" spiritualism which "M. A. Oxon" has from the very first outgrown; but that primitive idea, which underlies all the subsequent theories; the old parent root from which have sprung the modern weeds, namely,—belief in a guardian angel, or a tutelary spirit, who, whether his charge is conscious of it or not—*i. e.*, mediumistic or nonmediumistic——is placed by a still higher power over every (baptized?) mortal to watch over his actions during life. And this, if not the correct outline of M. A. Oxon's *faith*, is undoubtedly the main idea of all the Christian-born Spiritualists past, present and future. The doctrine Christian as it now may be—and pre-eminently Roman Catholic it is——has not originated, as we all know, with the Christian but with the Pagan world. Besides, being represented in the tutelary *Daimon* of Sokrates, that ancient "guide" of whom our Spiritualists make the most they can—it is the doctrine of the Alexandrian Greek theurgists, of the Zoroastrians, and of the later Babylonian Jews, one, moreover, sadly disfigured by the successors of all these——the Christians. It matters little though, for we are now concerned but with the personal views of M. A. Oxon which he sets in opposition to those of some Theosophists.

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

"It is now some years since Spiritualists were startled by the publication of two ponderous volumes by Madame Blavatsky, under the title of "Isis Unveiled." Those who mastered the diversified contents of those large and closely printed pages, upwards of twelve hundred in number, bore away a vague impression that Spiritualism had been freely handled not altogether to its advantage, and that a portentous claim had been more or less darkly set up for what was called Occultism. The book was full of material—so full that I shall probably be right in saying that no one has mastered its contents so as to fully grasp the author's plan; but the material sadly needed reducing to order, and many of the statements required elucidation, and some, perhaps, limitation.* Moreover, the reader wanted a guide to pilot him through the difficulties that he encountered on every hand: and, above all, he sorely needed some more tangible hold on the history and pretensions of the mysterious Brotherhood for whom the author made such tremendous claims †

"It seemed vain for any seeker after truth to attempt to enter into relations, however remote, with any adept of the Order of

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

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

which Madame Blavatsky is the visible representative. All questions were met with polite or decisive refusal to submit to any examination of the pretensions made. The Brothers would receive an inquirer only after he had demonstrated his truth, honesty, and courage by an indefinitely prolonged probation. They sought no one; they promised to receive none.* Meantime, they rejected no one who was persevering enough to go forward in the prescribed path of training by which alone the Divine powers of the human spirit can, they allege, be developed.

"The only palpable outcome of all this elaborate effort at human enlightment was the foundation in America of the Theosophical Society, which has been the accepted, though not the prescribed, organisation of the Occult Brotherhood. † They would utilise the Society, but they would not advise as to the methods by which it should be regulated, nor guarantee it any special aid, except in so far as to give the very guarded promise that whatever aid might at any time be vouchsafed by them to inquiring humanity would come, if at all, through that channel. It must be admitted that this was a microscopically small crumb of comfort to fall from so richly laden a table as Madame Blavatsky had depicted. But Theosophists had to be content, or, at least, silent: and so they betook themselves, some of them, to reflection.

"What ground had they for belief in the existence of these Brothers, adepts who had a mastery over the secrets of nature which dwarfed the results of modern scientific research, who had gained the profoundest knowledge—"Know thyself," and could demonstrate by actual experiment the transcendent powers of the human spirit, spurning time and space, and proving the existence of Soul by the methods of exact experimental science? What ground for such claims existed outside of that on which the Theosophical Society rested?

"For a long time, the answer was of the vaguest. But eventually evidence was gathered, and in this book ‡ we have Mr. Sinnett coming forward to give us the benefit of his own researches into the matter, and especially to give us his correspondence with Koot Hoomi, an adept and member of the Brotherhood, who had entered into closer relations, still, however, of a secondary nature, § with him than had been vouchsafed to other men. These letters are of an extremely striking nature, and their own intrinsic value is high. This is greatly enhanced by the source from which they come, and the light they throw upon the mental attitude of these Thibetan recluses to whom the world and the things of the world are alike without interest, save in so far as they can ameliorate man's state, and teach him to develope and use his powers.

"Another fruitful subject of questioning among those who leaned to theosophical study was as to the nature of these occult powers. It was impossible to construct from "Isis Unveiled" any exact scheme, supported by adequate testimony, or by sufficient evidence from any proper source, of what was actually claimed for the adept. Madame Blavatsky herself, though making no pretension to having attained the full development of those whose representative she was, possessed certain occult powers that seemed to the Spiritualist strangely like those of mediumship. ‖ This, however, she disclaimed with much indignation. A medium, she explained, was but a poor creature, a sort of conduit through which any foul stream might be conveyed, a gas-pipe by means of which gas of a very low power of illumination reached this earth. And much pains was taken to show that the water *was* very foul, and that the gas was derived from a source that, if at all Spiritual, was such as we, who craved true illumination, should by no means be content with. It is impossible to deny that the condition of public Spiritualism in America, at the time when these strictures were passed upon it, was such as to warrant grave censure. It had become sullied in the minds of observers, who viewed it from without, and who were not acquainted with its redeeming features by association with impurity and fraud. The mistake was to assume that this was the complexion of Spiritualism in itself, and not of Spiritualism as depraved by adventitious causes. This, however, was assumed. If we desired true light, then we were told that we must crush out mediumship, close the doors through which the mere Spiritual loafer came to perplex and ruin us, and seek for the true adepts who alone could safely pilot us in our search. These, it was explained, had by no means given up the right of entrance to their Spiritual house to any chance Spirit that might take a fancy to enter. They held the key, and kept intruders out, while, by unaided powers of their own, they performed wonders before which medial phenomena paled. This was the only method of safety; and these powers, inherent in all men, though susceptible of development only in the purest, and then with difficulty, were the only means by which the adept worked.

"Some Theosophists demonstrated by practical experiment that there is a foundation of truth in these pretensions. I am not aware whether any has found himself able to separate quite conclusively between his own unaided efforts and those in which external Spirit has had a share. There is, however, one very noteworthy fact which gives a clue to the difference between the methods of the Spiritualist and the Occultist. The medium is a passive recipient of Spirit-influence. The adept is an active, energising, conscious creator of results which he knowingly produces, and of which evidence exists and can be sifted. Spiritualists have been slow to accept this account of what they are familiar with in another shape. Theosophists have been equally slow to estimate the facts and theories of Spiritualism with candour and patience. Mr. Sinnett records many remarkable experiences of his own, which are well worthy of study, and which may lead those who now approach these phenomena from opposite sides to ponder whether there may not be a common ground on which they can meet. We do not know so much of the working of spirit that we can afford to pass by contemptuously any traces of its operation. Be we Spiritualists or Theosophists—odd names to ticket ourselves with!—we are all looking for evidence of the whence and whither of humanity. We want to know somewhat of the great mystery of life, and to pry a little into the no less sublime mystery of death. We are gathering day by day more evidence that is becoming bewildering in its minute perplexities. We want to get light from all sources; let us be patient, tolerant of divergent opinion, quick to recognise the tiny hold that any one soul can have on truth, and the multiform variety in which that which we call Truth is presented to man's view. Is it strange that we should see various sides of it? Can we not see that it must needs be so? Can we not wait for the final moment of reconciliation, when we shall see with clearer eye, and understand as now we cannot?

"There is much in Mr. Sinnett's little book that may help those who are trying to assume this mental attitude. The philosophy that it contains is clearly stated, and affords rich material for thought. The facts recorded are set forth with scientific accuracy, and must profoundly impress the careful and candid reader. The glimpses revealed of this silent Brotherhood, in its lonely home on one of the slopes of the mountains of Thibet, working to solve the mighty problem, and to confer on humanity such benefits as it can receive, are impressive enough even to the Philistine sceptic. If they should indeed be flashes of a greater truth, now only dimly revealed, the importance of such revelation is not to be measured in words.

"Be this, however, as it may—and there are many points on which light is necessary before a decisive opinion can be pronounced—there is no doubt whatever that the philosophy contained in Mr. Sinnett's book is similar to that which the great students of Theosophy in ages past have arrived at. It is a mere piece of nineteenth-century arrogance to pooh-pooh it as unworthy of attention by those on whom has flashed the dazzling light of the Spirit circle. The facts recorded are at least as scientifically conclusive as any recorded as having happened in a dark séance, or under the ordinary conditions

* No more do they now.

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

‡ "The Occult World." By A. P. Sinnett.

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

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

of Spiritualistic investigation. The letters of Koot Hoomi are fruitful of suggestion, and will repay careful study on their own merits. The whole book contains only 172 pages, and will not, therefore, unduly tax the reader's patience. If any instructed Spiritualist will read it, and can say that there is nothing in it that adds to his knowledge, he will at least have the satisfaction of having read both sides of the question, and that should present itself to all candid thinkers as a paramount and imperative duty".

∴ Following are extracts from letters in reference to the same subject, published in the *Spiritualist* and written by C. C. M.—a Theosophist,—and one *Onesimus* to whom we will leave the privilege of confessing whether he is one or not. Both are written in defence of Theosophy and called forth by a series of covered and open attacks in the London *Spiritualist* upon the "Brothers" and the Theosophical Society generally, and the Theosophists especially.

THEOSOPHY AND SPIRITUALISM.

To the Editor of "The Spiritualist."

Sir,—I might perhaps leave you to settle accounts with your correspondent, J. K., and to demand from him the proofs of his assertion that the "phenomena attendant upon real adeptship are on an entirely different plane from Spiritualism.".* Allow me, however, to observe that the discussion is not advanced by ignoring the single distinction, in regard to evidence, which I have endeavoured to point out; or by the wholly mistaken statement that I have not denied "that the whole point at issue depends on the assertion of one person, except to the extent that a single witness, &c." Why is it, I ask again, that we believe the statements of mediums to the effect that the phenomena are independent of their conscious will and control, and that they are ignorant of the processes by which these phenomena are produced? It is because we see that this is evidently the case, or because we have no evidence to the contrary, and no reason to believe that they are in fact magicians, who, while exercising their powers, choose to disclaim them, and to give the effects the appearance of being independently caused. Now what would be the proper and only possible verification of the *opposite* assertion, that the phenomena were caused by their own will and science? Obviously, just such proofs of selection and control as no medium can give, and which are attested by Mr. Sinnett and many others in relation to the phenomena occurring in the presence of Madame Blavatsky. To say that the whole point at issue rests on the unsupported statement of this lady is wholly to ignore the verification which gives that statement its only scientific value. That Madame Blavatsky does not profess to be herself the chief agent, but ascribes the power to other living persons, makes no difference as regards the distinction to be established. The same sort of evidence which would support her statement that she was herself the agent, is the proof of her statement that the agent is another person, even though of this person *we* have no direct knowledge. For the evidence does not depend on our knowledge of the individual; indeed, such knowledge would add nothing whatever to the evidence of his powers.....

Further, I should like to ask J. K. what reason he has for asserting that "even the very first physical and psychical principles of true theosophy and occult science are quite unknown to, and unpractised by, the members of that organisation, the Theosophical Society?" The admission, freely made, that they are not "adepts" by no means involves such a complete avowal of ignorance of "first principles." I can only say that so far as these first principles are expounded in J. K.'s letter, I believe that the members of the Society in question will recognise these as truths with which they are already perfectly familiar. I regret that a letter which otherwise might have been read with satisfaction as containing some important truth, should be spoiled by disparagement of a society of which the writer evidently knows nothing. Nor is this the first time that J. K. has gratuitously attacked it. Not long ago, he was engaged (very properly, I thought) in refuting some manifestly spurious inventions about the Kabbalah, but in doing so, he must needs fall foul of the Theosophical Society, which had no more connection with those notions than with any other anonymous vagaries. As to the Eastern fraternity, he is confessedly as ignorant of them as he is, apparently, of Indian philosophy, and its applications, or of the highest spiritual attainments of Yogis. It is the study of these things that enables some members of the Theosophical Society to believe in the actual existence of persons who have attained the science, and realised the powers of soul. In that case, however, such persons are not very likely to plead before J. K. for his "impartial verdict." As far as I can make out, their position in regard to the general public and the Theosophical Society is this. They do not regard it as at all important that their existence should be generally known and believed in. But they do recognise in the Theosophical Society an organisation devoted to the acquisition and dissemination of spiritual knowledge and unsectarian religion. As such it may be guided and utilised when *it* manifests sufficient growth and vitality for important purposes. *It was as a "Brotherhood of Humanity," not as a special training-school for occult science, that the Society was formed.* Its principles oblige its members to know no difference in their regards between great and small, rich and poor, Christian and "heathen;" and to endeavour to their utmost to subvert all exclusive and arrogant distinctions as grounds of estimation among men. How large a field of influence and action this conception opens will be apparent to every one who reflects on the very superficial prevalence of what are called liberal ideas in the world, and especially on the anti-humanitarian effects of religious dogmatism. We seek, in short, the realisation of the social principle of which Jesus of Nazareth was one of the greatest exponents. We believe that the world is ripening for this movement, and that it may be advanced by an association whose members undertake a special and solemn obligation to realise practically among themselves the principles inculcated. These include individual culture, an unselfish life, and knowledge of universal religion. There can be little doubt that the Oriental Brotherhood designed and instigated the formation of the Society with these aims. Unfortunately, the special notoriety of its ostensible foundress, Madame Blavatsky, diverted the views of many, even of its members, to vague expectations of a training and experience for which necessarily very few are fitted. In this direction we have had little or no encouragement. Nevertheless, it is true that a study of occult science has a special attraction for all our members, and is included in our programme. But by "occult science" we certainly do not merely mean the secret of performing what Madame Blavatsky herself contemptuously designates "psychological tricks." Rather, we understand by it, the science of the soul to be reached, as far as any one can mount, by an experimental life. That soul-science, like others, is experimentally verified, that we must live the life if we would know the truth, is perhaps one reason why we have not received the instructions which some of us hoped for. Without this higher experience, however, we can learn something by unprejudiced study of the natural powers of the soul, and how these may be manifested in certain conditions, quite apart from spiritual attainment. This brings us into connexion with phenomenal Spiritualism, which without indulging in the offensive "hints" you impute to us, we naturally regard from our own point of view, and which, we certainly think would be all the better for a little of our philosophy, or rather of our studies. For my own part I find Theosophy quite reconcileable with Spiritualism, nay, inclusive of it, if the latter is not unwisely narrowed by definition to assumptions which occult studies tend to correct.

C. C. M.

London, 25th June.

* One, signing himself J. K. in the *Spiritualist*, and openly styling him self and permitting the Editor of that paper to introduce him as an "ADEPT" (!!) initiated into the Occult mysteries by a "Western Hierophant" —not only doubts the reality of the existence of Hindu and Tibetan "Brothers" or rather *Raj-Yogis* who are *real* adepts but goes so far as to hint that they are the creation of the Theosophist's (read Madame Blavatsky) fancy. ED. THEOS.

THE STUDY OF THE OCCULT.

Spiritualists and Theosophists might well join hands, for both are engaged in the same pursuit—the study of the Occult. It is probably *not* owing to the "Brothers" that the modern wave of spirit manifestations in the West, has been during the last thirty years passing over society; yet, on the other hand (who knows?)* it *may* be owing to the providential influence of the Himalayan mystic brotherhood, inasmuch as it is rumoured that from the elevation, spiritual as well as physical, of their moun-

* True—"Who knows!" ED.—THEOS.

tain fastnesses, they exercise over the world the powers, or providence of a kind of petty gods. It may be that the whole movement of modern Spiritualism is owing to the ruling influence of these occult ministers to humanity;.....The "Brothers," perceiving that the world, moved by the Divine Spirit, is already marching that way, begin to go with the times, and are being won over to reveal some few of their secrets. I believe the period is approaching, and that mankind are taking the first initiatory steps thereto, when there will be no secrets, nothing hidden, except from those who choose to be ignorant. The power of ruling by spirit over Nature, will be possessed by all men as their birthright, and consciously exercised with beneficent motives. Spiritualism, still a sprawling infant, imagining it can walk and even run, is making but the feeblest taps at the colossal adamantine gates which shut in the transcendent treasures of supernal science. Most certainly with mediums of gross bodies, and still slaves to the pleasures and gratifications of the material plane, Spiritualists will only continue to grope blindly on the outermost borders of the great kingdom they should subdue. The "Adepts," or "Brothers," or "Theosophists," point the true way, which is that of self-conquest, self-purification; the *right* of possession by the destruction of the only enemy which bars the way, the lower natural man; the self-hood. Without this, Spiritualism, as the wiser Spiritualists already begin to perceive, having had their eyes opened through much suffering, will only serve to introduce those who are by no means angels, to disembodied beings of a like character; and may give them, through the open door of some unfortunate medium's body, the sight, sound, feeling, and even odours of the hells to which, by their perverted lives, they are linked.

Physical mediumship, as it is practised at the present day, is scarcely a step higher, if indeed in some cases it be any higher, than the exhibitions of the Hindoo conjurors or Fakirs. We, ignorant Europeans, call it conjuring, while they, possessed of a certain knowledge handed down through many generations from father to son, but which they hide from the vulgar outer world, are most probably in communion with helpful disembodied beings, many of whom they possibly hold in a species of subjection to their wills to carry out their behests. The Fakir has the advantage of the physical medium, that he consciously, and at will, exercises his seemingly miraculous control over matter, or inertia. The "elementals" fly to do his bidding, and he remains master of the situation, of himself, of his elfin coadjutors and of his audience, for he never lets them see more than he chooses. The physical medium, on the other hand, gives himself up, a passive machine, into the power of a spirit, or spirits, to do with, as they may see fit, for any length of time....The Fakir, or Yogi, in his own body possessing this superior knowledge and power, uses it sometimes with the pure and wise intention of proving a truth, but nearly always only for money, or gifts. By Fakirs I do not mean "Adepts" or the "Brothers," I mean the lower order of "Hindoo conjurors," so named by Europeans. An "Adept" makes no unnecessary exhibition of mere power over matter; he lives for higher things.

When Theosophy and the superior knowledge possessed by Madame Blavatsky, the ambassadress of the Brotherhood to mankind, were first heard of, Spiritualists were still in the glamour of their infatuation over their new idols—mediums and the wonders of mediumship. They were more enraged than thankful to be shown that their idols were made of clay, and turned upon their would-be benefactors, who strove to open their eyes, as if they would rend them to pieces. Not so all Spiritualists, however. A small body drew apart from the blatant following of mediums, into which Spiritualism, for the herd, seemed to be resolving itself, in order to pursue the study of the Occult, or Theosophy, which is the "Science of the Wisdom of God." These are probably the small lump of leaven which will leaven the whole mass of Spiritualists, for it will not be long before all students of the Occult must recognise the wisdom of the Theosophists, and seek to follow their better and higher methods for the cultivation of spirituality, mediumship or adeptship by whatsoever name it may be called. Indeed, Spiritualists of the highest mental tone, whether members of the Theosophical Society or not, already begin to teach and follow these purer methods. Something more is demanded of mediums than the mere vulgar exhibition of a meretricious power; and the medium of gross and immoral life is more frequently abandoned, and discarded, than at first was the case. Spiritualists have had time to discover for themselves that their idols are made of clay, and that there are spirits sufficiently low to lend their aid to deception, falsehood, and knavery of every shade and description, to say nothing of blacker sins, if not to be the inciters and instigators thereto, whensoever the medium's proclivities incline in the same direction.

Spiritualists of the highest intelligence have long since grown tired of listening to the vaticinations of beings from the other world, who have never transcended the medium's mental plane; whose science is shaky, whose poetry is tedious rubbish; and whose religious teachings are questionable, if not blasphemous. Nor do they, except it may be a few doting old women—now expect to get through physical mediums of low mental and spiritual types, the pure, unadulterated embodiment of exalted angelic personages. Materialisations are known to be so largely tinctured by the medium, that no one in the possession of common sense would be disposed to fall at the feet of any form thus showing itself, or to accept its utterances as infallible and absolute truth. It is now well known that historical personages who have left this earth some hundreds or thousands of years ago, and who are in all probability lifted into the highest realms of spiritual existence, cannot re-invest themselves with flesh, without passing through such processes of degradation as would be to them direst suffering; and becoming so changed and transformed through the medium as to be no longer themselves, but false personalities. Leaving the exalted freedom of the purest spiritual life, they would descend, step by step, by lower and lower degrees, to the constraining conditions of the natural plane, which are always arbitrary and inexorable. Nor could they, even then, be true to the old earthly personality, so long put off, as to be completely dissipated, and no longer in existence, for man surely grows out of his old natural self into a divine self, utterly inconceivable by the natural senses. We can but dimly perceive what the conditions of earthly life must be to spiritual beings—as arbitrary as links of steel, as inexorable as death. For man to rise into high spiritual states, many deaths are essential, and when he becomes spiritualised, he is forced to retire from the lower planes of existence, being no longer able to support life thereon, where the very air has become too coarse for his refined breathing. Thus the "Brothers," who to all intents and purposes have become "spirits," can no longer support their refined and attenuated existences upon the coarser atmospheres, our lungs take in as the breath of life; nor endure the deleterious emanations or auras given forth by the lower world of men; and are compelled to live in the purer atmospheres to be found upon the mountain summits. How then could we expect a pure and genuine materialisation of a being who would have to descend from angelic life to thus come into our midst, through mediums, some of whom are ignorant; whose conversation betrays the vulgarity of their minds, and whose private lives will probably not bear scanning? Therefore wise people would not expect Jesus again to materialise; nor would they believe, as do some doting fanatics in America, that they have beheld the veritable Queen Esther of the Bible, in a black velvet dress, trimmed with bands of white lace round the skirt; as well as a host of other scriptural celebrities. Enlightened Spiritualists know that these appearances are made by personating spirits near the earth, or are the medium dressed up.

It has taken time to learn all these facts, and they have come to many of us through bitter experience, and after much suffering; but once learned, the wise Spiritualist will not go back upon his steps, and will more than ever see the importance of a deeper study of the occult, or hidden things of God's wisdom. He will take the *creme de la creme* of all teachings which have ever come to the earth on these subjects, whether from Swedenborg, Bœhme, or the Eastern adepts; for he will feel that the man of the new age must be the crown of all preceding ages, building up a monument of learning which will answer for all time on this planet.

ONESIMUS.

THE MOST EXTENSIVE LENGTH OF A MAN'S AGE IS BUT A hundred years, of which, an equal half passes away in night; of the remaining half, two-thirds are spent in childhood and decrepit old age; and the still remaining one-third is devoted to misery, sickness and deaths of various description, hence what happiness is left there to a man whose career in this transitory life is but a troubled ocean?—*Eastern Proverb.*

ANTIQUITY OF THE VEDAS.

BY KRISHNA SHASTRI GODBOLE.

(Continued from the last month.)

THE IMPORTANCE OF SETTLING THE AGE OF THE VEDAS.

5. What has been said before is only an external or historical evidence of the point at issue. But there is internal evidence as well that can be deduced from the works written long after the composition, or rather the collection, of the Vedas, such as its appendices, commentaries, and expositions. It is to be regretted, however, that not all of these are extant at present, while others have become scarce for reasons too well known and too obvious to require specification. Hence arises the difficulty of settling the point under consideration. During the last fifty or sixty years, the question has secured the attention of the best scholars of Europe, and their valuable labours in this direction are sufficient to give an approximate idea of the importance of settling the exact age of the Vedas as a starting-point to determine thereby that of all other old religions.

ORIENTALISTS MISTAKEN.

6. This subject has been handled by Mr. Bentley in his "Historical View of the Hindu Astronomy," 1823, and by Professor Max Müller in his "Preface to Rigveda Samhitâ, together with the Commentary by Sâyanâchârya," Vol. IV, 1862, and by several other scholars. It appears from Mr. Bentley's remarks that he possessed several ancient and modern works, such as Jyotisha, a Treatise on Astronomy appended to the Rigveda, Gargasamhitâ, Sûrya—and other Siddhântas, Kâlikâ—and other Purânas, &c., &c., though he mentions but only a few of them. But, owing to his natural reluctance "to overturn the Mosaic account, and sap the very foundation" of his religion, in spite of all his learning, judgment, and the means in his possession, he would not carry the antiquity of the Vedas further back than about 1425 years before Christ. From the information Mr. Bentley has supplied, and with the help of a few other sources, we shall now endeavour to establish the real age of the Vedas.

WHAT THE JYOTISHA SHOWS.

7. The Jyotisha which records a few astronomical phenomena of the most archaic ages, is a treatise on Calendar compiled by two different authors, Sesha and Lagadha. The Sesha Jyotisha has two commentaries; one—without the name of the commentator—is apparently an abridgment of the other by Somâkara. But neither of them explains the difficulties encountered by the reader in understanding some of the original verses which, however, appear to have undergone changes in words and letters in consequence of the ignorance of the copyists as well as of the inattention paid to the subject by the modern Hindu astronomers. The Lagadha Jyotisha is still learnt by heart by almost all the well-known modern Hindu priests, and may be found—published by Captain Jervis at the end of his "Indian Metrology," 1834. The first has forty-three, and the second thirty-six verses; both have thirty identical verses, though they do not follow in the same order in both; and some or many of them are partly altered in the second, generally for the worse. The first eight verses from the Sesha Jyotisha and a few extracts from its commentary by Somâkara are given by Professor Max Müller in his Preface to Rigveda Samhitâ (pp. 18—23, Vol. IV.), but they do not sufficiently show the real character of the treatise; and the eighth verse of the Sesha—or the seventh of the Lagadha Jyotisha—is improperly rendered by the Professor as well as by the commentator. The verse and its rendering are as follows:—

घर्मवृद्धिरपांप्रस्थः क्षपा-ह्रासउदग्गतौ ।
दक्षिणे तौविपर्यस्तौ षण्मुहूर्त्ययनेनतु ॥ ८ ॥

"In the northern motion of the Sun, an increase of day and decrease of night to the extent of a Prastha of water a day, take place; in the southern motion, both are reversed, *i. e.*, the days decrease and nights increase to the same extent of a Prastha of water a day; and this increase or decrease during an Ayana, or the period of six months taken up by the Sun in his northern or southern motion, comes up to six Muhûrtas."

Here a Muhûrta is equal to two ghatîs or $\frac{1}{30}$th of a day, as will be seen from the following thirty-eighth verse of the Sesha or the sixteenth of the Lagadha, which gives the divisions of a day.

कलादश सविंशास्याद्द्वेमुहूर्त्तस्तुनाडिके ।
द्युत्रिंशत्तत्कलानांतु षट्शतीत्र्यधिकाभवेत् ॥ ३८ ॥

"$10\frac{1}{20}$ Kalâs make up a ghatî; 2 ghatîs a muhûrta and 30 muhûrtas or 603 kalâs a day."

We thus see that the difference between the longest and the shortest day was 6 muhûrtas = 12 ghatîs = 4h. 48m., and not 1h. 36m. as is given by Mr. Bentley in his Hindu Astronomy, at page 9; and hence the length of the longest day was 36 ghatîs, and of the shortest 24 ghatîs.

The twenty-eighth verse of the Sesha Jyotisha (not found in the Lagadha, an important omission) gives the divisions of a Solar (sidereal) year.

त्रिशत्यन्हांसषट्षष्टिरब्दः षड्ऋतवोऽयने ।
मासाद्वादशसौरा : स्युरेतत्पंच गुणं युगं ॥ २८ ॥

"A year is of 366 days, 6 seasons, 2 ayanas, *i. e.*, periods taken by the Sun in completing his northern and southern progress, or 12 solar months. A cycle or lustrum contains five times these numbers."

As an ayana contains ($\frac{366}{2}$ =) 183 days, a Prastha is equal to $\frac{12}{183}$ ghatî or about 4 palas, and not 32 palas as given by Professor Max Müller in his Preface to Rigveda Samhitâ, Vol. IV. (page XXII).

A ghatikâ or $\frac{1}{60}$th of a day was measured by a water-clock or clepsydra. As the twenty-fourth verse of the Sesha (or the seventeenth of the Lagadha ??) does not give an intelligible description of the water-clock then used, we give below the original verse and the commentary without attempting to translate them.

पलानिपंचाशदपांधृतानि तदाढकं द्रोणमतः प्रमेयं ।
त्रिभिर्विहीनंकुडवैस्तुकार्यंतन्नाडिकायास्तुभवेत्प्रमाणं ॥२४॥

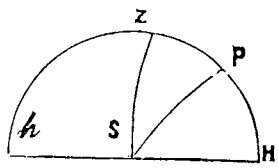
Comment. पलशतद्वयं द्रोणंप्रमातव्यं । तदेवपश्चात् त्रिभिर्विहीनंकुडवैस्तुकार्यं । कुरकुठज त्यंगुलाशलाका तथावत्छिद्रितेनतत श्छिद्रोदक प्रस्रुयायावन्मात्रो कालोपगच्छतितन्नाडिकाया : घटिकाया: प्रमाणं भवेत् तुपूरणः ॥ २४ ॥

Comment by Somâkara. यस्मात्कलाभिर्नाडिकानिष्पत्तिरतो न्यथालघुत्वेनाह । पंचाशदपांपलान्युदकस्यधृतानि यद्घटादौत स्मिन्परिमाणेताम्रघटेतदाढकं नाम प्रमाणं । द्रोणमतः तेन प्रमाणेन प्रमेयं प्रमातव्यं । तदपि प्रमाणं पलशत द्वयं २०० । तदेवपश्चात्त्रिभिर्विहीनंकुडवैस्तु कार्यं । कुडवइत्यंगुलाशलाका तयावच्छिद्रितेनतताश्छिद्रोदक प्रस्रुयायावन्मात्र : कालोपग च्छतितन्नाडिकाया : प्रमाणं भवेत् साभवतीत्यर्थ : ॥ २४ ॥

There are at present several modern works on religion, astrology, and astronomy showing the method of preparing and using water-clocks and other time-measurers. But as all these are but seldom used and are superseded by clocks and watches, their full description here, would be out of place.

Let us now calculate the latitude of the district in India which the Âryas occupied, when the verse eighth quoted above was written.

In the annexed figure, let ZPH be the meridian, P the pole, Z the zenith, h SH the horizon, and S the Sun at rising or setting; then ZPS is the hour angle from sunrise to midday or midday to sunset.



Let G be half the length of the day in solar ghatîs, then, 60 ghatîs : G :: 360°:6°G=ZPS=180°—HPS.

Let HP=the latitude=L, and PS=90°—the Sun's declination=90°—d. Now the spherical triangle HPS has the angle at H a right angle, and hence,

cos HPS=tan HP cot PS, or
cos 6°G=tan L tan d.

When d=o, cos 6°G=o, ∴ 2G=30 ghatîs, that is, the days and the nights are equal in all latitudes, when the Sun is on the Equator. When d is greatest, 6°G is greatest. In the case before us, 2G = 36 ghatîs, ∴ 6°G= 108°; and the maximum value of d was more than 24° in very ancient times. Hence,

cos 108°=tan L. tan 24°, or tan L=cos 72° cot 24°.

log. cos 72°= 9·489982
„ cot 24°=10·351417
log. tan 34°45′·5= 9·841399 ∴ L=34° 45′.5.

Referring to the map of India, we find that Cashmere is the only province which has this latitude, and was the district occupied by the Âryas when the eighth verse was composed. Starting from Cashmere, how many thousands of years must the Âryas have really taken to colonize and civilize the whole of India from the Himalayas to Cape Comorin, and from Persia to China before the advent of foreigners, Alexander the Great being said to be the first invader (324 B.C.)! This is an important question to be answered by the impartial and thoughtful student of history. Bearing in mind the primitive character of the age, I believe, not one but many thousand years would hardly suffice to effect all this.

PROOFS OF THE ABOVE.

8. In verses 32 to 34 of the Śesha-Jyotisha or 25 to 27 of the Lagadha Jyotisha are given the names of the presiding deities of the twenty-seven asterisms wherein that of krittikâ stands first. The verses are:—

1 2 3 4 5 6
अग्नि:प्रजापति: सोमोरुद्रो ऽदिति र्बृहस्पति : ।
7 8 9 10
सर्पा श्चपितरश्चैव भग श्चैवार्यमा ऽपिच ॥ ३२, लग. २५॥
11 12 13 14 15
सविता त्वष्टाथ वायु श्चेंद्राग्नी मित्र एवच ।
16 17 18 19
इंद्रो निर्ऋति रापोवै विश्वेदेवा स्तथैवच ॥ ३३,लग. २६॥
20 21 22 23
विष्णुर्वसवो वरुणो ऽजएकपात्तथैवच ।
24 25 26 27
अहिर्बुध्न्यस्तथापूषा श्विनौ यमस्तथैवच ॥ ३४, लग. २७॥

1 Krittikâ.	11 Hasta.	20 Śravana.
2 Rohinî.	12 Chitrâ.	21 Śravishṭhâ or Dhanishṭhâ.
3 Mṛigaśîrsha.	13 Svâtî.	22 Śatabhishâ or Śatatârakâ.
4 Ârdrâ.	14 Viśâkhâ	23 Pûrva Bhâdrapadâ.
5 Punarvasu.	15 Anurâdhâ.	24 Uttara Bhâdrapadâ.
6 Pushya.	16 Jyeshṭhâ.	25 Revatî.
7 Âśleshâ.	17 Mûla.	26 Aśvinî.
8 Maghâ.	18 Pûrva Ashâdhâ.	27 Bharaṇi.
9 Pûrva Phalgunî.	19 Uttara Ashâdhâ	
10 Uttara Phalgunî.	Abhijit.	

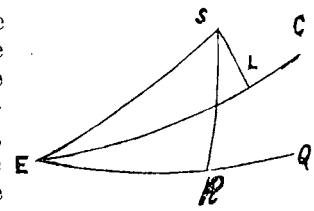
This circumstance clearly shows that during or after the Vaidika period the beginning of Krittikâ coincided with the vernal equinoxial point, which, we know, retrogrades every year about 50″·1, and causes the longitudes of all the fixed stars, reckoned from it on the Ecliptic to vary yearly. Now the conspicuous star Regulus or Alpha Leonis, which is the junction star in the asterism Maghâ, is 9° from its beginning (Vide Sûrya-Siddhânta, chap. VIII, 1-9), and from the beginning of Krittikâ to that of Maghâ there are seven asterisms of 13° 20′ each; and hence the longitude of Regulus when the vernal equinoxial point was in the beginning of Krittikâ, was 7 × 13° 20′ + 9° or 102° 20′.

By the Nautical Almanac for 1878, the position of Regulus is given as follows:

Right Ascension, 1st January 1878, 10h. 1m. 52·4s.
Declination, North, „ „ 12° 33′ 46.″

To find the longitude we must know the obliquity of the ecliptic, which was on 1st January 1878, 23° 27′ 18″.50

In the annexed figure, let EQ be the equator, EC the ecliptic, S a star; and ER the right ascension = R, SR the declination=d, EL the longitude=L, and the angle LER, the obliquity = O, and the angle SER = M; then in the right angled spherical triangles SER and SEL, we have, cot M= sin R cot d.....(1), cos M=tan R, cot ES.....(2) and, tan L=cos SEL tan ES=cos (M—O) tan R sec. M..(3).



The above right ascension (10h. 1m. 52·4s.) in time when reduced to an arc by multiplying by 15, is equal to 150° 28′. Hence,

log. sin. 150° 28′= 9·692785
„ cot. 12° 33′·8=10·652050
„ cot. 24° 19′·46=10·344835

∴ M=24° 19′·46
O=23 27·3
M—O = 0 52·16

log. tan. 150° 28′= 9·753231
„ sec. 24°19′·46=10·040370
„ cos. 0° 52′·16= 9·999950
log. tan. 148° 8′= 9·793557
or L= 148° 8′-

Hence the longitude of Regulus on 1st January 1878, was 148° 8′, and it was 102° 20′ at the time when the equinoxial point was in the beginning of Krittikâ. The equinoxial point, therefore, retrograded through 45° 48′ since that time to the close of 1877. Now the precession of the equinoxes is about 50″ yearly or 1° in 72 years, and hence the time to effect this backward motion is 72 × 45·8 = 3297·6 years; that is, the date of the composition of the verses 32-34 of the Śesha Jyotisha is about 3298—1877 = 1421 B.C.

But the annual rate of precession increases yearly by 0″·0002, and it was 50″·2592 for 1880. If we take the rate 48″·57 or 48″·6 determined by the Hindu astronomers of the period 945 B.C. (See Mr. Bentley's Hindu Astronomy, page 26) instead of 50″ lately determined, then the date in question comes up to 3393—1877=1516 B.C.

9. The following verses 5, 6, 7, 9, and 10 of the Śesha or 32, 5, 6, 8, and 9 of the Lagadha Jyotisha mention a distinct observation.

माघशुक्लप्रपन्नस्य पौषकृष्णसमापिन : ।
युगस्यपंचवर्षस्यकालज्ञानं प्रचक्षते ॥ ५,ल.३२ ॥

"Here is given an account of the quinquennial age or lustrum which begins with the light half of the luner month Mâgha (Jan., Feb.) and ends with the dark half of Pausha (Dec., Jan.)"

स्वराक्रमेतेसोमार्कौ यदासाकं सवासवौ ।
स्यात्तदादि युगं माघस्तप: शुक्लोऽयनंह्युदक् ॥ ६,ल.५॥

"When the Sun and the Moon occupy together the sky or that part of it where there is the constellation Śravishṭhâ or Dhanishṭhâ, then is the commencement of the (quinquennial) age, the month Mâgha, the cold season, the bright half or the first fortnight, and the Sun's northward motion."

प्रपद्येते श्रविष्ठादौ सूर्याचंद्रमसावुदक् ।
सार्पार्धे दक्षिणार्क स्तु माघश्रावणयो : सदा ॥ ७, लग६॥

"The Sun and the Moon begin to move northward in the beginning of Śravishṭhâ. The Sun becomes southwards in the middle of Âśleshâ. This northward and southward motion of the Sun takes place always in the months of Mâgha (Jan., Feb.) and Śrâvaṇa (July, Aug.) respectively."

प्रथमं सप्तमंचाहुरयना द्यंत्रयोदशं ।
चतुर्थं दशमं चैव द्विर्युग्मांत्यंबहुले प्यृतौ ॥ ९, लग.८॥

"The north and South movements of the Sun, or the winter and summer solstices during the age of five years begin in order on the 1st, 7th, 13th, 4th, and 10th, and on the same days again, viz, 1st, 7th, 13th, 4th, and 10th of their respective months Mâgha and Śrâvaṇa; the last pair or the 4th and 10th being of the dark half or the second fortnight of the month."

वसु स्त्वष्टाभवो ऽजश्चमित्र : सर्पाश्विनौजलं।
धाताकश्चायनाद्या:स्युरर्धपंचमभस्त्वृतु : ॥ १०, लग.९॥

"The asterisms in which the moon is found on the ten solstitial days of the quinquennial age are in order Śravishṭhâ, Chitrâ, Ârdrâ, Pûrva Bhâdrapadâ, Anurâdhâ, Âśleshâ, Aśvinî, Pûrvâshâḍhâ, Uttara Phalgunî, and Rohiṇi. A season consists of the time the Sun occupies in traversing four asterisms and a half."

The above shown verses 7, 9, and 10 are fully explained by Garga in the following sixteen verses which occur in the commentary by Somâkara.

अयनान्यृतवो मासा:पक्षास्त्वृक्षतिथिर्दिनं ।
तत्वतो नाधिगम्यं तेयदाब्दोनाधिगम्यते ॥१॥
यदातुतत्वतोऽब्दस्यक्रियते ऽधिगमोबुधैः ।
तदैवैषाममोहःस्यात्क्रियाणांचापि सर्वश : ॥२॥
तस्मात्संवत्सराणांतुपंचानांलक्षणानिच ।
कर्माणिचपृथक्त्वेन देवतानिचवक्ष्याति ॥३॥
यदामाघस्यशुक्लस्यप्रतिपद्युतरायणं ।
सहोदयश्रविष्ठाभि: सोमार्को प्रतिपद्यत: ॥४॥
तदात्रनभस: शुक्लसप्तम्यां दक्षिणायनं ।
सार्पार्धेकुरुते युक्तिंचित्रायांच निशाकरे ॥५॥
प्रथम: सोग्निदैवत्योनाम्ना संवत्सर: स्मृत: ।
यदामाघस्यशुक्लस्यत्रयोदश्यामुदग्रावि: ॥६॥
युक्तेचंद्रमसा रौद्रेवासवंप्रतिपद्यते ।
चतुर्थ्यानभस:कृष्णेतदार्को दक्षिणायनं ॥७॥
सार्पार्धेकुरुते सूर्यस्त्वजयुक्ते निशाकरे ।
द्वितीयश्चार्कदैवत्य: सनाम्नापरिवत्सर : ॥८।
कृष्णेमाघस्यदशमीं वासवादौदिवाकर : ।
उदीचींदिशमातिष्ठन्मैत्रस्थेकृष्णतेजसि ॥९॥
नभसश्चानिवर्त्तेन शुक्लस्यप्रथमेतिथौ ।
चंद्रार्काभ्यांसुयुक्ताभ्यांसार्पार्धे वायुदैवतं ॥ १०॥
तदातृतीयंतंप्राहु रिदासंवत्सरंजना: ।
सप्तम्यांमाघशुक्लस्यवासवादौदिवाकर : ॥११॥
अश्विनीसहितेसोमे यदाशामुत्तरां व्रजेत् ।
सोमेचाथिनसंयुक्ते सार्पार्धस्थोदिवाकर: ॥१२॥
व्रजेतयाम्यांशुक्लस्यश्रावणस्यत्रयोदशीं ।
चतुर्थमिदुदैवत्यमाहुश्चाथानुवत्सरं ॥१३॥
फाल्गुनीमुत्तरांप्राप्ते सोमे सूर्येचवासवं ।
यद्युत्तरायणं कृष्णेचतुर्थ्यां तपसोभवेत् ॥१४॥
श्रावणस्यचकृष्णस्यसार्पार्धेदशमींपुन: ।
रोहिणीसहितेसोमेरवे: स्याद्दक्षिणायनं ॥१५॥
इद्वत्सर: सविज्ञय: पंचमोमृत्युदैवत: ।
एवमेतद्विजानीयात्पंचवर्षस्यलक्षणं ॥१६॥

What has been said above is given in the following tabular form:—

Name of the year.	Solstice.	Begins on the	Sun in the	Moon in the
I. Samvatsara	Winter ... Summer...	1st of Mâgha... 7th of Śrâvaṇa	Beginning of Dhanishṭhâ... Middle of Âśleshâ	Beginning of Dhanishṭhâ. Chitrâ.
II. Parivatsara.....	Winter ... Summer...	13th of Mâgha 19th or 4th of dark half of Śrâvaṇa	Beginning of Dhanishṭhâ..... Middle of Âśleshâ	Ârdrâ. Pûrvâ Bhâdrapadâ.
III. Idâvatsara	Winter ... Summer ...	10th of dark half of Mâgha 16th of dark half of Śrâvaṇa, i.e. an intercalary month and 1st of Śrâvaṇa.	Beginning of Dhanishṭha. Middle of Âśleshâ.	Anurâdhâ. Middle of Âśleshâ.
IV. Anuvatsara.	Winter ... Summer ..	7th of Mâgha. 13th of Śrâvaṇa	Beginning of Danishṭhâ. Middle of Âśleshâ.	Aśvinî. Pûrvâshâḍhâ.
V. Idvatsara	Winter .. Summer ...	19th or 4th of dark half of Mâgha. 10th of dark half of Śrâvaṇa.	Beginning of Dhanishṭhâ Middle of Âśleshâ	Uttara Phalgunî. Rohiṇî.

The next winter solstitial day or the commencement of the first year of the new cycle will be the 16th of the dark half of Mâgha, or Mâgha being an intercalary month, 1st of the light half of Mâgha. Thus it is clear that in every cycle of five years there are two intercalary months, Śrâvaṇa and Mâgha, after an interval of 30 lunar months. Hence a cycle contains 62 lunar months, or a Solar sidereal year contains $\left(\frac{30\times62}{5}=\right)$ 372 *tithis* or lunar days.

In this observation the winter and summer solstices were respectively in the beginning of Dhanishṭhâ and in the middle of Âśleshâ, and hence the vernal and autumnal equinoxes were respectively in 10° of Bharaṇi and 3° 20′ of Viśâkhâ. But the vernal equinox was, as we have seen in the preceding paragraph, in the beginning of Kṛittikâ in 1421 or 1516 B. C.; and it had, therefore, retrograded 3° 20′ since that date to the time of the present observation. Taking the mean rate of the precession of the equinoxes 50″ or 48″.6 a year, we get 1421—240=1181 or 1516—247=1269 B.C. to be the time of this observation.

(To be continued.)

A NOVEL VIEW OF THE THEOSOPHISTS.

Attention is drawn to the following extracts taken from a Spiritualistic *Weekly*. The most inexacting Spiritualists agree to view that paper as an one-sided, intensely combative *third-class* publication. We will be more magnanimous and will call it a *first-class* organ of LUNACY. It must not, however, be named for several reasons, of which one may be given. Besides being a member of a philanthropic body, the present writer belongs to the Society for the Prevention of Cruelty to Animals. The mere fact of finding the name of his incoherent *Ephemeris* in a journal, by him detested, might bring on him a fit of dangerous frenzy and necessitate the use of a straight jacket as that incurable *cacoethes scribendi*, would be sent-

off quill-driving for the next six months on the same topic. Therefore, neither his paper nor himself shall be named, but we will simply quote from its vagaries, in order to acquaint our readers with one more original view taken of the conductors of the THEOSOPHIST.

The President's "Simla lecture upon Occultism" having been republished in the London *Spiritualist* without comments, the editor of the *Weekly* under notice took offence and went off raving. It is the sentence in the "Lecture" which mentions proficients of Asiatic Occultism who exercise their power without the help of any human "spirits" as mediums do, and the enumeration of the wonderful phenomena which Colonel Olcott has seen them produce, that has proved too much for the poor crack-brained enthusiast. The statement "that there are mysteries in India worth seeking, and men here who are far more acquainted with nature's occult forces than any of those much initiated gentlemen who set themselves up for professors and biologists" sent the poor man stark mad! His monomania is to attribute every obstacle in the way of Spiritualism to the spirits of *deceased Jesuits*! "Fiends!" he tragically exclaims in his paper "we have you, and your fell power is already broken! If Spiritualism is not true and Occult Philosophy or Science is true; and if it is a fact that there are a class of men who possess the power and knowledge to control the occult forces of nature either in an 'inimical' or 'favorable' manner toward their fellow beings, then, one of three things should be at once insisted upon. Either those who seek to monopolize that knowledge and power should be destroyed; (!?)..... or they should be *compelled* to impart all they know upon the subject; or they should be *compelled* to desist from their exercise of it." *(sic)*

States and Empires, raise your scaffolds! The word "compelled" is good. Do you see Mr. Gladstone, the President of the French Republic, or even the India Foreign Office *compelling*, let alone Baron du Potet, but even a cow-dung-covered fakir—to "impart all they know" on stake and rack? But before the adepts are given a chance to reply, he, the editor, unbosoms himself of a secret *he* knows. "We well know" he says, "that they (the Founders of the Society) possess no such knowledge or power as they claim, (a power, by the way, which they never claimed)..... and that Col. Olcott and Madame Blavatsky, *are being used by obsessing Jesuit spirits to sap the foundations of Modern Spiritualism*, the destruction of which is necessary to prolong their predomination over their fellow beings." (!) The sentence, being rather muddled up, does not make it very clear whether it is "Col. Olcott and Madame Blavatsky" or the "obsessing Jesuit spirits" who seek "to prolong their predomination....." However, we sincerely pity the author of such an insane utterance. "Poor Yorick, we knew him well!" He sees "Jesuit spirits" as other people see ghosts in their shadows, that hallucination having pursued him for years as he himself confesses. "We saw it".....(that possession by Jesuit-spirits) he tells his readers—"as plainly as we could see, four years ago, that this was the fact, and we see it to-day." From America to India there is some little distance; but with such a prophetic and clairvoyant medium all things are possible. He has "watched our movements" and "to see what phase of opposition to Spiritualism would be developed" through us, and, he *has* found it out. He has satisfied himself, for instance, even so far back, as in 1874 (when the Theosophical Society, by the bye, was not yet in existence,—a fact proving the more his prescience) that "Occultism and Theosophy instead of being used to explain spiritual phenomena or to advance Spiritualism, would be used to oppose the occurrence of those phenomena and to arrest that cause. It is a great point gained to have Col. Olcott and Madame Blavatsky throw aside the masks!" he adds, "and we are glad to know that except in the case of Emma Hardinge Britten, no prominent Spiritualists in America were so little grounded in their spiritual knowledge, as to believe in the existence of 'sub-human' or elementary spirits as the cause of spiritual phenomena. It would seem that Col. Olcott and Madame Blavatsky *are Spiritualists*, notwithstanding their denial of that fact. But being ambitious to rule, they prefer to 'Rule in Hell rather than serve in Heaven.'"

Now, that is, indeed, sad. For it is precisely the reproach thrown in our faces once before by the *Lucknow Witness*—the great literary Soap-Bubble of Oudh. The "old men" of both the Missionary and the Spiritualistic organs must have dreamt dreams and their "young men" seen the same visions. And it *is* unkind too as we must confess that the perspicacious editor has got us there. We *do* prefer to "Rule (even) in Hell" rather than "serve in Heaven" as the latter word is understood by the writer. For, with him service in heaven means passive slavery and submission to his "spirits,"—mediumship, in short. And, as we would not voluntarily submit to an epileptic fit, if we could help it, so do we not choose to submit to the influence of "spirits," whether good, bad or indifferent, "human or sub-human." As to "serving" in hell this is, we are afraid, what the unfortunate editor does by offering himself as a shield to all the dishonest mediums of Europe and America, who bamboozle the credulous public merely for the sake of making a living. But the man must be surely dreaming when he says that we deny our belief in Spiritualism, so called, or rather its phenomena. No one ever denied the genuineness of mediumistic manifestations. But we *do* maintain that most of the physical phenomena attributed to "human spirits" by Spiritualists, are not due to the agency of the latter, but to Forces yet undiscovered. Entirely misunderstanding the teachings of Theosophy, he says:—"The only kind of spirits that these weak persons will have anything to do with, are the spirits that had their origin in fire, air, earth and water, and it is in them that these educated persons live and have their being with." Just so; though we neither *live* nor "have our being" in them. But suppose that champion of exposed mediums whom we hold to be as honest and sincere as he is credulous and abusive—and that is no mean compliment—before he abuses, would go first to the trouble of learning what the theosophists *do* mean by "elemental spirits." No man who calls alcohol "spirit" of wine would think for a moment that there was a spiritual being at the bottom of the bottle. If they *believe*, it is because they *know*. And what they know is that the most wonderful physical phenomena ever dreamt of by Spiritualists, and attributed by them to the spirits of the dead, can take place through correlations of Forces yet undiscovered, hence unexplained by modern science. If our critic's brain can be impressed with nothing save fraudulent mediums' phosphoric bottle and under-clothing rolled into a turban made to represent "spirit-lights," and Asiatic "spirits,"—ours cannot. Were his sentence re-written and made to say that "the only kind of spirits that they (the Theosophists) will believe in, are the mysterious and occult correlations that have their origin in fire, air, earth and water," *i.e.*, in nature, then would a part, at least, of the truth be told. It is because some of us were *forced* by the evidence of facts of many years' standing to believe in the occurrence of phenomena, and yet disbelieved in the devil, their whole being revolting against the alternative of crediting the spirits of the dead with such acts—most of them idiotic—that they devoted themselves to the task of finding out what was the real cause of these phenomena, and succeeded. We venture, moreover, to say that even belief, pure and simple, in fairies, goblins, salamanders and the spirits of nature, in all its gross and dead-letter anthropomorphism is no more foolish, on the whole, than belief in the constant presence and agency of human souls in every event of our lives—from the most important down to the most trifling,—aye, from the most transcendental apparition of those we loved, whether it be in a dream or a vision, down to the wagging of a dog's tail behind a window curtain, which was once solemnly affirmed in our own presence by an enthusiastic spiritualist to be "spirit rappings." And if, not only "educated persons" but the most eminent and highly learned men believe in the popular, every-day spiritualism,—then why should

not even educated theosophists believe in vulgar and misunderstood Kabalism, in fairies, goblins and the like? But the latter do nothing of the kind. What they strive after is, to winnow good grain from chaff, to make of spiritualism a progressive science based upon experiment and research, instead of allowing the finger of scorn to be pointed at it owing to the idiotic zeal of some fanatics. And because they seek to elevate psychic and occult phenomena to the eminence of a serious science then needs they be "influenced to this folly by forces and powers" outside of themselves; in other words, they are "badly obsessed, *controlled*" by "Jesuit spirits"!!

Our amiable critic evidently cannot forgive Colonel Olcott for saying—"This is why I ceased to call myself a Spiritualist in 1874, and why, in 1875, I united with others to found a Theosophical Society to promote the study of these natural phenomena." It is the word "natural" instead of "supernatural" or spiritual phenomena which affects him as a red rag affects a bull, and—thereupon he furiously butts:—How then? He exclaims "Colonel Olcott seems to think that his abandonment of Spiritualism to run after such a will-o'-the-wisp as the Occultism of poor *benighted and soul-crushed* India needs an excuse. As well might a bedlamite apologize for losing his rational senses. It would seem that Occultism drags as slowly in India as elsewhere, although if it could exist and flourish anywhere, it ought to be in the country of its origin."

And so it ought, and does,—secretly; and so it *would*—openly but for one thing. It is modern spiritualism which disgraced occultism in India in the eyes of the younger generations. The vagaries of the spiritualists of our day—the prototypes of the editor in question—and the oft-exposed dishonesty of mediums have covered not only Spiritualism, but all the branches of psychic and occult science with ridicule. This superadded to the normal materializing tendency of modern education, makes Hindus who are occultists by instinct and at the core, laughing scepties—in appearance. If this blight of public distrust fell only upon the guilty—tricking mediums and their wild champions—only justice would be done: but like the rain of heaven it falls alike upon the guilty and the innocent—upon genuine mediums and sane spiritualists as well as upon occultists in general. The worst "Bedlamites" are not always in Bedlam, and we know of at least one who is the editor of a *weekly* Spiritual paper. This is proved by the following conclusive and insane tirade from the same organ:—

"Among all the strange freaks of the enemy (read 'Jesuit spirits') to destroy Spiritualism, we know of none more to be deplored than that the leading spiritual paper of Great Britain, *The Spiritualist*, should be made the vehicle for the propagation of theories and inculcations which, if true, must destroy the very thing it claims to know is true, and that it pretends to advocate as truth. We do not see any criticism in that pseudo-spiritual paper upon these inculcations of Colonel Olcott, and, therefore, infer that it is in accord with Colonel Olcott, and preparing the way for following his example in abandoning Spiritualism and taking up the cause of the sub-human spirits. Such schemes as the Harmonial Philosophy, Diakkaism,* Occultism, Bundyism,† Christianism, Ticeism,‡ have been resorted to by *bigoted spirit enemies* to arrest the work of beneficent spirits."

An editor, who enumerates at the same breath among his "isms," the "Diakka" theory of A. J. Davies; Occultism by its side, and Christianism between "Bundyism" and "Ticeism" must surely be insane. He reviles "Christianism"—a faith which, however *blind*, is yet based on the teachings of one whom countless millions have regarded for eighteen centuries as God incarnate, and proposes *blind faith* in *paid* mediums in its place! Poor and doomed, indeed, is the philosophy falling into *such* hands! Oh, hapless malpractised Spiritualism! "How art thou fallen from heaven, Oh Lucifer, son of the Morning!"

There is a new chance for the editor of proving by the above quotation that the theosophists are controlled by "Jesuit spirits."……

* The "Diakka" is a name given by Andrew Jackson Davies to the malicious, idiotic spirits, who assume illustrious names and talk twaddle.

† A term coined from the name of Colonel Bundy, the Editor of the Chicago *Religio-Philosophical Journal*—an organ of *progressive* Spiritualism.

‡ Mr. Tice is a respectable gentleman of Brooklyn, New York. Having caught a medium cheating, he was libelled for it by our Editor, and the case is now before the Grand Jury.

MIRACLES.

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

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

Space forbidding, we regret our inability to give the whole of the strictly Catholic philosophy upon this interesting topic. We will cull but the most exotic of rhetorical flowers and plants. The learned Bishop after criticising Hume's definition of miracles offered in lieu his own. "I introduce," he said, "my definition of a miracle, taking it in a broad, or rather in its broadest sense. *We will call miracle, a wonderful fact or event produced in the visible world by a cause which is not natural.* This definition comprises both miracles, as I said, in their restricted meaning, and miracles in their widest or broadest signification. If the cause, that produces the effect under consideration, is God himself or a spirit acting by God's positive and direct order, that effect is a miracle in the strict sense of the word; if that cause is a created spirit, good or evil, acting spontaneously and without positive instructions received from the Almighty, its effect is a miracle in a broad sense."*

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

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

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

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

He blames those who disbelieve in a "personal devil." No man can be a Christian, he says, and refuse to believe in Satan. "*The existence of the devil and his evil influence over man is the very foundation of Christianity; if there is no Satan, there is no Redeemer; if there is no Redeemer, Christianity is a lie.** No, no, we ought not to consider this matter as devoid of importance; it *is* of the greatest importance, *as the whole structure of Christianity rests upon the actions of Satan as on its foundation;* the extreme of evil necessitates the extreme bounty of a bountiful Saviour."

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

A HISTORICAL CASE OF OBSESSION,

one which cannot be called in question without shaking the foundations of the authority of history. Let us conclude this part of our remarks with one fact borrowed from Plato's '*Theagues*,' and then we may dismiss Socrates. 'Clitomachus,' said the latter's brother, Timarchus, 'I die for neglecting to listen to Socrates!' What did he mean? When he rose from the table with Phileman, to go and kill Nicias, their object not being known to any mortal man, Socrates stood up and said: 'Do not go out; I receive the usual warning.' Timarchus stopped; but a moment later he rose and said: 'Socrates, I go.' Socrates heard his god's voice once more, and stopped him a second time. Finally, the third time, Timarchus stood up and left, without saying a word, while Socrates' attention was engaged by something else: *and he did that which led him to his death.*"

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

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

After this, the venerable prelate passes on to the symptoms of possession. "What are those symptoms that prove and demonstrate the presence and the action of spirits?" he asks, and he answers "the Ritual enumerates the following: 1st, the speaking and understanding by the patient of a foreign language unknown to him, as was

* This sentence we are sorry to see is plagiarized word for word by the noble lecturer from *Des Mousseaux* work—*Moeurs et Pratiques des Demons* p. x. and *Hauts Phenomenes de la Magie.* Preface p. 12. Yet it is eminently orthodox.—ED. THEOS.

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

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

STRAY THOUGHTS ON CHRISTIANITY.

BY GEORGE HEATH CRICHTON, F.T.S.

The perpetuation of Christianity may be attributed to the fascination which the buffoonery and fanfaronade of the clergy foster in the minds of enthusiastic believers in spirit and to the imposing effect of the countless ceremonials with which it is now so pleasingly tricked out. A religion saturated with enthusiasm, novel by incessant innovation, decorated and embellished with paraphernalia must necessarily attract, like the magnet. But Time, the Iconoclast, may yet shatter the chimerical Idol of the Christian. He who dreamed of yore that a stone was thrown at the Image whose characteristics were "front of brass and feet of clay" did not dream amiss. How certain hat Truth shall eventually triumph, and Falsehood fail! Theosophy is that stone. Theosophy, the beacon of Light Intellectual, may yet overthrow its foe Hypocrisy, the Hydra of the nineteenth century, and encircle with its nimbus the field of Intelligence where bud and bloom the Flowers of unfading Fact. It is too true that Hypocrisy is now an art in which few are found not to excel. In this age, indeed, has Janus reached the acme of his subtle perfection. It is the genial confidant of all. Statesmen and cits are alike not friendless in this particular. But what shall we say of divines? Yes! Would not those great mysteries yet unknown have been conned and the "occult" arcanum of life have been understood long, long ago but for the host of Hypocrites and Pharisees that have misled benighted man? But with the dissolution of the empire whose chief weapon is TACT, there is every encouragement to hope for the enthronization of *Truth* when some modern Plato shall discover to the world the great secrets of life now entombed in the sepulchre of the marvellous. Mark the iniquity of your scepticism—an "adept" by virtue of his knowledge of "Kabalistic" lore performs some strange phenomenon—you cry *he* has accomplished it by the aid of the Devil. An "apostle" does the same thing—HE has accomplished it by the power of the Holy Ghost——Contemplation. What reason have we to impute the existence of the Universe to a *personal* Creative Deity when phenomena can be accounted for by Forces, Magnetism, Gravitation, Electricity, the Metamorphosis of Matter, the Concatenation of Causes, and by Evolution? We do not deny the secret spring of nature; the conceptions and designations of this multinominal Totality, however are not at all the same with every one, but of these many conceptions the Christian one seems to us to be the most ridiculous, *if not the most blasphemous*. The mind, the will, the attributes ascribed to God by Christians, are entirely *mundane*. Is not the mind you so graciously gift God with your own? The parsons have made him a God of restraint, oppression and revenge. To retaliate on little man! plausible employment for a Perfect Being. To think that the All-Merciful God would pronounce the sentence "go ye into everlasting torment" to the "liberators"—those benefactors of helpless man! men who have utilized to the happiness of man all the rude material which nature produced. Conceive the constellation of literary luminaries in that dreadful domicile. Oh yes! God would be sent into ecstasies at beholding the lugubrious holocaust. The millions in that utopian place! Considering what little fish we are, if God existed in person, is it not probable that he would connive at the peccadilloes and foibles of peregrinating worms? To live and look and listen upon this lurid ball and be "damned" in Hades hereafter! What a life! How marvellously different and rationally sublime is the doctrine of metempsychosis? But to return, how can a man presume to expatiate with irrational and inconsistent dogmatism about a God of *which* we know nothing certain. Man—I mean the "Bible-writing race"—has *elevated* "God" by his generosity in giving Him sentiments and attributes which degenerate man disdains to boast of, or is ashamed to confess—Indignation and Jealousy. Now to talk of God being *jealous!* Of whom? Satan? That is admitting *polytheism*. To that Eternal Ego, who will deny, our highest eulogy is but degradation and our most grandiloquent nomenclature, irreverence? You have given *him* a crown, a sceptre and a throne; why not a pair of goggles? He will then enjoy the complacency of being ignorant and of not observing—ogling in church. Behold now an anthropomorphic God with concomitants complete. It is true that two imperial forces govern nature—the eagle and the serpent; still these cannot be other than mundane, and the untenable hypothesis that anything extramundane could exist, still remains a barrier against ecclesiastical philosophers. Who will believe in such a deity extolled to the meagre dignity of an earthly *emperor*.

Begging pardon of our learned readers, we will notice a few commonplace arguments urged in favor of Christianity. Christians urge easy death in vindication of their dogmas. We cannot but regard this sophism as most absurd, for Faith is the fond deceiver of the Faculties. When a person perceives the hour of his "dissociation" is at hand, is he not then willing to receive and accept anything that will render him consolation? He resembles the infant who resigns his will to the care of what he thinks superior authority. He implicitly believes what is then spoken to him and enjoys equanimity because he really believes he is touching the shores of Paradise. When a man is dying, both his physical and mental strength is diminished, and his

last words, therefore, cannot be relied upon unless they have reference to friends and enemies. I repeat the dying accents of a man with reference to the journey to Hades or Heaven cannot be accepted. It is well known that Infidels have died calmly, perhaps they have gone to Heaven as their diagnosis would seem to prognosticate. We have been repeatedly asked "to hear the voice of God in church". It is true the hymns you chant occasion humiliating sensations and sometimes stir, but the effect is to be attributed to the sweetness of melody and not to any intrinsic veracity in the psalm-singing. When we attempt to reason we shall soon consider it a lullaby to put babes to sleep. Again, Christians urge "answer to prayer" as a proof of the real existence of *their* kind God. This was an argument that prejudiced us against all Dissent except Theism, for we ourselves have been "answered" but not on all occasions.* Now we concur in the theosophic opinion on this subject, after having it elucidated and proved to our entire satisfaction. Since then, we have deemed occasional "answer to prayer" no argument at all. Will-power may occasion the effect. All at all times may not have potent will-power, and consequently their exertions may prove futile. Besides the esoteric means of obtaining in a sensible degree such animal magnetisms, virtue, I am told, is one. There are many modes of aggregating will-power and he who has it intensely may be dignified with the appellation of "adept". And now to conscience, or rather the moral or educational code you have imbibed from pastors and masters. We question whether it is "the voice of God". We further question whether it is a separate entity dwelling in man denominated otherwise "the inward Prompter". Where, we ask, where is the conscience of the fratricide, the bandit, the brigand, and the lawless murderer? And the *convert*? Yes! they talk to us of conscience and have it so strongly, we point to the parson to prove it in the *proselyte*? Man being influenced is no "free agent." Besides the countless powers which influence man, has it not been said that initial belief, education, our sourroundings and even climate have each their individual sway, and in the majority of cases where the heart begins to command, does not reason play the arrant? Moreover, the fact that a man can be hallucinated, sufficiently demonstrates the "flapdoodle" of 'damnation'.

The pretensions of the ecclesiastical element to divine revelation are, we must confess, simply preposterous. Moreover a miracle are no proof after all. There is no denomination of any popularity that does not vaunt of the miraculous performances of its apostles. If what is recorded is incontrovertible then they were Theosophists in one sense, theurgists or *adepts* —if the record is "false and exaggerated" then they were simply good and well-intentioned men and no more. Jesus may be regarded as the very Pillar of Philanthropy, while others of his "following" may be said to be the very Brains of Bondage and Veins of Vandalism. But whether we regard him as a politician of Bethlehem, or a reformer of Jerusalem; whether we esteem him as a moralist or love him as a liberator; whether we praise him for his works or respect him as a sage; our voice is loudest in eulogy with PHILANTHROPIST. I do not agree with the Aryan who totally denies his divinity, but with the Nestorian who holds him to be a half-divine man; but, of course, I believe and interpret it differently, *i. e.*, that the etherial "properties" in his nature were predominant in him, and consequently his utterances may be said to be inspired. We firmly believe what Christ himself said—and what the parsons have made him say—to be the work of Inspiration. We have said that we believe in Inspiration, but who will dare to declare that the whole Bible is the work of Inspiration?† All so-called hagiography is mere palæography—a multifarious collection of pillaged scribbling and antique hieroglyphics. To-wit—the Bible itself consists of traditions, travels, penal codes, army lists, novels, history, romance, poetry, biography. Surely no great mental effort is necessary to comprehend the book—the library—in this light. The antagonisms, anomalies, antitheses and diversity of doctrine in it have only not shocked us, on account of our perception of its fragmentary and disunited character as "a collection" from different systems and epochs. We have long understood the metaphor—"Hell and Heaven" regarding the talk and writ in favor of it as the aberrations of minds affected by the influence of the moon. What is Hell but a creation of the imagination of a mind delirious by enmity to man of which the volcano is the prototype? As for the idea of waving palms, streets of gold, opening Gates of Pearl, Harping, &c. embodied in the hyperbolical uranography of St. John and St. Milton we think it could not be more ably ridiculed than

"Modelled on the life below."

It is very unpleasant to be misunderstood. To parsons I bear no *malice*, and feel the same commisseration for the clergyman as I do for other victims of false systems. I look with the same doleful gaze toward a chapel or a church as toward a synagogue, a pagoda, or a mosque. And why not, when we Theosophists profess Tolerance? We love the bigot, but we would distinguish between hypocritical and consistent bigotry. One can afford to heartily shake hands with, and to regard affectionately the zealot though he be of a denomination diametrically different: but who can respect the hypocrite?

It is ridiculous for a man standing on hills to fire off *cannon*. Hear, oh, ye long-winded preachers! ye who receive 3000 for believing, and ye who get 800 for talking! give ear and acknowledge the culpability of the "Heretic" lies in his—humanitarianism. Among the vulgar the name of "Dissenter" is synonymous with "Devil." This is queer judgment. This is false. I am at a loss to determine whether the Christian can boast of any worthy whose equal we cannot point to in the phalanx of light and latitudinarianism. I have found "Heretics" to be truly humane....

And now I feel inclined to say something about "Halleluiah!" Well, it would sound more harmonious if Christians would, nay, their ministers, would obey the liberal injunction—"love your enemies"—or resemble the magnet in its affinity for all metals, in a world where despitefulness is as current as good nature is uncommon. But, oh, Holy Philistinism! the loathe of reason and love of rascality. And, oh, Reason to lead and guide us out from the mazes of minds, and the gusts of the prevailing theological cyclone! From the black smoke of prejudice, from the mist of partiality and the circumambient darkness that we might spurn the mantle insidious conventionalism bids us wear! Yes! when we have done with war, waltz, and worship, we shall expect wisdom and harmony.

"THE OCCULT WORLD" BY A. P. SINNETT ESQ., VICE-President of the Theosophical Society. The demand for this work was so great that our first stock was finished in a day and yet several orders remain unfulfilled. We have, however, ordered a fresh supply of double the number of copies, which we expect during the first fortnight of October. All orders that will be received till then will be duly filed and fulfilled immediately on receipt of the supply, precedence being, of course, given to those which will be received first, in case that supply also should prove insufficient. But no order will be filed as such, unless it is accompanied by a remittance of the price.

MANAGER, THEOSOPHIST.

* My will-power on these occasions being diminished or weakened by disbelief—"For if a man have *faith* he may move a mountain"—Jesus Christ.

† Not the reverend and erudite Revisers of the Bible in England and America, who are just completing their work—that is certain.—ED. THEOS.

A BUDDHIST CATECHISM.*

BY ALLAN O. HUME, C.B.,

Corresponding Fellow of the Theosophical Society.

"Obedience to parents; kindness to children and friends; mercy towards the brute creation; indulgence to inferiors; the suppression of anger, passion, cruelty and extravagance; the cultivation of generosity, tolerance and charity; such are the lessons" † that the Buddhist Religion inculcates.

One of the oldest Religions of the world; inculcating as pure a code of morality as it is possible for the human intellect to conceive, and still professed by fully one third of the entire population of the globe, it does seem passing strange that to this present day (despite all that has been written about it during the past thirty years,) no appreciable portion of even the educated classes of Europe and America, realize in the most distant degree what Buddhism really is.

While, therefore, Col. Olcott's little catechism, recently published in Ceylon, in English and Singhalese, will doubtless be welcomed by all Buddhists in that island as the first simple, popular exposition of the leading features of their faith, I cannot but hope that, republished and circulated in Western countries, it will tend somewhat to dispel the gross ignorance that there prevails in regard to this noble and venerable faith.

In one respect only does this otherwise admirable catechism seem to me to do imperfect justice to the creed it expounds, and that is in the two passages in which it treats of, or, may I venture to say so, avoids, the question of personal or individual immortality.

But here doubtless my excellent and respected friend, Col. Olcott, laboured under a local difficulty. As is well known, there are two schools of Buddhist Philosophy; the one which, while not perhaps denying the possibility of individual immortality, still considers it a metaphysical tenet beyond the grasp of the many, and unnecessary, even if true, to be here taught, which holds that the mass of mankind will always find it hard enough to conform in their lives here to the pure ethical code of their religion, without puzzling their limited human intellects over abstruse, metaphysical problems as to the final results of lives elsewhere—which, while distinctly enunciating the doctrine of many lives after this one, considers it unprofitable to dogmatize as to whether the ultimate outcome of all these lives, the blending of the immortal portion of the human entity in its source, will be accompanied with *a loss*, or a *retention* of individual consciousness.

To this school belongs, I believe, the venerable and learned H. Sumangala, under whose guidance Col. Olcott wrote, and whose certificate to the orthodoxy of the work so greatly enhances its value. It may be doubted whether Col. Olcott himself would not have preferred in his exposition of Buddhism to put forward on this question the doctrine of the Northern rather than that of the Southern School, but he was writing for the adherents of that school, under the auspices of its most eminent living Professor, whose approval was essential to the cordial reception of his little treatise, and hence probably, and not because he himself holds them to embody the correcter views, the form in which the following questions and answers appear:—

"122. *Q. Does Buddhism teach the immortality of the Soul?*

A. 'Soul' it considers a word used by the ignorant to express a false idea. If every thing is subject to change, then man is included, and every material part of him must change. That which is subject to change is not permanent: so there can be no immortal survival of a changeful thing."

"123. *Q. If the idea of a human soul is to be rejected, what is that in man which gives him the impression of having a permanent individuality?*

A. Tanka, or the unsatisfied desire for existence. The being having done that for which he must be rewarded or punished in future and having *tanka*, will have a re-birth through the influence of *Karma*."

It would be presumptuous for me in the face of the learned H. Sumangala's recorded approbation to assert such a thing, but save for this I should, I confess, have said that these cautious answers very inadequately represent the doctrines of even the Southern School, and studiously avoid rather than meet the real sense of the question.

But, be this as it may, most certainly the reply of the Northern School would be far more explicit, and it seems to me more satisfactory.

No Buddhist, and an unlearned man, it may appear ridiculous for me to presume to set forth what the answer of the Northern School to these questions would be; but I feel strongly that these answers do not do Buddhism justice. I fancy that I have caught some far-off glimmer of the light that guided the ancient Buddhist Philosophers, and I venture to put forward my crude conceptions, hoping that they may form the nucleus (as the brightest crystals will often grow around some humble grain of clay) around which more strictly correct ideas may cluster. The answer which I should conceive might be given by some Amarapura, or Tibetan Buddhist, and which would practically reply to both questions, would run something as follows:—

A. The word "soul" has been so diversely used that it is first necessary to make certain of the sense in which you intend it to be applied. Man from one aspect may be considered as a trinity, and, consisting (1) of a bodily or physical frame, composed wholly of matter in its grossest and most tangible form though imbued with the life principle; (2) of an inner form, consisting also of matter, but in a highly refined and attenuated form; (3) of an affinity or spirit wholly immaterial, the guide to *nirvana*. If by "soul" you refer to the second factor of this trinity, then Buddhism does *not* teach its immortality; it does not die with the body; it may survive through countless years, but it is not immortal. Highly refined though it be, it is still matter, and, therefore, like all material things, is subject to change—sooner or later it must disintegrate and enter into new combinations. If, by "soul" you understand the third factor, then Buddhism emphatically does teach its immortality. It is an outcome from *nirvana* whose eternity it shares, and to which it must return.

But probably when you asked whether Buddhism taught the immortality of the soul, you referred to neither of these factors considered separately, but to the *Ego*, the conscious personal entity, and you desire me to explain whether Buddhism teaches the immortality of this. If so, my reply is that Buddhism teaches the possible, but not the certain immortality of this. The *Ego*, the personal consciousness of identity, exists in, and is an attribute in this earthly life of, the second factor in the trinity which may be called the spiritual body.

If, during life, this *Ego* has attached itself mainly to the desires of the flesh, and has walked persistently in the evil paths towards which the material body and material influences are ever tending to lead it, then at death or even as some hold before death in some cases, the immaterial factor disengages itself from the spiritual body, and this latter weighed down by its material associations, sooner or later disintegrates, and with it the personal identity or consciousness utterly perishes.

If, on the other hand, this *Ego* has been perseveringly struggling to free itself from earthly desires and passions and acquire virtue and holiness; in other words, to unite itself with the immaterial element and hold the material one as much at arms length as possible, then after death a closer union is effected between the *nirvana* affinity, or as it may, for want of a better name, be termed the spirit

* A BUDDHIST CATECHISM, *according to the Canon of the Southern Church*, by H. S. Olcott, President of the Theosophical Society.—Approved and recommended for use in Buddhist Schools, by H. Sumangala, High Priest of the Sripada (Adam's Peak) and Galle, and Principal of the Widyodaya Parivena, (Buddhist College.)

† Buddhism by S. W. Rhys-Davids.

and the spiritual form, and they pass together to a higher stage of existence, and so on step by step the spiritual body growing less and less material at every stage, until finally when the last trace of its materiality disappears, the *Ego* or personal consciousness has become interfused into the spirit, and this passing to *nirvana*, although then merged in the universal, still retains the personal, consciousness, and thus the *Ego* secures immortality, no longer conditioned, but absolutely, no longer isolated, but an integral part of the whole.

If the views set forth in this reply do not approximately represent the teachings of the Northern School, I sincerely hope that some more competent person will correct my errors, as there is no point on which it is more desirable to enlighten Western minds.

Before quitting the subject of this little catechism, I cannot help expressing the regret I feel that some good and earnest Christian brethren in Ceylon should apparently view with much disfavour and express their opinions harshly in regard to Col. Olcott's labours in that Island, nay more, should even speak unkindly of him. However widely we may differ from his religious convictions, no one who enjoys his friendship can fail to be impressed with the perfect purity of his life and motives, his absolute unselfishness, his perfect devotion to what he believes to be the truth. That any such man, preaching consistently those lessons summarized in the first sentence of this paper should be spoken ill of by a Christian, appears to me irreconcileable with the teachings of the Founder of that Christian Religion.

Christianity and Buddhism are, in truth, in no way *practically* antagonistic; it is only on dogmatic points, that they really differ. Both inculcate the same pure, unselfish life, and the ethical doctrines of both may be equally summed up in the great commandments to love one's neighbour as oneself and one's highest abstract conception of goodness, wisdom and love with all one's heart and strength. It is in dogmatic points chiefly that the two religions diverge. God in our ideas assumes a more personal identity than in those of the Buddhist. The Buddhist holds to a succession of lives and to the attainment of *nirvana* as the resultof his own deeds. The Christian believes in a single life, the conduct of which fixes his fate for all eternity and more humbly rests his hopes of salvation on the merits of his Redeemer.

This latter point will be considered, and justly so, one of vital significance, but I must own that I hold any Christian who conceives a pure-living holy Buddhist, less likely to benefit by those merits than himself, still far off from a right knowledge of the length and breadth and riches of that love which Jesus Christ preached.

I am free to confess that I personally do not approve all that Col. Olcott appears to have done; he seems to me to have been in some instances distinctly aggressive. He may plead that he was first attacked, and that the missionaries are more aggressive where Buddhism is concerned than he ever has been in regard to Christianity. But it seems to me that any sort of attack on, or effort to undermine by disparaging remarks or publications, the creed of our neighbour is equally opposed to the pure spirit of Christianity and Buddhism. Let the sincere votary of each preach the truths he believes in, and leave these to find their way to the hearts of his hearers, but let him be silent as to the creed of those who differ from him. Still these polemics have been mere incidental episodes in a great epic—the story of a great and strenuous effort to awaken in a spiritually dozing people the noble desire to live up to the sublime precepts of the religion they profess.

To me then it seems that so far from taking offence at Col. Olcott's main work, every true Christian should rejoice at the revivification of a pure faith like the Buddhist amongst professed votaries of that creed. No matter whence the impulse comes, whatever leads a people to live pure, holy, unselfish lives, is a work of God. By their fruits ye shall know them, and no one can deny who has any personal knowledge of Buddhists, that the fruits of Buddhism to millions have been lives unsurpassed in purity in any Christian population—and why make a stumbling-block of a name? It is not those who say Lord, Lord, *i. e., call* themselves Christians, but those who do the will of our Father which is in Heaven, that shall enter into the kingdom of Heaven, and if Christians are right in believing that Jesus Christ truly preached that will, then most assuredly so did Sakya Muni, and those who follow his precepts will equally enter into that kingdom.

Even in Ceylon there is room enough for all labourers; our most devoted missionaries there will freely own, that despite their most earnest efforts they have but succeeded in here and there scratching the surface of tiny patches of the vineyard, where God's precious soul-plants are withering, choked by the weeds of selfishness, sin, and ignorance. In God's name let them welcome the new labourer who comes strong in purpose to root up those weeds, and if they cannot agree with him as to how those plants when once growing healthily in the full sun of righteousness, and watered by the tears of contrite hearts, shall be trained, let them at least wait till that time comes before reviling their fellow labourer, and leave the final result trustingly in Higher Hands.

(Continued from the February number.)

EAST INDIAN MATERIA MEDICA.

BY PANDURANG GOPAL, G.G.M.C., F.T.S.

The drugs included in Group XXVIII. described last are—

Sansk.	*Marathi.*	*Botanical.*
Pippalee.	पिंपळी	Piper longum.
Maricha	मिरें	„ nigrum.
Shringavera	सुंठ	Zingiber officinale.

Group XXIX. is comprised by the following:—

Sansk.	*Marathi.*	*Botanical.*
Amalakee	आंवळा	Terminalia emblica
Hareetakee	हिरडे	„ bellerica.
Pippalee	पिंपळी	Piper longum.
Chitraka	चित्रक	Plumbago rosea vel ceruleea.

These were used in combination to relieve all febrile states from whatever causes arising. They are also believed to improve the orbital circulation, and are promoters of digestion.

Group XXX. is a group of the more widely known metals and have been credited with properties which cannot be verified or attested by experience.

Group XXXI. comprises drugs, the decoction of which is bitterish sweet. They are all useful in relieving chronic inflammations, and prove detergent and insecticide. They are—

Sansk.	*Marathi.*	*Botanical.*
Laksha	लाख	Secretion of an insect which grows chiefly on the tree Butea frondosa.
Revata	लहानखजुरी	Phœnix Sylvestre.
Kutaja	पांढरा कुडा	Echites antidysenterica.
Ashwamara	कण्हेर	Nerium odorum,
Katphala	कायफल	Myrica Sapida.
Haridra-dwaya	हळद व आंबे हळद	Curcuma Zedoria & Curcuma reclinata.
Nimba	निंब	Melia azidaracta.
Saptacchada	सातवीण, सप्तपर्णी	Alstonia Scholaris.
Malati	चमेली	Echites caryophyllata.
Trayamana	त्रायमाण	Ficus heterophylla.

Group XXXII. comprises drugs which are tonic, cooling and nutritive, and the individuals of which when infused afresh or boiled, yield an astringent, bitterish sweet infusion. The decoction prepared from any one of them is depurant in action.

Sansk.	*Marathi.*	*Botanical.*
Goodoochee	गुळवेल	Tinospora cordifolia.
Trikantaka	गोखरू	Asteracanthus longifolia.
Brihatee 2 var	रिंगणी वडोळी	Solanum trilobata and Jacquinii.
Prithak-parnee	पिठवण	Uraria lagopodiodes.
Vidaree-gandha	सालवण	Desmodium gangeticum.

Group XXXIII. and XXXIV.* consists of ten drugs which are widely known to the indigenous Vaidya by the term *dasha-moola* (the ten roots *par excellence*). The decoction of these roots is gently stimulant, and digestive. It relieves dyspnœa, biliousness, subdues the formation of mucus, and allays the heat of all fevers. They are the roots of the following:—

Sansk.	*Marathi.*	*Botanical.*
1 Bilwa	बेल	Aegle marmelos.
2 Agnimantha	ऐरण	Premna Spinosa.
3 Toontooka	दिंडा	
4 Patala	पाडळ	Bignonia Suaveolens.
5 Kashmariya	शिवण	Gmelina Arborea.
6 Vedareegandha	सालवण	Desmodium Gangetic.
7 Sariva	उपलसरी	Hemidismus Indicus.
8 Rajānee	हळदी	Curcuma Zedoria.
9 Goodoochee	गुळवेल	Tinospora cordifolia.
10 Ajashringee	कावळी	Gymnema Sylvestre.

Group XXXV. contains drugs which subdue inflammations and inflammatory swellings, relieve fluxes, and purify the seminal fluid. They are:—

Sansk.	*Marathi.*	*Botanical.*
Karamarda	करवंद	Carissa carandas.
Trikantaka	गोखरू	Asteracanthus longifolia.
Saireeyaka	कोरांटा	Barleria ceruleæa.
Shatavaree	शतावरी, सफेत मुसळी	Asparagus tomentosus.
Gridhranakhee	बोर	Zizyphus jujuba.

Group XXXVI. is composed of drugs which relieve urinary disorders and purify the blood of its morbid products. They are:—

Sansk.	*Marathi.*	*Botanical.*
Koosha	कुश गवत	Poa cynosuroides.
Kasha	काश	Saccharum spontaneum.
Nala	नल	Arundo Karka.
Darbha	दर्भ	Saccharum cylindricum.
Kandaikshuka	बोरू	Panicum dactylon.

Group XXXVII. contains Trivrita or Ipomœa turpethum and other purgative drugs which are described elsewhere.

This last closes the thirty-seven groups of *Sanshamaneeya* (संशमनीय) or repressant drugs or those which repress the excessive action of morbid or diseased humours, comprising in all about four hundred (400) individuals of the series.

This classification of Sushroota has been apparently based on a knowledge of the remote effects of the drugs described, that is, on the collected experience of their action in certain specific morbid conditions of the organism, and where the conditions indicated required specific influence evolved by the administrarion of drugs to counteract those morbid states. Subshroota's experience at such an early state of human progress as the period when he taught, would seem to have been fairly accurate, to a degree if the properties of the drugs alone were viewed but generally, and might have proved even a better guide to new research than it now appears to be, if he had but clearly laid down the parts of the drugs which he used. But it seems that he has not done so or it may be, that the texts of his teachings which we are now in possession of, have been so mutilated in important places, that we are deprived of the means of ascertaining whether the whole plant is to be used, or a certain part, chosen with a view to its specific properties is to be selected for the purpose of extracting the virtues desired by the administerer. The practical value of these groups to the student of therapeutics, becomes, therefore, miserably lowered.

The individuals of the above groups do not correctly represent the entire virtues or effects which have been attributed to them, as they vary in the proportion of their active principles, and whereas an individual one or two out of each group are powerful in exciting the principal emunctories or the larger excretory channels of the organism to action or in promoting their excretory power, the rest are feebly so; their special virtues, therefore, may probably become better developed when they are combined with all the rest or a large portion out of them.

Sushroota's groups, however answering the general characteristic properties attributed to them, contain several drugs which are classed under various orders of remedies which, when tested by modern experience, do not fully bear out the virtues assigned to them. His descriptions, therefore, have to be taken with considerable reserve as guides to the selection of special remedies. Another contemporary writer, Agnevesha, who is better known as Charaka, divides remedies into fifty classes which are arranged according to their action on special organs and tissues of the human body, and comprise vegetables which are either similar in action or help each in action by their combination. They are all recommended to be prepared in the form of decoctions for administration and will be detailed in the next article.

The class of drugs which are included under the term *Samshodhana* (संशोधन) or evacuants by Sushroota comprise a miscellaneous group of purgatives, expectorants, diaphoretics, diuretics, and in some cases blood depurants or alteratives (an undefined class of remedies up to the present day). We shall give a few instances. The roots of cassia tora, catharto-carpus fistula and clitoria ternata are purgative; the roots of physalis somnifera, poa cynosuroides, saccharum spontaneum and pongamia glabra (*vide* Essay No. III) are considered diuretic; and the root-bark or that of the stem of calotropis procera and of gymnema sylvestre are diaphoretic.

They more or less indicate the presence of active agents which act through the blood on special organs or glands, establishing a hypersecretion in those organs, tending thereby to relieve the system of a *supposed* morbific agent, irrespective of the changes they may severally induce or bring about in restoring diseased parts to health. Indications for the use of such agents, therefore, are gathered from, or construed out of, symptoms or a group of symptoms which were by a *clinical* study inferred to arise in certain defined regions of the body externally or their subjacent viscera, and held to refer in their origin to the over-flow or repression of one or other of the conventional and assumed triad of humours which, as we pointed to at the beginning of our article, to govern and regulate the organic as well as tissue functions of the human frame.

The class of *Sanshamaneeya* (संशमनीय), on the other hand, is a much larger one, and includes, as previously described, thirty-seven (37) groups of divers vegetables, the sensible effects of which on the various tissues of the body are mostly remote and gradual, they being indicated in asthenic diseases or in the chronic stages of disease generally.

In this crude discovery of the effects of vegetables, the real potency of their virtues could scarcely be determined, as it might well have been expected, at the begin-

* No new group is discovered in the original; to preserve uniformity in numbers, a hypothetical group.

ning of science; and although both Charaka and Sushruta made the best possible attempts to record the immediately sensible as well as remote effects, yet nature could not yield to them the secret of their action without further experimentation and the separation of the active principles from a combination which the fresh pieces or the extraction of analogous elements in suitable or solvent media. All artificial, or the so-called pharmaceutical preparations of drugs, as described by these primitive physicians and followed by their school were necessarily, therefore, but the first infantile trials towards developing a system of therapeutics and no more.

The enumeration of the properties of drugs, as laid down by Sushruta, however comprehensive, can at the best, be considered vague and loose, and his descriptions lack much merit as a help to the modern practitioner, owing to the parts of drugs mentioned being not specified except in a few instances where prescriptions for treating diseases are appended to the description of diseases, as in the last chapter or *uttara tantra*—a division which treats of the practice of medicine.

We have, therefore, to seek for another source of information equally ancient and contemporaneous, and to wade through a huge array of compound prescriptions given in detail. But here also we are not more successful, though in many instances the combinations and receipts for preparing the compounds, if followed to the letter, are likely to produce a more equable and definite result than otherwise. These receipts, taken as they are, could not in all cases be implicitly followed, or the resulting preparations administered in the quantities deemed appropriate in olden or pre-historic times; for Charaka himself in producing his nomenclature of remedies according to their therapeutic actions, distinctly avers that his descriptions were intended, not so much to bind the more talented and inquiring physician to his descriptions as to serve a guide to the less capable man of practice or for those who could help the suffering by the aid of written treatises alone.

He clearly lays down that the virtues of drugs cannot be too accurately represented by mere verbal descriptions. Constant experiment, and a searching and wide experience must be the practitioner's true guide in determining the virtues of drugs or their combinations, And although he devised for his school some fifty (50) compound groups for selection out of nearly 500 different drugs which might satisfy all possible indications in the practical treatment of disease, he left the further investigation of the actions of these compounds, as well as that of the action of unknown drugs to the future student of Medicine.

(To be continued.)

STRANGE APPARITIONS.

BY N. D. K.....F.T.S.

The author of "Confessions of a Thug," "Seeta," 'Tārā' &c., (the well-known Colonel Meadows Taylor) in his memoirs entitled "The Story of My Life" relates two authentic instances of strange apparitions which are far more striking than the case of "psychic warning" mentioned by Mr. Constantine.

Colonel, then Major Taylor, had lost his wife to whom he was dearly attached, and he thus writes :—

"I had determined then, however, to live out my life alone, and that I would never seek marriage with another. This determination was the result of a very curious and strange incident that befel me during one of my marches to Hyderabad. I have never forgotten it, and it returns to this day to my memory with a strangely vivid effect, that I can neither repel nor explain. I purposely withhold the date and the year. In my very early life, I had been deeply and devotedly attached to one in England and only relinquished the hope of some day winning her, when the terrible order came out that no furlough to Europe would be granted. One evening I was at the village of Dewar Kudea, after a long afternoon and evening march from Muktal, and I lay down very weary; but the barking of village dogs, the baying of jackals, and over-fatigue and heat prevented sleep, and I was wide awake and restless. Suddenly, for my tent door was wide open, I saw the face and figure of the lady so familiar to me, but looking older with a sad and troubled expression. The dress was white and seemed covered with a profusion of lace, and glistened in the bright moonlight. The arms were stretched out, and a low plaintive cry of 'Do not let me go! do not let me go!' reached me. I sprang forward, but the figure receded growing fainter and fainter, till I could see it no longer, but the low sad tones still sounded. I had run barefooted across the open space very much to the astonishment of the sentry on guard, but I returned to my tent without speaking to him.

"I wrote to my father in England, wishing to know whether there was any hope for me. He wrote back to me these words :—'Too late, my dear son. On the very day of the vision you describe to me, the lady—was married.'"

The second instance is related as follows :—

"Authentic ghost-stories are comparatively rare; but a circumstance occurred at Shorapore which made a great impression on men's minds and may be accepted as one.

"There were two companies of the 74th Highlanders at Shorapore with Colonel Hughes's force. After the place was taken, one evening in 1858—I have forgotten the date—Captain——,the senior officer, was sitting in his tent, writing letters for England, as the mail letters had to be forwarded by that evening's post, and had had the side-wall of his tent opened for light and air, when a young man of his company appeared suddenly before him *in his hospital dress* without his cap' and without saluting him said 'I wish, sir, you will kindly have my arrears of pay sent to my mother, who lives at——; please take down the address.' Captain——took down the address mechanically and said, 'all right, my man, that will do,' and again making no salute the man went away. A moment after, Captain ——remembered that the dress and appearance of the soldier and his manner of coming in were highly irregular and desired his orderly to send the sergeant to him directly. 'Why did you allow P——to come to me in that irregular manner?' he asked as soon as the sergeant came. The man was thunderstruck. 'Sir,' he exclaimed, 'do you not remember he died yesterday *in hospital* and was buried this morning?' Are you sure sir, you saw him?' 'Quite sure' was the reply; 'and here is a memorandum I took down from him of his mother's address, to whom he wished his pay should be sent.'

'That is strange, sir' said the sergeant; 'his things were sold by auction to-day, and I could not find where the money should be sent in the company's registry, but it may be in the general registry with the regiment.' The books were afterwards searched; the address taken down was proved to be correct, and the circumstance made a profound impression upon all who knew the facts.'

In the first case it seems the lady's mind on the day of her marriage must have been powerfully excited by the remembrance of her old love, and by a sort of magnetic attraction her thought manifested itself in perfect form, far away in India before the eyes of him she had first loved; and uttered itself. But may it not be that her astral body streamed forth and made itself visible?*

In the second instance about twenty-four hours after his death, and after his body had been buried, the astral form of the Highland soldier appeared in the very clothes of the dead man and gave the direction to the Captain, as if it had been attracted back to this earth to dispel the anxiety caused in the sergeant's mind about the sending of the money. It is said by some that a short time after death the astral soul forgets all about its earthly existence, and yet there are authentic instances in which numbers of years afterwards the soul has wandered back to earth—

* We believe such is the case. Intense thought creates and becomes objective, and there is no appreciable distance in the Infinite Space.—ED. THEOS.

for a short time though it be,—to give some direction to those it once loved or to solve their difficulty. It were profitable, therefore, to know what hermetic philosophy has to say about the kind of remembrance of, or connection with, our earth that the Astral Soul continues to enjoy.

Editor's Note.—"Nature never proceeds in her work of either creation or destruction by jumps and starts" says the late Eliphas Levi, the greatest hermetic philosopher in Europe of the present century. The "Astral Soul" may remain with the body for days after the dissolution of the latter, but separates itself entirely from it but on its complete disintegration. Such was the belief of the ancient Egyptians in reference to their mummies, such is the general belief of the Hindus who say that the souls of their dead sit upon the roof of the house in which the body breathed its last *for ten days* and, therefore, the survivors offer rice-balls to them by throwing them on the roof. Our belief is that the intense thought and anxiety felt by the soldier in his dying moments for his mother could very easily create what the Hindus call a "Kama-rupa" (a form born of and generated by the powerful desire of the still living man) to achieve a certain object, and that form that of himself in his hospital dress, as the "astral soul" *per se* is the exact ethereal likeness of the body, but certainly not of its temporary garments. The soldier realized the necessity *of being recognized* by his superior who might not have done so had the astral form appeared to him disrobed, and whose attention, moreover, attracted by the unusual sight, would have been distracted from the chief purpose which was that of bringing him naturally to listen and pay due regard to the desire of the dead man. The soldier must have most certainly made several *rehearsals*, so to say, in his imagination, and while yet alive, of the way he would like to appear before that officer and give him his mother's address; and very naturally saw himself in his fancy as he then was,—namely, in his hospital dress. That desire (Kama) faithfully reproduced the scene planned beforehand, and strongly impressed upon the THOUGHT before the party involved in it and with *apparently* an objective reality.....

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

A HINDU VERSION OF THE FALL OF MAN.

BY BABU NOBIN K. BANNERJEE, F.T.S.

Various learned theories have from time to time been advanced by eminent persons in explanation of the Biblical tale of the "Fall of Man" in books and journals, even in our esteemed THEOSOPHIST, but it seems to me that there is a simpler explanation to this which has not been yet touched upon by any.

That the conception and phraseology of the Bible, particularly its earlier chapters, are of Eastern and Oriental origin, there is no room to doubt. Such being the case, we have simply to look for the signification of the term "knowledge (*dnyan*) with reference to females, among Oriental nations. It will then be seen that even in popular parlance a girl on arriving at puberty is said to have attained *knowledge*, or arrived at *knowledge*. That this signification of the term is accepted in the Bible phraseology appears to be beyond doubt, on reading further, where, immediately after the fall we read (in Gen. IV. 1) "and Adam *knew* Eve his wife; and she conceived, and bare Cain;" so also in the same chapter ver. 17, "and Cain *knew* his wife, and she conceived": in verse 25, "and Adam knew his wife again; and she bare a son". These, and hundreds of similar passages in the Bible unmistakeably show that by the expression *to know* which is the same thing as to taste of the fruit of the Tree of Knowledge, the Bible authors used the Oriental phraseology to signify sexual relation between man and woman, and nothing more.

We now come to the next point, *i. e.*, how could the eating of the fruit of the Tree of Knowledge bring on death. On this point my ideas are as follow:—Observation of nature, poor as it is in my case, shows that in certain living beings, for instance, the crab, the silk-fly &c., a single act of procreation completes their mission and terminates their existence on earth. The law of nature is immutable, and, therefore, though it be not possible for us to know at present how often each particular animal kind is intended to procreate, or even the relative difference between individual members of the same species, if there be any in this respect, as well as how long each is to survive the last act of procreation, *i. e.*, the last taste or eating of the fruit of the Tree of Knowledge:—one thing is certain, viz., that the act constitutes the fall of the being, and thus his harbinger of death:—that death which makes dust return to dust.

It would then follow that the Bible allegory of the fall of man is being enacted daily on the stage of the world. That the vices of Onan, and of Sodom and Gomorah are included in the category, is evident from the wrath of God displayed in their immediate wholesale destruction, typifying the immediate pernicious effects upon man, quicker than even the effects of the natural eating of the fruit. In some cases even boys are said to arrive at knowledge on attaining majority even at the present day, but in the case of girls the use of the expression is idiomatic and common. I have omitted to mention above that in the vegetable kingdom we obtain abundant evidence of the law of nature limited alone in the rice, wheat and all the annuals, the plantain, and the corn, the biennials and the perennials of one fructification, twice and thrice, or more fructifications, and then death of the plants.

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

The *Amrita Bazar Patrika* in a recent issue published an account of the resuscitation of a young girl by the *Will-Power* of a man. It appears that the girl had accidentally fallen into a tank near the *Patrika's* office, and it was full ten minutes before she was taken out, evidently drowned and dead. A native gentleman, who happened to be on the spot, made energetic efforts to revive her. He concentrated his attention, made mesmeric passes, his limbs all the while quivering fearfully, and finally succeeded in making his subject throw up the water she had swallowed. When questioned how he had managed to restore the girl, he replied that he had done so by his *Will-Power* alone. The occurrence was too good, as affording an illustration of the scope of *Yog-Vidya*, to be omitted from this journal. But before publishing it, we have taken care to authenticate it. And we have very great pleasure in saying, that the occurrence, as related in the *Patrika*, is true. The girl was saved by a brother of a Fellow of our Society in Calcutta, both of whom have for some time past been practising the *Bhakti-Yog*.

A most remarkable marriage has just taken place in Vienna. The bridegroom who is 31 years old, is 28 inches high and weighs 29 pounds. The bride aged 24, measures but 27 inches and weighs 20 pounds. The couple had the honour of a presentation to the Court and of receiving valuable presents from the Emperor.

WE have said before in this journal that long fasting was by no means an uncommon occurrence in India—especially among the Jains. A Jain lady—Mrs. Sakarbai Kapoorchand of the Gosariah family in Bombay—completed a thirty-days fast on Monday morning, the 29th ultimo. The fast was observed in honour of the annual Pachushan festival. We have the best authority to say that the self-imposed fast was no result of a bet or the love of sensation, as in the case of Dr. Tanner of America.

The *Sunday Mirror* objects to the name of *Kali-Yug*, given by the Hindus to our age. "It is a misnomer;" it says, "let it be called the *Satya-Yug* rather, for that would be expressing the truth." Of course, the age which witnessed the birth of the *New Dispensation*, a church, which, like Pallas—Athena-Minerva, Goddess of Wisdom,—came out all armed and grown up from her father's brain the Babu-Jupiter of Calcutta, cannot possibly be any other age, but that of ABSOLUTE TRUTH.

KING KALAKUA I, of the Hawaiian Islands, our late visitor in India, seems to have received a true royal reception in March last at Japan. A Fellow of our Society at Tokkio informs us that the Mikado received him with all the honours due to an independent sovereign and offered the King the use of his own Imperial summer residence, known as the Eprokyan Palace, and regarded by the Japanese as a sacred place. Grand dinners were given in his honour by the Mikado at his Palace, at each of which King David Kalakua was received and feasted by all the Imperial Family, ladies included. On March 16, the day of his departure, the King was presented with the "Order of the Rising Sun" of the first class, after which His Majesty sailed in great ceremony, and with all the artillery firing, for Shanghai and other ports of Japan and China on his way to India. The monotonous three or four days passed by the Royal visitor at Watson's Hotel, Fort, must have appeared to him a rather disagreeable contrast.

INSANE BY ELECTRICITY.—A young man, 24 years of age, named George Odette, has just been adjudged insane and committed to an asylum for lunatics, in Illinois (U. S. A.). His case is very interesting from a scientific point of view. His madness was caused by an overwhelming shock of electricity given to him as a practical joke by some ignorant companions. The American journal from which the above facts are taken very sensibly remarks upon the extreme danger there is in suddenly pouring through the delicate nerve-matter of the brain and spinal-cord a strong current of electricity, and suggests that the best if not the only remedy in such a case is the application of the vital magnetic current of some powerful mesmeriser or "healer". It might have added that it is equally dangerous to saturate a nervous patient's brain with mesmeric fluid, as is too often done by thoughtless tyros in magnetism. The human vital force is the most potent of all known agencies, and health of body or mind is only possible when there is a perfect magnetic equilibrium in one's system. The "healer" heals simply by restoring that balance in his patient by the force of his benevolent desire and will.

ATMOSPHERIC METEORS SEEM TO ABOUND JUST NOW, in this year of prophecy. To the vaporous appearance of the three resplendent columns described in a former issue as having been seen in Russia, we may now add an account of a phenomenon in the latitude of Madras, which the superstitious might easily fancy to be a presage of the coming of Vishnu, in the Kalanki Avatar, or of the Zoroastrian Sosiosh on his white horse followed by an army of good genii equally mounted on white steeds. This promised Saviour of mankind, by the way, is faithfully reproduced in that occult scientific allegory the (Bible) *Revelation of St. John*. Thus: "I saw heaven opened, and beheld a *white horse;* and he that sat upon him was called faithful and true.....And *the armies which were in heaven followed him upon white horses*". (Rev. XIX, 11-14). If this is not copied from its very ancient Zoroastrian prototype, it certainly has that appearance to unregenerate eyes. The Madras story is as follows:—

"A strange phenomenon was observed here some time since about ½ to 6. A figure resembling a horse in outline appeared in the sky of a bright luminous colour which faded away at the end of about ten minutes. It attracted the attention of crowds of natives and the general opinion amongst them was that it was an omen portending some disaster." We saw the cloud from another part of Madras, when it had assumed the shape of a crescent with the points downwards. As there was not another cloud to be seen, and it was brilliantly set off by the rays of the setting sun against the blue background, its appearance was certainly remarkable.—*Mail.*

THE PHYSICAL VALUE OF PRAYER, which Prof. Tyndall proposed in the year 1872, to have tested by a concurrent supplication to God, on a given day, for a given object, by Christians throughout the world, but for which sensible suggestion he got only universal abuse, turns up as a living issue again. Some one has sent us a copy of the *Illustrated Missionary News*, for March 1881 in which we read that a certain Miss Reade, a lady Missionary "among the Heathen and Mussulman women of Punrooty, in Southern India" has just been inspired by God to speak Hindustani! We had seen the notice before reprinted in secular papers, but we have it now from its original source. She "had been teaching in the Tamil language; but feeling it important that the Mussulman women.....should be spoken to in Hindustani.....she asked the Lord for the gift, and her own expression is that the power came to her as a gift from God." It was sudden, indeed. "One month she was unable to do more than put two or three sentences together, while the next month she was able to preach and pray without waiting for a word." Here is a priceless hint that future candidates for the C. S. should profit by. Miss Reade must be in high favour in a certain august quarter; and our only wonder is that while she was asking she did not bethink her of petitioning for the immediate conversion of all the Mussulman and Heathen women of Punrooty, not to say, of all India. Somebody should also send Prof. Tyndall a marked copy of the I. M. N.

The proprietors of the THEOSOPHIST are preparing to publish a large work, unique in its kind, save perhaps Wagner's "Dictionary of faulty arguments and abuse, by his musical critics." They have been collecting for over six years materials for the publication of a *Synopsis*, arranged alphabetically, and which will contain all the rude and abusive expressions, all the slanderous and even libellous sentences, Billingsgate phraseology, pious fibs, malicious insinuations, and glaring untruths coupled with the term "Theosophy" in general, and directed against the two Founders of the Society especially, as found printed in missionary and other Christian organs, since January 1, 1876, till January 1882. Regretting, on one hand, the necessary incompleteness of, and omissions in, their future work—lacunæ due to the physical impossibility of examining every one of the innumerable Missionary and other pious Christian organs scattered throughout the world,—the two compilers hope, nevertheless, to be enabled to present to the world a correct, if not a full, *Compendium* of the most choice terms used by the English-speaking reverend *Gentlemen* of both hemispheres against the Theosophists. In each deprecatory sentence the name of the paper and the date will be scrupulously and correctly stated. The compilers hope that this laborious publication will prove of a still wider interest to future lexicographers than Mr. Gladstone's "Flowers of Speech" against the infidels and heretics, extracted by him from the Papal discourses, collected and published by Don Pasquale di Francis under the name of "Discorsi del Sommo Pontefice Pio IX.," and translated by the great author of "Church and State" for the edification of the English Protestant public.

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TO
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OUR BRANCHES.

A NEW ANGLO-INDIAN BRANCH.

A new "Anglo-Indian Branch" of the Theosophical Society is in course of formation at Simla. A good many light-hearted representatives of European civilisation in India amuse themselves by laughing at the Society, in total ignorance of its character, objects and claims to respect. But none the less are many Anglo-Indians of distinction and intelligence awakening to the importance and dignity of these, and the contemplated branch will soon no doubt afford scoffers a striking proof that in spite of all the obstacles thrown in our way in the beginning, the noble and admirable principles on which this Society is founded, are asserting themselves and winning respectful sympathy in the heart of the most influential community of Englishmen in India.

The following is taken from the *Pioneer* of the 26th August:—

"An Anglo-Indian Branch of the Theosophical Society, to be called the 'Simla Eclectic Theosophical Society,' was founded at Simla on the 21st instant, under the Presidentship of Mr. A. O. Hume, C.B. The objects of the new Society are said to be, first, to give countenance and support to the parent Theosophical Society, the character and purpose of which, in the opinion of the members of the new Society, are clearly commendable, although, as they think, the subject of unmerited attack; and secondly, to profit, as far as this may be found possible, from the teachings of the so-called adept 'Brothers' of the first section of the Theosophical Society, in branches of metaphysical inquiry, in reference to which the members of the new Society conceive that these 'Brothers' have acquired far-reaching and accurate knowledge."

From the latest advices received from Simla, we find the following officers have been elected:—PRESIDENT, A. O. Hume, Esq., C. B.; VICE-PRESIDENT, A. P. Sinnett, Esq.; SECRETARY, Ross Scott, Esq., C. S.

Further and fuller details will be given in our next.

THE BOMBAY THEOSOPHICAL SOCIETY.

The regular monthly meeting of the Branch was held at the Parent Society's Head-quarters at 3-30 P. M. on Sunday, the 14th August, when the revision of the Bye-Laws was gone through. The Secretary then informed the Meeting of the kind donation by Mr. Tukaram Tatia to the *Bombay Branch* of Rupees two hundred for the purchase of books for the Library. He was thereupon requested to communicate the thanks of the Society to the donor for his disinterested zeal in its progress. The Secretary afterwards read to the Meeting the copy of a letter he had addressed to Pandit Ram Misra Shastri, President of the Literary Society of Benares Pandits, and Professor of Sankhya, Benares College, requesting him on behalf of the Branch to obtain the permission of the Translator of the third and fourth parts of the Sanskrit *Aphorisms* of *Patanjali*, the founder of one of the six schools of Hindu Philosophy, to have them published. He also explained that it was intended to publish on behalf of the Branch into one Volume all the four parts of the said *Aphorisms*, together with their translations, which were printed in fragments and were now out of print, and that the money realised by the sale of these books was to be applied for the purpose of purchasing books for an independent Library for the Branch. This will be the first publication by the Branch of a series. The action of the Secretary was unanimously approved.

After a vote of thanks to the President, the Meeting was adjourned.

MARTANDROW B. NAGNATH,
August 17. *Pro. Secretary.*

THE PRAYAG THEOSOPHICAL SOCIETY.

A Charter for the formation of a Branch of the Theosophical Society at Allahabad, to be composed exclusively of the Natives of India was applied for by a number of our Fellows there. By order of the President and Council it was forwarded to Allahabad on July 27.

One of our Fellows there, Babu Bence Madhab Bhattacharya has already bought a plot of ground to build a Theosophical Hall upon, for the use of the Branch.

We hope to give in our next the progress of our new Branch, as also a list of its officers.

THE NEW YORK THEOSOPHICAL SOCIETY.

Many of our members have pursued investigations in Spiritualism and kindred subjects with success and profit. In fact, one of the General Council, Mrs. M. J. Billing, is herself a medium for spiritual phenomena of a wonderful character, her familiars—if they may be so termed—exhibiting a knowledge of occult laws governing the universe which it would be well for the Spiritualistic fraternity to inquire into.

Others have given attention privately to the development of their own spirits, and this, it may be said, is the chief object of this Society, but they have refused as yet to divulge their experiences for publication, as they say such publication would retard their progress. And in this refusal they seem to be upheld by all the teachings of Jewish and Hindu Kabalism.

One, however, of our members has for a long time noticed a peculiar thing upon which he asks for opinions from other Branches. It is this:—He sees, either in the air or in his spiritual eye, which he knows not because it is always in the direction in which he may be looking, very frequently, a bright spot of light. The exact time is always noted, and is invariably found to be the hour when some one is thinking or speaking of him or about to call upon him. He would like some suggestions as to the law governing this appearance, and how to make more definite the information it is meant to convey.

Many applications from distant and various parts of the United States, for permission to establish Branches, have been received.

WILLIAM Q. JUDGE,
19th July, 1881. *Recording Secretary.*

THE IONIAN THEOSOPHICAL SOCIETY.

I have the honour to acknowledge receipt of your interesting communication of the 31st May last, the contents of which I had scarcely time to communicate to our President Mr. Pasquale Menelao, who has left for Italy and is expected to return about the 15th August next.

Our Brother Count de Gonemis returned from Athens, and I have not failed to submit your letter to him for his consideration, pointing out at the same time the importance of the instructions therein contained, but his time is fully taken up by the study of Homœopathy and Mesmerism (being well persuaded of their efficacy in superseding Allopathy in which he has no faith). By these means he hopes effectively to relieve those who may be afflicted with various diseases, most of them considered incurable at the present day, both as to their acute and chronic stages. It is obvious that for the present he cannot show that energy of purpose otherwise than in endeavouring by persevering application and practical experience to overcome the immense obstacles

that his opponents are sure to array against him. He is hopeful, however, to be enabled in time to triumph over prejudice and scepticism by the irresistible influence of facts; and, of course, he would feel grateful if assisted by any competent Indian Theosophist by advice and instruction in his studies, and he will be only too glad to contribute his share to the columns of the THEOSOPHIST.

Our esteemed Brother and President Sig. Pasquale Menelao requests me to say that on his return from Italy he will try and send for the THEOSOPHIST an article treating of some wonderful phenomena exhibited in Italy many years ago by a Roman Catholic Arch-priest, who had been, as reported, well versed in the Occult Sciences, and who predicted many years before his death in his last Will and Testament not only the year but the day, hour, and even the minutes of his demise. One of our Brother Menelao's objects in leaving for Italy was to get as much reliable and authentic information on the subject as could possibly be obtained.

I have called the attention of our Fellow Rombotti who resides for the moment at Bari (Italy) to the expediency of furnishing the Society with information of practical utility that might fall under his notice for insertion in the THEOSOPHIST and shall not fail to place the contents of your letter before the other members.

As for my humble self, I am not a learned man as you see; yet I constantly keep in mind the old adage—"Where there is a will, there is a way"—and by dint of laborious exertions I try to develop my intellectual faculties in order to be enabled to offer one of these days some trifle of a specimen of the influence of the *will* when well regulated and exercised by man; and, in due time, should I become worthy of the esteem and consideration of the Founders and other learned Theosophists, I trust they will not deny me the favour of their *precious instructions* in assisting me to see deeper and higher in the fathomless ocean of knowledge.

OTHO ALEXANDER,
Secretary.

9th July, 1881.

To

DAMODAR K. MAVALANKAR, ESQ.

THE COLOMBO THEOSOPHICAL SOCIETY.

Items for August.

THE BUDDHIST CATECHISM.—The great event of the month has been the publication of Col. Olcott's Catechism in English and Sinhalese. It was first offered to the public at the Widyodaya College on Sunday, July 24, at a lecture of the Colonel's on behalf of the National Fund. The 200 copies on hand were snatched up at once, and several hundred more could have been sold. The venerable High Priest Sumangala, and the Priests Devamitta, Gooneratne, and Megittuwatte, all made addresses in praise of the work, and the High Priest ordered 100 copies for the use of the pupils at the College—a sufficient proof of its value as a handbook of Southern Buddhism.

GROWTH OF THE COLOMBO SOCIETY.—Since May 1, the membership of this Branch has doubled, and the number is now (August 17), 106. An active and lively interest is felt among us in the great work of Buddhistic regeneration, and everything indicates a great future for our group of Sinhalese Theosophists.

THE NATIONAL FUND.—Since our last report, lectures have been given by Col. Olcott at Kalatura North, Mulleriyawa, Maligakanda, Pathahawata, Reigam Korale, Horrene, Sedawatte, and Ratnapura (3 times). The Fund now amounts to nearly Rs. 9,000, and its popularity is growing.

THE GALLE THEOSOPHICAL SOCIETY.

The election of officers for the ensuing year was held at Galle August 8, and the following gentlemen were chosen:—*President*, G. C. A. Jayasekara, Esq., Proctor; *Vice-Presidents*,—Simon Perera Abeyawardene and Charles Amardis De Silva, Esqrs.; *Secretary*, Gregoris Edrewere, Esq.; *Treasurer*, Sinotchi Perera Abeyawardene, Esq.; *Councillors*,—Jacob Dias, Don Denis Subhasinhe, Paul Edward Ponnamperuma, Samuel S. Jayawikrama, Henry Perera Abeyawardene, Thomas Perera Abeyawardene, Don Hendrik Madanayaka, Esqrs. The Society is in a flourishing condition.

OUR CEYLON WORK.

Letters have been received from Col. Olcott dated at Horana, in Reigam Korale, an interior village of the Western Province of Ceylon, where he was lecturing on behalf of the Sinhalese National Buddhist Fund. At this place and Pathahawatte, a neighbouring village, the subscriptions amounted to Rs. 650, thus making the Fund some Rs. 7,000. Col. Olcott is so constantly occupied with the labors of his present campaign as to be unable to keep up his usual large correspondence, and he asks the indulgence of friends in that respect. For the same reason he will have to leave unanswered Mr. H. G. Atkinson's rejoinder to his (Col. Olcott's) recent letter to the Editor of the *Philosophic Inquirer*, much to his regret.

OUR benevolent contemporary, the *Ceylon Diocesan Gazette*, fills us with sorrow in showing that the THEOSOPHIST is not to its taste. Our July number it finds "dry reading, and when not dry blasphemous and scurrilous." This is shocking language from the organ of the Lord Bishop of Colombo; the air of Ceylon, combined with the labors of the Theosophists is too strong for the ecclesiastical nerves, and a change would be beneficial. In fact, the Ceylon daily papers have been unanimous in recommending this very thing, the Bishop's ritualism being too strong for that latitude. It is a pity that the *Gazette* cannot adhere somewhat more closely to the truth even when Theosophists are in question. It says it has a "strong impression that Colonel Olcott is shrewd enough to perceive that this second visit of his *is a dismal failure*." His Lordship of Colombo would no doubt be jolly enough if he had the prospect of just such a "failure" ahead. It is "dismal" indeed——for the Missionaries.

The man who goes "whistling through a graveyard by night to keep his carriage up" would recognize his kinsmen among the Missionary party in Ceylon. The *Observer*, noticing the annual report of the South Ceylon Wesleyan Mission, says:—"In the Southern Province, the Theosophists have been active in erecting opposition schools and distributing tracts, but we believe the outcome of these efforts to put down Christianity *will only help on the cause*. . . . We are not afraid of Buddhist 'revivals,' of Pansala schools, or anti-Christian publications. All that is good in Buddhism will really come in as an aid to Christianity, and as the people are wakened up and taught—whether by Sinhalese or foreign Buddhists—they will only the sooner have their intellects and hearts prepared to discern between good and evil, and to decide which teachers offer them that which best meets the great want of humanity." Exactly—that is just it. What a wonderful agency for evangelizing the Heathen this Theosophical Society is, to be sure! And now that the fact is established upon the joint testimony of the Roman Catholics, Anglicans and Dissenters, would they mind ceasing to slander us? Or does that "help on the cause?"

THE SAFFRAGAM PEREHARA OF 1881.

"August 9, 1881.—The proceedings of the day, how much soever they may be condemned by other religionists as ephemeral, will doubtless leave on the minds of the Buddhists a lasting impression, for they had among them a staunch champion in the person of Colonel Olcott, whose very name now seems to be a tower of strength. The Buddhists whose number approximates to nearly three-fourths of the inhabitants, stimulated by the advent on Saturday last, of their new leader, vied with

each other in giving to the procession to-day the best appearance which their ingenuity could devise, and indeed it was such a success as one could not have anticipated. The day was a bright one, and the voice of rumour which carried far and wide the news that an Englishman was to preach on Buddhism, attracted to the Maha Saman Dewala an audience never before witnessed. Men, women, and children of all ranks were seen anxiously coming in from an early hour, and most of the fair sex very fantastically attired.

"The Pelmadulla Pinkama which left that place at an early hour of the day in the direction of Ratnapura reached Katandolla at 3 P. M., where the procession was met by appointment by another procession which left the Maha Saman Dewala. At Katandolla where the two processions met they halted for a while to determine the order in which the combined processions should move towards the Maha Saman Dewala.

"The 'Maha Bamba' a monstrous figure led the procession, immediately followed by the large party of tom-tom beaters who displayed their abilities to the best of their power. Then came a large number of flag-bearers followed by fourteen elephants—the largest number perhaps that was ever seen here at one time and place. Several of our venerable Capurolas were noticeable on the elephants, some of whom carried relics of which we have no notion whatever. Some of the elephants had on their backs pagoda-like objects diversified after truly Oriental taste. We noticed several other contrivances great and small, and that added magnificence to the processions.

"The procession wended its way through the town and reached its destination at dusk. The 'tout ensemble' was admirable and reflected credit on the promoters.

"At 7 p. m. or so the spacious hall attached to the Dewala and its precincts were thronged. We noticed the wealthier and leading chiefs and Buddhists among the vast multitude, Idulmagoda amongst them, and he and four other chiefs, I am told, subscribed liberally. Col. Olcott in his stentorian voice, or as the Buddhists would have it, in his godlike voice, began with his 'sermon,' which was highly acceptable to the Buddhists. The sermon was interpreted by a Sinhalese young man, who did not seem very happy in acquitting himself of his task. After the sermon which was concluded towards midnight, subscriptions were called for in aid of the establishments of schools, and about a thousand rupees were collected.

"August 10.—To-day a second sermon was preached at the Bana Hall, to a large audience, and numerous persons subscribed themselves in answer to the appeal made yesterday. Col. Olcott mainly dwelt upon the absolute necessity for the establishment of Buddhist schools in Ceylon with the view of a proper elucidation of the truths of Buddhism. I wonder where the Colonel will procure teachers for the purpose of carrying out this object.

"The Perahera to-day did not compare favourably with that of yesterday, which was specially got up evidently for the Colonel's gratification. I wonder if gambling in the neighbourhood of the temple were not preventible. It goes on *ad libitum* under the very nose of the police. Is the ordinance a dead letter ?

"August 11.—This was the last day of the Perahera, and there is hardly anything worth mentioning. To-morrow morning will see the cutting of the water and everything will be then over. Since writing the above, I learn that on the 13th the cutting of the water will take place."—*Ceylon Times.*

Editor's Note.—The origin of the Perahera festival is unknown in Ceylon. Tradition refers it to the time of Gajabahu, who reigned at Anaradhapura A. D. 113, and who recovered from the Malabars the "refection-dish" of Buddha, which their king had captured, B. C. 90. The legend states that Gajabahu went with Neela, a miracle-working giant, to the seashore when, dismissing his army, he struck the waters with an iron rod, and he and the giant crossed over to India dryshod. Arrived at the palace of King Sallee, and being refused the release of 12,000 of his subjects held as prisoners, and the delivery of the sacred vessels, Gajabahu to show his power "squeezed water out of a handful of dry sand, and out of his iron staff." This so alarmed the Malabar king that he complied with all the Sinhalese monarch's demands. Can the Bible legend of Moses dividing the waters of the Red Sea have been copied from this incident? The *Ceylon Times* correspondent might have added that while at Ratnapura Colonel Olcott received as members of the Theosophical Society the five great chiefs, or princes, who were present at the Perahera, viz:—Iddamalgode Basnayaka Nilami, Ellawala Ratamahatmaya, Ekneligode Ratamahatmaya, Molanmra, President of Gansabha, and Maduwanwila, Koroile Mahatmaya. Another very valuable acquisition was Mahawalatenne Bandàra Mahamaya, a young nobleman, grandson of the famous Prime Minister of the last Kandyan king.

OBITUARY.

Another great, and positively an irreparable loss for the Theosophists. Baron Jules Denis du Potet, Honorary Member of the Theosophical Society, the greatest mesmerizer of our age, he, who forced the Academy of Sciences in France to recognize mesmerism as a FACT and a science ——is gone. He died, July 1, at 3 A.M. at his private residence in the Rue du Dragon, Paris, in the eighty-sixth year of his life.

Having received as yet no particulars beyond a few words in an official letter from M. Leymarie, F T.S., Director of the Psychological Society of Paris, we are unable, at present, to devote more than a few lines to the sad news. The remains of our venerated Brother were interred in the cemetery, at Montmartre, on July 3. A large crowd of bereaved and devoted friends accompanied the body of that veteran of science and true friend of humanity, whose noble spirit is now mounting the first rungs of the ladder of spheres leading to the everlasting steeps of eternity. The funeral procession was led by M. Jules Halimbourg, the husband of the late Baron's adoptive daughter, and by M. Louis Auffinger, his secretary. Superb wreaths of flowers thickly covered the hearse, and prominent among others was the beautiful crown of *immortelles* offered by the Parisian Society of Magnetism bearing the following inscription: "To its Honorary President, the Magnetotherapeutic Society of Paris." Ten Orators, whose speeches are all reproduced in the *Chaîne Magnétique*, spoke over the tomb. There were all the representatives of various societies to which the illustrious defunct had belonged during his life-time. Among other scientific societies we may mention two: The Scientific Society of Psychological Studies represented by M. G. Cochet and M. Camille Chaigneau, and the Paris and Bombay Theosophical Societies represented by M. Leymarie, F. T. S., and M. Henry Evette, F. T. S. Many were the heart-felt discourses pronounced over the gaping grave, and sincere were the tears shed by some of his life-long friends. "It is a great loss for humanity," writes our Brother Leymarie, "for not only was the Baron the most eminent as the most meritorious of Mesmer's successors, but one entirely and most unselfishly devoted to all the miseries of this life" We hope next month, to describe the achievements of the illustrious defunct at greater length.

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