

SUPPLEMENT TO THE THEOSOPHIST.

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THE SIGNS OF THE TIMES.

FROM THE STANDPOINT OF A SCIENTIST.

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BY PROFESSOR ELLIOTT COUES, F. T. S.

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Ladies and Gentlemen:—Responding to the flattering invitation of the Western Society for Psychical Research, I have come from afar to address you to-night on a subject that has the most vivid interest possible for every one. I congratulate myself that mine is the privilege of speaking to this cultured and thoughtful audience, assembled in earnest to hear what poor words may do even scanty justice to the "Signs of the Times" in which you and I take living part. I wish to speak, not as the special advocate of this or that school of thought; not as iconoclast of any established belief, neither as Spiritualist, nor as Theosophist, nor as one wedded to any doctrine, but simply as one thinking human being may address another when confident that his theme concerns them both alike. I should be guilty of intellectual recreancy did I fail to speak as I truly think; and I beg for my thoughts the same kindly and sympathetic hearing that I would give to yours were our places reversed. I would not that this lecture-room should resound with words alone; there is another atmosphere about us than the air we breathe, a subtle element to stir, that the "ear back of the ear" may catch its rhythmic pulsation and be moved in close accord.

THE WOMAN QUESTION.

And first among the "Signs of the Times," the "Woman Question." That might, indeed, be not only first, but also last, and all the time, whose full significance we shall see before I have done. And second, Spiritualism, well named the "mainstay of religion and the despair of science." And third, Psychical Research, to which we turn wistfully for light upon the deeper problems of life. There is needed no Theosophy to discern in these three things a trinity of forces that seem to need but some undiscovered fulcrum on which to turn the world. These are the "Signs of the Times" we shall question to-night, whether they be only surface-ripples to pass with the passing winds, or whether such tremors portend a violent upheaval of ground considered secure. No alarmist I; I have faced the facts too many years for that! But history will fail to repeat itself—and that failure would mean that eternal cycles of time should swerve from an appointed course; that human progress should be, not an orderly unfolding of man's destiny, but a spasmodic struggle against fate; history will fail us, I repeat, if men now living in this very day do not witness, on the turn of the century, greater changes than any of us know as yet; do not experience during their own lives the full cumulative effect of spiritual and material forces which have silently been in operation for the past six hundred years. That is the law, the law of Karma, escape from which the world has never known.

The progress of evolution or development is never in one straight line, uninterrupted; it is cyclical; it returns upon itself like a spiral coiling higher and higher; and every completed turn of the coils is marked by changes that seem almost like catastrophes if viewed alone, but which seem harmonious and necessary when viewed in the full light of all that has gone before; nay, which also enfold a prophecy for those whose mind's eye is thrown upon that which is to come. For the causes of yesterday are the effects of to-day, and these the causes of to-morrow in turn; and the law remains whether it be days or years or centuries that are taken into account. It is the cycle of 600 years to which I first call your attention to account for what goes on to-day; and not a merely political cycle of that length—not a round-up of human history only, but a far deeper and more necessary turning point, a very astronomical period in the life of our planet. It is hard to realize this, to bring it home to our thoughts and feelings, that now is one of these turning points; yet this is historically true, for revolutions—by some called revelations—have not failed to recur for twenty-four hundred years at least, at intervals of six hundred years, and at each one of these, the figure of some one man has stood for the visible embodiment and very incarnation of the spirit of his time, the index of mighty issues of the fulness of time.

THE CYCLE OF 600 YEARS.

There are those students of mystical lore, especially among the strange beings who call themselves Rosicrucians, who attempt to trace the naroses or cycles of 600 years much further back; but I will be content to mention but four, each in the briefest word. In the year 1222 one of the greatest conquerors the world has ever seen was at the height of his glory; the great Mongolian chieftain, styled the perfect warrior, had overrun the Eastern Continent and established his rule from what is now Turkey to far Cathay—sole monarch by right of might over millions of men left living witnesses of a million slain. The night of the dark ages brooded over Europe, while the heel of the conqueror stamped on the neck of Asia. Five years later Genghis Khan, personification of brute force, was mouldering dust, and conjunctions of planets in the skies, those strange portents from heaven to earth, attested the turn of the cycle from whose initial point the spirit of light was to struggle with Europe for such ascendancy as we behold to-day, and take 600 years to reach her zenith.

Who or what before Genghis Khan? In the year 622—600 years before exactly—the founder of Islam was forty years old when occurred the Hegira and the initial impulse of one of the ten great religions of the world; and millions of men have gone to the Mountain or the Mountain has come to them under the banner of Mahomet, whose coffin has hung in the air ever since for millions of believers, the while that like countless throngs have crossed the thread of Alsirah to the Paradise of the Blest. Unwind now the coil yet another 600 years; and need my Christian friends be told that the Star of Bethlehem had risen; the wise men had worshipped; the shadow of the cross was imminent on Calvary, and the light was kindled in the hearts of men, to slumber never so long, but in time to flash athwart a world with growing splendour.

Uncoil the thread once more; yet one other turn of the Wheel of Life that spins its web for 600 years, and if there be a Buddhist here to-night, let him think that then it was that his Lord Buddha brought the Light of Asia that should burn through the ages, till one-third of the human race should have caught its gentle, patient ray. Verily hath the spirit been left without a witness never; that spirit, omnipotent for weal or woe, is not for a day, but for ever, with great incarnate avatars or messengers that speak to races and nations and epochs; with lesser angels or demons, as the case may be, that speak to us every one, every day and hour, if so be we can hear the voice of the silence within the heart.

And this is 1888. No more than a lifetime of one man is the finishing of the last 600 year cycle from 1222. My friends, now do you wonder that the times are critical? Not that we need expect the millennium, or prepare our ascension robes to-night; for the mills of the gods can be trusted to grind on awhile yet: but we may recognize in what I have said some reason for this strange and otherwise scarcely explicable thing of the crisis which confronts

us. I discern in it a kind of consummation or fruition of great social, intellectual and moral forces which have long stealthily been at work, and a glance at some recent steps we have taken will best show where we stand.

THE INTERNATIONAL CONGRESS OF WOMEN.

For example, the woman question. I have just come from Washington and from the most deeply significant spectacle it has ever been my lot to witness. I mean of course the International Congress of Women. It was magnificent! With scarcely a metaphor I may say this movement is big with fate; a very pregnancy of the times overshadowed by a mighty spirit! My heart was sad as I sat in that vast throng and heard the burning words of appeal for right; for rights only, not privileges or favours; for the right to be heard; for the equal rights of both sexes; for the abolition of odious discriminations against the weaker by the stronger; for the right of equal education; for the right to take part in social reforms; for the right to promote social purity and temperance and every virtue; for the right of political enfranchisement; for the right to earn a living; for the right to the pursuit of happiness in her own way. My heart was sad, I say, when the thought came over me of what injury and insult the brave leaders of the movement, and through them every woman in the land, had suffered for the forty years of their wandering in the wilderness of the arrogance and the ignorance of my own sex, before so much as a sight of the promised land was theirs in the shape of even a respectful hearing. But then came the glad revulsion of feeling; that is done with, and we are all so far ahead. And as I listened I could not help pondering about that strange thing which some of us know as psychic force or spiritual power, and it seemed to me then, if never before, a reality.

Think for a moment of these things; concentration of will-power; fixed, firm, if you will grim, determination of the great women who have led their cause for a life time. Think of the fixity of purpose; singleness of aim; of disinterested benevolence; of unselfish endeavour; of ardent aspiration; of fervid appeal; of personal example; of the contagion of enthusiasm; of unflagging courage; and think you, my friends, such forces can be set in operation and be futile? No! a thousand times, no! These are real forces, powers, principles, living and operative, and the law of gravitation is not a more fixed fact in nature than that such forces are the effectual and necessary causes of concrete results—hard solid facts in human progress, not less substantial and enduring than the granite of which we rear material edifices. Such forces cannot ferment without leavening the lump, and the abundant leaven of the last convention can be no more disputed than explained away. It is a grand result that we see to-day; it is all abroad; it is in the air; the birds are carrying the news, the flowers are nodding the secret to one another, that woman's rights are secure in America. Only ten years ago, such a convention would have been greeted with jeers and sneers from the lords of creation; a little further back had it been attempted, the women might have been mobbed, as the anti-slavery heroes were before that cursed blot was wiped from the shield of the nation; a little further back it would simply have been impossible, for women were still sleeping in chains like those the African wore—visibly wore—amongst us; and what does this movement mean to us all, not only to the women most concerned but to their worser halves? I will tell you: it is another declaration of Independence. It means freedom, the watch-word of every true American; liberty, dear to every man's heart—to woman's not less dear; independence of thought to the uttermost freedom of speech, to the bounds of propriety; liberty of action to the verge of enforcing even another's equal rights—and these are priceless boons, without which man has not his manhood's heritage.

My friends, the woman question, as it is called, has yet a deeper significance than appears upon the surface. The "surface indications," as they say in mining regions where we dig in the bowels of the earth for hidden treasures, are the substantial benefits to accrue to women and hence to society from the triumph of their cause: but viewed from my standpoint, which you know is that of a psychic researcher, it is a problem in psychic science which has

worked out its own solution; and that this problem is involved in a still broader one I can easily show. That broader problem is no other than Spiritualism.

Was it not the fortieth Anniversary of the Woman's Rights Movement that was celebrated the other day in Washington? What now was the year when the first faint raps at Rochester rapped out the message from a passing to a coming generation? They are twins, I may say, almost, these two great pulsations of the soul-life of the nation. And as they grew side by side, the one never knocked louder at the gates of Congress than the other has knocked at the door of the understanding of millions of Americans, begging to be heard if not entertained. Upon the answer we give to Spiritualism more depends, for better or worse, than, perhaps, upon any other problem which we are now called upon to solve. It will not down, and why should it? It has come to stay, and why should it not? It is no new thing, indeed; the newness is in our rawness, not in it; for Spiritualism has been in the world since when man, being a spirit, became possessed of a body; but that phase of it which we commonly call "American Spiritualism," and which is now a great social and moral—I almost said a national—question, has grown up within the memory of some of us here to-night. It is not here and there, it is everywhere. Its advocates, real or nominal, tacit or avowed, have passed from the thousands into the millions in the United States. If the Spiritualists should band together and pull together as a political party, they might not elect a President, but they could turn either way the scale of a closely contested campaign. Their cause would be a stronger one at least than any of the other collateral issues in the struggle between our two leading political parties.

But just as the woman question has suffered most from the apathy or indifference of women themselves as a body, so the progress of Spiritualism towards any material goal or substantial worldly reward has suffered most from difference of opinion and ever fluctuating shades of belief in its own ranks. Moreover, since the every question of Spiritualism cuts literally deep into a man's soul—deeper than fame or wealth or power or any temporal advantage, because it is not only for now but for ever to his view, so does Spiritualism kindle and foster every passion, every emotion, excite every perturbation of the soul that is possible; on the one hand, as he may be upturned to the loftiest aspirations, the purest sentiments, the keenest vision of the soul, so may he be bent down to the most grovelling aims, the coarsest vices, the obscuration of the soul, the loss of will-power, judgment, and conscience. Both such extremes are witnessed daily, and, indeed, it is a giant of terrible, over-mastering potency whom he invokes who dares "try the spirits," whether they be true or false; a genius more formidable than ever Aladdin rubbed out of his lamp springs into existence when man trims the lamp of life to spiritual fire.

The ordinary degree of oscillation of men in their every-day business or pleasure is a narrow sweep of the balance of fate in comparison with the extent and intensity of vibration of him who dares stretch forth his hand to stir the veil of Isis! Small wonder, then, that Spiritualism may prove a blessing or a curse; no wonder that its extremes are so far from the ordinary experiences of men; no wonder that its phenomena are at once the mainstay of religion and the despair of science; and still less is it in any way remarkable either that Spiritualists should differ so widely regarding their phenomena, or that busy men of every day should ignore or decry them as foolishness. But the question cannot be ruled out of court, nor can the court adjourn: for the human court of appeal in all such matters is always in session, and the case perpetually recurs. How then shall it be decided?

EVIDENCE OF THE TRUTH OF SPIRITUALISM.

Let us hear some evidence: is it or is it not a fact that the action of gravitation is sometimes overcome by some superior opposing force, so that things which ought to stay down go up instead? The answer of Spiritualism is: "Yes, that is a fact."

Is it a fact that numberless other mechanical effects and physical movements result from the manifest operation of a force that is neither mechanical nor physical, nor vital, nor mental in any sense known to or recognized by

the orthodox science of our day—a force whose origin or source, and whose means of manifestation, are like ignored by science? And Spiritualism answers; "Yes, that is a fact, as well attested as any natural phenomenon to be found in ordinary text books of the schools."

Is it a fact that this strange, mysterious force, of awful significance and most potent consequences, exhibits intelligence, volition, purpose, and all the other attributes of mind as distinguished from matter? Does it act, in short, as if it had a will of its own, knew what it was about, and show the quality of consciousness? and Spiritualism says emphatically: "Yes, that is a fact: it does just that."

So far, my friends, though we have gone pretty far, we are still on tolerably safe and easily conceivable grounds, because we have only established that that mysterious force is identical with the force of our own minds. It is the same force I use to stand my body here and hold this paper and speak—a conscious exertion of will-power intelligently directed to a certain set of actions by the control which my mind has over my body. But the next two questions we shall put to Spiritualism, if answered in the affirmative, land us upon the shore of the Great Unknown.

1. Is it a fact that this mental force which Spiritualism recognizes can and does act without any known means of communication between mind and matter; that is to say, without any physical body? and Spiritualism answers: "Yes, it does so act, and therefore is not only a mental but a spiritual force." It is just as if I, standing here without any visible body, should be able to make this table move by a code of signals and answer for Spiritualism "Yes."

2. Since this force can answer questions, what does this force proclaim itself to be when asked, "What are you?" The answer usually is: "I am a disembodied spirit who still lives since my body died, and I am able to communicate with you who are still embodied." This is the pivotal point of Spiritualism. This is the answer, said to be reiterated steadily thousands of times, in reply to the old, old question. "If a man die, shall he live again?" Faith, indeed, has whispered to hope throughout the ages that a man shall live again who has died to the world. But here and now comes Spiritualism offering to replace that faith with knowledge, to prove that hope by its own fruition: and I can conceive now no more momentous question than this: Is it true, or is it false?

Thus far, I have been representing fairly what Spiritualism claims; but it is not fair for me to be only a mouth-piece of another's thoughts. My audience has the right to demand of me what I, too, think or know or believe, else there would be no use in my being here to-night; and I will not stand convicted of evading that point, not even if everything I say were to be proven wrong to-morrow.

THE OPINIONS OF A SCIENTIST.

Now, my whole training in life has been that of a scientist, accustomed to cool, critical, skeptical, yet unbiassed looking at every question that comes up, scrutinizing all things to the best of my mental ability, submitting all statements to the test of verification by actual experiment. I hold my mind open on all sides ready to receive and entertain any thought that may seek to gain lodging there. I have no preconceptions respecting what is naturally possible or impossible. To my mind nothing I can conceive of is theoretically impossible, outside of mathematics; and on the deepest view one thing is about as likely or unlikely as another, because one unfathomable mystery underlies every phenomenon in nature. It is to me no more unlikely that a man's soul should live after his body, than that it should not; no more remarkable that he should have a soul than that he should not have one. I only want to know, and in my character of a scientist I am bound to be perfectly indifferent to the result of that knowing. If I have a soul, that is all right; if not, that is also all right and proper. I was not consulted on coming into existence, and my private taste or wishes in such a contingency are quite foreign to the question. Furthermore, I neither believe nor disbelieve on the authority of the Bible or any other authority whatsoever, save the supreme arbitration of such reason and observation as I can bring to bear on any question. Sentiment is foreign to all such investigation. Religion is something aside from investigation,

since it rests on faith in the evidence of things unseen, not on knowledge of things seen. Likewise I have no regard for consistency as a jewel, if by that we mean we must stick to our opinions whether or no. I would reverse every opinion I ever formed or could form, on proof of its wrongness, and be consistent with nothing but the laws of mind applied to the laws of evidence; for these intellectual laws are immutable in the human constitution.

Will you have now the opinion of such a person as I have described, who for about ten years has studied, watched and followed the phenomena of so-called Spiritualism, and who speaks from personal experience with almost every one of them? Then let me tell you I know that the alleged phenomena of Spiritualism are true, substantially as alleged. "Substantially true as alleged"—that is a broad statement for any man to make, and I make it fearlessly, of knowledge in the premises. It is a tremendous admission to come from such a man as I have described myself to be, if he have any regard for his reputation as a scientist. It is almost scientific suicide; and when the news reaches the venerable Smithsonian Institution where I live, the wits will be asking if the remains of my reputation are to follow by express and have a decent funeral. But I had rather be right than in a wrong majority. Let me not be misunderstood, however, and hereafter misquoted as saying that everything in Spiritualism is true, or that all the instances of the alleged phenomena are genuine; far from that! When I say that the alleged phenomena of Spiritualism are substantially true as alleged, I mean that each one of the several different kinds or classes of physical manifestations can and as a fact does occur. Granted that most public exhibitions, particularly of that strangest of phenomena, materialisation, are fraudulent, knowingly, wilfully and shamefully intended to deceive: granted that most of the rest are obscure, perplexing and unsatisfactory, or unsuited to any investigation, though not intentionally fictitious; granted that yet others are illusory or delusive, and wholly misinterpreted; with all these admissions, and all these grave omissions for lack of evidence or through erroneous conclusions, yet the residuum not thus set aside is a vast array of natural phenomena which cannot be explained away—cannot be set aside, and have not yet been explained to the satisfaction of science or of average every-day common sense. We do not know, in fine, what these phenomena mean, unless, indeed—a tremendous admission again!—*they mean what they say!*

PHENOMENAL SPIRITUALISM.

It would take me too far over an almost boundless field to traverse each one of the phenomena of Spiritualism, and repeat: This is a fact; that is a fact; the other is a fact. I presume upon the acquaintance of my audience with the general drift of the Spiritualists' statements of fact as such, and were I to draw upon the experiences of a Theosophist I might even add to the already sufficiently startling array phenomena which I know to be true. But I must pass on to the next and most obvious questions. These things being true, what are you going to do about it? What are you going to do with them? What use shall be made of them? How shall they affect our thoughts and lives; and how shall they be brought into the current of ordinary human affairs, that they be invested with a practical, not merely theoretical—a vital, not merely speculative—interest, and be made subservient to human welfare and progress? There should be a niche in the Temple of Science for many a truth that now begs for a place; there should be room in every human breast for truth, even new truth, or else there is something wrong with science and with sentiment, and the times are out of joint indeed.

To face fearlessly, to answer honestly, to settle if possible these questions, would seem to be the peculiar province of psychic research; and if such a thing as psychic science be possible, I have no fear for the result of the investigations now conducted in many cities besides Chicago, by men who are honest, who are intelligent, and who are not afraid to follow the truth as it seems to them, wherever it may lead. You see I am true to my own cloth. I have faith in science if in nothing else, and I am just the one to call most loudly for scientific methods to be applied to all subjects of human investigation. If Spiritualism or Theosophy is leading me a wild-goose chase over a treacherous morass in the wake of a will o' the wisp, I want to catch that *ignis fatuus*, and hold it up and show that it is not the soul of my departed

friend as I supposed, but a quantity of carburetted hydrogen which shines in the dark; or more likely a good solid fleshy medium in spirit robes of luminous paint.

We are all liable to be mistaken; we have all been deceived more than once; we are all equally interested to be set right and not deceived again, and human nature is mighty prone to the marvellous and takes most kindly to the so-called supernatural. It is also an old saying that people like to be humbugged; they want to believe so much that they are willing to believe almost anything, and be saved the trouble of thinking for themselves. What wonder, then, human nature being what it is, that nothing is too palpably absurd or untrue to find believers? What wonder then that persons be found to minister to that want for greedy gain, and prey upon the weak, the ignorant, the credulous? What wonder then that Spiritualism continues to be shrouded in its own mystery and also encrusted with every folly and every frailty to which human nature can stoop, till we are tempted to turn aside with a sigh, or perhaps a shrug, and say: Well, it may be true, but I will have nothing to do with it. I cannot tell you, my friends, how often that thought has come to me, during my long hunting of spiritual circles as if I were a ghost myself instead of one trying the spirits, when my mind failed me to explain what I saw, when my heart sickened at the shams I witnessed, at the shameful impositions practised upon the most sacred and holy emotions of the human breast, until I was tempted to exclaim, "Is this the pursuit of truth?" Then it is like fishing for the pearl of great price in the gutter." But, as I said in the beginning, if Spiritualism stirs the lowest and worst part of a man's make-up, so does it also reach and move his very highest and best, playing upon the gamut of his feelings, equally potent to evoke harmony or discord, as the strings of the mind are swept by the unseen hand. That is a thrilling touch, indeed, which attunes the faith of the learned divine to diviner music still; which pitches the erudition of the scientist to a higher key still; which awakens the man of business to other thoughts than those of the store or office; which kindles the enthusiasm of the fanatic to heroism or martyrdom; which fans the flame of every evil passion to a glare of self-destruction; which unsettles the weak mind and may provoke insanity; yet the touch of the spirit hand has done all this, and seldom fails to bring out and up and intensify all that there is of a man, for good or evil. Truly it is no light thing; and what is to teach us how to handle it with safety at least, if not with advantage? What, but knowing more about it? and to teach us is the purpose and the object of Psychic Research, in whose name we meet to-night.

SAFE GROUND FOR PSYCHICAL RESEARCH.

Gentlemen of the Western Society for Psychical Research, will you think me presumptuous if I try to point out some safe ground on which you may stand in this maze of doubt, and some lines along which your researches may profitably be pushed? Assuming, as I have said, that the alleged phenomena of Spiritualism are substantially true as alleged, how will you proceed to deal with them, and what shall you decide respecting them? For I need not tell you, it is one thing to establish a fact, and quite another thing to explain that fact. Granted, for example, that a table will rise and hang suspended in the air, what holds it up? There is no hope that such an event, any more than the opposite fact, that the table stays down usually, can be fully explained; for I suppose the action of gravitation to be as utterly inexplicable a phenomenon as any other in the universe. But just as it is considered a fair and reasonable explanation of the table's staying down to say that it does so because it is an ascertained natural truth that matter attracts matter directly as its mass and inversely as the square of the distance, according to what is called the "law of gravitation," which is only a statement of an observed relation of cause and effect; so I say it would be a fair and reasonable explanation of the table's rising, if you had a law of levitation back of that phenomenon to which to refer the fact and bring it under any known category of cause and effect. Now I can hold up any weight not too heavy for me by means of my muscles, but the muscular force is only the means or medium of the exercise of the real power which lifts the weight. The real reason why the weight is lifted is in the will-power which is generated or

liberated when I make the mental determination to lift the weight; and any mechanical device by which that will-power can be rendered more effective is, as it were, but an extension of the muscular mechanism of my body. So also, any extra mental stimulus which may cause the muscles to contract more strongly and enable me to lift more, is but a side issue to the general fact of the action of mind upon matter. This is the ultimate explanation possible to the science of our day, this action of mind on matter by the means of appropriate vital or mechanical devices. But you will not have failed to discover in this simple and trite illustration the fact that the ultimate force here acting is not physical or mechanical, but mental or spiritual, and instantly we are confronted with an actual existing force which can counteract to some extent the force of gravitation.

If you will agree with me for the moment to regard this mental force as the exact opposite of material force; and if you have found that material force obeys the law of gravitation, have you not on the instant discovered a principle that may be called a law of levitation? A weight chooses to stay down, so to speak; I choose that it shall stay up: which course the weight follows is entirely a question of which is the stronger of two opposing forces. And let me assure you, gentlemen, that if you clearly see and closely grasp this pivotal idea, so easy to illustrate when stripped of all details—this idea of the oppositeness of mental and material forces—all the rest of your inquiries are simply of ways and means by which the two act in opposing each other. It is the old, old question of opposites, in which our individual lives, and apparently the very life of the universe, are involved; of action and reaction, attraction and repulsion in the physical world; of light and darkness; of good and evil; of Ormuzd and Ahriman: of God and the Devil: the very existence of one implying the necessity that the other also exists.

EXPERIMENTS WITH A TABLE.

Now to continue my simple illustration respecting whether the table shall stay down or go up. The materialistic scientist will tell you that it must stay down unless some stronger mechanical force sends it up. But we have just agreed that when a man lifts it, the mechanical muscular force is only the means, not the real cause of its rising: that cause being the will-power of the man who lifts it. The Theosophist will tell you that theoretically it is possible to will the table to rise so that it shall rise without being touched; which would be the result of a spiritual power acting without any known mechanical or vital means of communicating that power. And the Spiritualist I am sure will tell you that the table often rises by spiritual power that is not embodied in any physical organism. Which of these three statements of fact shall you find to be true? Are the last two statements verifiable? Everybody, of course, knows and admits the first, the mechanical movements of matter, and their fair explanation is ordinary text-book science. But is there any sense, any truth, and possibility of being true, in either of the other two assertions, theosophical and spiritual, which I have quoted, namely, that matter may be moved by will-power without any known means of applying that power? Everything else, gentlemen of the society, starts from and hangs upon some initial point like this. As William Crookes used to put it, when he was learning the a, b, c, of psychic research, science does not ask you to move mountains; science asks you to move a thousandth of a grain of matter to a distance of an inch by any other than a mechanical force, and you shall have crossed your Rubicon between the known and the unknown—you shall have set psychic research firmly on its legs on "the solid ground of nature to which trusts the mind that builds for aye"—you shall have securely founded the whole edifice of Psychic Science, against which neither the dictum of physical science nor the dogma of spiritual authority shall ever prevail.

Pardon me if I seem to dwell on so very rudimentary a subject for psychic research. But if you would not have your body of doctrine like a rope in the air, beginning nowhere and ending in nothing, and a rope, too, of sand to fall in your eyes and blind you at a touch of orthodox science, you should settle this point of the possibility of moving matter without material contact first. Do not begin by quoting scripture or abusing the Bible; do not lean up against any scientific authority, nor throw any scientific authority overboard; do not be religious about it, or sentimental, or hopeful, or

fearful; simply be scientific, rational, skeptical, acutely alive in your physical senses and mental processes, to find out whether it is so or not. You may expect the ghost of your dead friend to come and move the table for you; you may sit and contemplate your navel and say "Aum" to the table; you may project your astral body into it, if you can, but in any event, by whatever means, first satisfy yourself that matter may be moved without material contact. Gentlemen, the whole case is yours if you can clearly make out this point. There is nothing that the most advanced Spiritualist or Theosophist claims that may not flow logically, scientifically, necessarily, from this initial movement.

Any psychic scientist will tell you that such motion has been demonstrated and established times without number. I tell you the same thing. I know it to be a fact. But do not accept it on my say-so, or any one else's; prove it for yourselves; submit it to the test of your own experimentation, and subject it to verification by your own observations. Then you will know it; otherwise you only believe it; and this difference between knowing and believing is just the difference between the science you seek, and the assertions of which we have all had an elegant sufficiency. Moreover, in so doing, you are cultivating the scientific frame and habit of the mind; and that scientific attitude, poised upon a sincere desire to know, and turning upon the spirit of the love of truth, is the one indispensable instrument in the laboratory of the Psychic Researcher.

But now I see the chances challenging me to disclose—since I have said matter can and does move without material contact—how such an experiment can be tried—how my assertion can be put to the test. Every experiment requires proper instruments properly working under proper conditions. The chemist must have his laboratory; the electrician his battery; the photographer his camera and chemicals, and so forth. What laboratory, and how stocked, does the psychist require for his experiments? Let me tell you a little story about this.

Once at a session of the National Academy of Sciences, I listened to a distinguished scientist, Professor S. Weir Mitchel of Philadelphia, who read a paper upon the effect of changes of the weather upon pain. You all know of course how rheumatic people suffer in certain weathers; how persons who carry relics of the war in the shape of bullets in their bodies are almost barometers to forecast the weather, so acutely sensitive do they become to meteorological influences. Well, I remember admiring how Professor Mitchel introduced his subject by speaking of the difficulty he had in finding suitable instruments for his investigation: for it was not a material barometer or thermometer or rain-gauge or weathercock he needed—he had all those—he wanted an instrument that could *feel pain* and have sagacity enough to describe it accurately, and say just how much it hurt him when the wind changed. The man—his patient—was his instrument; the sick-room was his laboratory; the weather was his conditions of operation; and the rest was simply a matter of recording carefully what pain was felt or not felt when the weather was so and so. Could anything be simpler?

THE ONE THING INDISPENSABLE.

And so I can assure you, gentlemen of the Psychical Society, your only indispensable apparatus is a suitable human organism; your only necessary conditions, a little patience, close and careful observation. Persons by whose means—that is to say in whose presence—takes place the phenomenon of the movement of matter without physical contact, or its increase or diminution of weight without apparently any assignable cause, are not rare. They are in fact so numerous as to form a recognized class in every community; I refer, of course, to those commonly called mediums. And that strange action of the human organism by means of which one or more of the phenomena commonly called mediumistic or spiritualistic are manifested may moreover be cultivated in almost any person. The rudiments at least of such faculties are so common, that I have little doubt if any dozen persons in my audience, taken at random, were to train themselves together for a few weeks, one or more of the dozen would be able to demonstrate the fact upon which I am now dwelling. The practical difficulty is quite another; it takes time, and time they say is money, and money is a terrible tyrant in these busy eager days, when few

can afford "to loaf and invite those souls" to make a table turn. "Loaf and invite their souls," did I say? I wonder how many of us have reflected how literally that thing may be accomplished. To the psychic scientist it is so exactly true and possible, that I am speaking within bounds when I say that if a dozen persons will have the patience to form a circle, and keep it unbroken, several nights a week for a month, and do nothing whatever but sit still around a table for an hour or two, the chances are a dozen to one that before the next moon they will have unknowingly, unintentionally and unexpectedly demonstrated the fact upon which I dwell. They will, in short, have successfully performed that experiment in psychic science which proves all the rest possible; they will have rolled away the stone from the tomb in which has been buried the hopes of thousands in our matter-muddled generation.

But now to pass on to the next stage of psychic research, and I pray your patience while I speak very carefully. Suppose it to have been proven that matter has moved without material contact, what or who has been the mover? What the means of the motion? Shall we fling up our hands and roll up our eyes, and believe that Genghis Khan, or Mahomet, or Washington, or John Brown, or any other ghost has been good enough to manifest his presence by making the table tip or rap out the letters of his name? I do not deny the possibility. I deny no possibility outside of mathematics, but I should say that theory was so extremely improbable, and involved such violent assumptions, and was so remote from usual experiences, that I should wish to exhaust the possibility of almost any other theory you might start to account for the fact, before being driven to such an explanation. Nor would I agree without proof that even some Mahatmic adept had shot out from 'hibet a ray of his majesty to upset a table. I should prefer to exhaust the capacity of the four walls of the room in which the experiment succeeded before seeking further. And I do not think it would be a violent assumption to connect the movements of the table in some way with the persons who might be present, supposing, of course, all to be acting in good faith, and taking the necessary precautions to be sure of the fact that not just for fun even some one was relieving the monotony of the occasion with a little muscular exercise; supposing, in fine, the conditions were strictly those called "test," I should like to see first if the absence of any one of the dozen made any difference. Suppose it did not make any difference if A was not there; if B, C, and soon were absent, till at length there should be left but one person besides myself, and the table moved as before. Supposing further that the table would not budge for me alone; then the experiment would be reduced to its simplest terms: a piece of inanimate wood; a medium; a spectator; in other words: a psychic researcher conducting an experiment; his instrument of research, a medium; the result, motion of inanimate matter. And I think the researcher should first be bound to conclude that some influence proceeding from his apparatus did effect the stated result. In point of fact, such an experiment has been successfully accomplished thousands of times, and it is not necessary nor scientifically legitimate to invoke the spirits of the dead to account for the facts, until we have shown it to be impossible that the spirit of the living person should have produced the result, albeit by some means of which we may be ignorant.

For many such physical manifestations which I might cite, a Theosophist, who claims that the embodied spirit may do them, seems to strike at a simpler possible solution than would a Spiritualist who should presume that only disembodied spirits can act thus. Mind, I am not saying as yet which of the two explanations is the true one, or denying that either may be true according to circumstances, or affirming that neither can be true. I am simply exercising due scientific caution in first testing the more probable theory, namely, that the live person present is the more likely operator than the dead person absent—whether the medium do it consciously and intentionally or not—before trying the less probable theory. You will agree with me, I am sure, that this is only the due and reasonable prudence which psychic research demands in order that its decision shall have either scientific value or public acceptance. So we are brought to the next stage of our inquiry; for, in the hypothetical case we are following out we have proved that the movement of the table depends upon the presence of our

medium. It is here that we are confronted with the real problem, the very crux of the problem I am laying before you; the whole question of animal magnetism leaps to the front. Do not be afraid, ladies and gentlemen, of the name of the thing, portentous though that name be, almost self-suggestive of that dreadful thing, that "dweller on the threshold" of which we hear our Theosophic friends speak with bated breaths. I am not going to let the animal loose, or even show him to you; but I am going to describe him a little. It is not exactly on the threshold of your psychic research that you will encounter the creature, for you passed the threshold safely when the table first tipped; but you have entered the place where animal magnetism must be met, and intellectually collared and tamed and trained and made your servant, not your master, or else one of two things will happen: you will either abandon further research and retire discomfited from your pursuit with little to show for wasted time—or you will perish in the attempt to master one of the greatest forces in nature, to whose effect you have exposed yourselves.

ANIMAL MAGNETISM, AND THE DANGERS ARISING THEREFROM.

Most persons live and die in happy ignorance of the power of animal magnetism, just as most of us live and die practically ignorant of the anatomy and physiology of our own bodies; practically ignorant of the laws of life and death; practically ignorant of the fact that law, inexorable and inevitable, is as actively operative in the mental and moral as in the physical constitution of man. And they are, perhaps, wise who remain thus ignorant,—and are as willing to forego the secrets of animal magnetism as the secrets of the dissecting room, of the shambles, of vivisection. Much better go back to our office or store or home, and attend to our ordinary business and enjoy our usual pleasures, than wander unguardedly in the laboratory of the magnetizer, at risk of an explosion at the first step. I am no alarmist, and I detest sensationalism; but I speak as a sober scientist of some experience in psychic research when I say animal magnetism is a force not to be touched unguardedly; not to be investigated without every precaution against injury to the investigator; it is more than playing with fire; it is more like arousing the lightning's flash, which may strike one dead in unskilful hands, may cook a dinner or bear a message to a friend in the hands of one who knows how to use this subtle, mysterious force. I repeat, very soberly, the most delicate or the most formidable experiments in electric science, with powerful batteries and magnets, or the most ticklish chemical compounds whereby the explosives of commerce are manufactured—these are not to be attempted without full knowledge and every precaution on the part of one who has made them a study against explosion or other danger. Yet we understand these things much better than we do animal magnetism, and by so much the more should we approach the latter warily and with circumspection, if possible, under the guidance of one who has made the subject a study.

But I hear you asking yourselves, if this universal potency is all about us, and so dangerous, why do we not all run greater risk in ignorance of it than by making its acquaintance? That is a fair question, and one not easy to answer; but strangely enough, though we are all in a sense and to a degree at the mercy of currents of animal magnetism, yet ignorance of them does seem to confer some immunity or to act as a barrier of some sort. Is not a child exempt from some dangers to which an adult may be exposed? Is not a prisoner's cell a safe retreat from some dangers? Is not what is called a good tough hide a shield against some of the stings to which a more sensitive person is exposed? And in the case of your hypothetical circle, sitting to develop mediumship, may not there develop certain powers, with certain consequences, which were latent before? Every activity, whether of soul, mind or body, entails certain consequences which would not have ensued but for that activity. And so with the formidable matter of animal magnetism which faces the psychic researcher in the second stage of his investigations. For, observe, he will never know anything about it by reading about it, nor even by witnessing it! He must study it experimentally. He must magnetize or be magnetized; he must practise the art of magnetizing or suffer it to be practised upon himself. He must demonstrate it in and by his own

person. He must be the magnet himself. All cannot do this, for various reasons—some for one reason, some for another—any more than all men can become doctors or lawyers or merchants or poets or thieves or murderers or what not. There is no royal road here; no study or reflection or theorizing or speculating will avail much. That is the reason why so much so-called psychic research is futile—utterly barren of results and unworthy the name of science, unworthy the name of some of the scientists who fancy they can of necessity investigate it perfectly well. They will fail, and spin theories and beat the air, and fight a windmill in attacking Spiritualism and Theosophy and religion, because they themselves are not instruments whereby psychic research can be conducted. They will fail where a sick sensitive of Reichenbach or a hypnotic subject of Charcot will demonstrate a great fact in psychic science. Remember, then, the instrument of research along this line, gentlemen, is always and necessarily a human being: either the experimenter's own person, or the person of some subject over which he has absolute control. All experiment is made on and by and with the bodies of men and women—nay, upon and by and with their very souls. That is psychic research. Psyche means soul, and think you it is to be lightly or ignorantly or blunderingly prosecuted? A thousand times no! for here, blunder and crime are one and the same thing.

Recollect, then, that psychic research, if it mean anything, is an investigation of the human soul,—not of the body alone, that is physiology or anatomy; not of the mind alone, that is psychology of which you may learn from any text book, and only a step ahead of ordinary physiology such as every medical man studies. And animal magnetism is the key to the discovery, the very uncovering of the soul that inhabits the body; it is the pass-key to every mystery and secret of life and death of the body, and to every knowledge we way hope to acquire of the conditions of the soul's existence after the death of the body. In using that key we open the way to all that was barred before, and unlock every secret recess, expose every hidden thing, unveil every mystery of the human being that it seems possible to scrutinize in our present state of existence. He, then, must needs be a pretty brave man, and I think he should be a very good, honest, pure-hearted, truth-loving, kind and gentle man who undertakes psychic research beyond its initial stage.

Perhaps I can make clearer now what I tried to explain a while ago, about the pursuit of this thing exposing one to dangers that otherwise might have slept. A person who has ever magnetized or ever been magnetized, is never afterwards the same person exactly that he was before. The difference is not only mental, for of course he has got some new experiences and new ideas; but it is to some extent physical. It is like the difference between iron that has become magnetized, and this same metal that has never touched the loadstone. The currents of animal magnetism passing through the particles of the body seem to make some change. I would almost say some new or different molecular motion is set up; just as a current of ordinary magnetism passing through iron affects the particles of the metal in such a way that they exhibit activities and produce visible effects that were absent before. How profoundly the whole being, physical, mental, psychic, moral, spiritual even, can be affected by this exquisitely subtle, unspeakably powerful form of force, few are fully aware.

THE GREAT POWER OF THE MAGNETIZER.

The induction of complete trance by a magnetizer in his subject is the most astounding instance of the supreme control of one human being over another that the nature of man admits. One may kill another's body by many a kind of mechanical violence, as a blow, or destroy life by poison, which disarranges the vital machinery fatally; but in neither case is the mind, still less the soul, at the mercy of the murderer. But the magnetizer can utterly deprive a victim of mind without leaving a trace upon the body; he may make a lunatic of a philosopher; he may make a criminal of a saint. He can call up at will the most fervent religious ecstasy; he can excite with equal ease the most malignant and devilish passions and roaring blasphemies. He can blot out the mind for the time, making a drivelling idiot; he can induce artificial lockjaw or complete catalepsy; he can suggest crimes which his

victim, forgetting the source of the suggestion, shall afterwards commit at a given moment. He can cause various bodily sicknesses at will; he can excite vomiting by a suggestion; he can make and unmake the most excruciating pains; he can make the patient insensible to pain and amputate at will without the patient's knowledge. As to the hallucinations of the mind he can produce, they are simply endless, at his will and pleasure. The patient shall see, hear, smell, taste, touch, what the magician pleases. He can induce somnambulism, clairvoyance, clairaudience, in some cases even to the extent of informing himself of what is occurring at a distance. I need not prolong this catalogue of his powers, to which it is not using figurative or extravagant language to apply the terms superhuman or magical, so far above ordinary powers and everyday experiences are these actualities of animal magnetism.

The moral aspect of this case is a very grave one indeed; but it is obvious, and I need not dwell upon that. Let me only say it has come so far to the front, in France at least, as to require legislative action, and upon it hinge some of the gravest medico-legal questions, to say nothing of the range of professional study of alienism or insanity. Let me only ask, also, if the Theosophists are so far wrong, after all, when they say they possess some kinds of knowledge and some kinds of power which it is not expedient that everybody should share? And let me ask the Spiritualists if, to this tremendous range of the possibilities of the spirit while still in the body, with that wonderfully organised apparatus at the command of his trained intelligence and concentrated will-power, a good many of the phenomena commonly ascribed to disembodied spirits, and supposed to be feasible to them alone—may not be fairly and safely referred?

MAGNETISM THE PASS-KEY TO PSYCHIC SCIENCE.

This brings me back to the position I am trying to hold, that of the scientist, pure and simple, looking at these things with an eye only to psychic research. This is the field that opens before you, gentlemen of the society, offering an abundant harvest. It is here that you can safely proceed from the well-known to the less known, and the now unknown. Your feet are on solid ground. Your instruments are at command, in the persons of those whom you can use in your investigations. Have a care, only, I implore you, that the instruments be neither injured in themselves, nor turned against others. Whether you will fully believe me or not, my friends, I know that in giving you animal magnetism I give you the pass-key to psychic science; I invest you with the Master's word of the greater mysteries in the construction of the temple, for refusing to surrender which to those unworthy to receive it, was Hiram Abiff slain. The word was lost in his grave; the substitute is what we use so guardedly; then let us be doubly on guard, lest we misuse the sacred syllables.

But of what use, after all, is this key, if we know not how to use it? But for its use, it were merely a bauble to hang on the breast as a visible sign of authority. What is the use of the master's word unless it be spoken to some purpose? Let us see about that.

What, then, is animal magnetism? Is it a myth, a figment of the imagination, an idea only and thus purely immaterial, or is it a thing, a concrete reality? To define its substance or essence were impossible. Even the most learned electrician, who uses electricity most skilfully and successfully, is silent when asked, "Well, but what *is* electricity?" To define this much more subtle form of force or mode of motion called animal magnetism were still more difficult. But it is a great point gained and a great advance made when we clearly recognize and define its operation and effect. That it is a mode of motion, there is no question; for it is a force, and every force is a mode of motion of something. Heat is a mode of molecular motion of ordinary matter. Light is a mode of motion of a very delicate, tenuous, ethereal substance known to science as luminiferous ether. Electricity is another mode of motion; so is ordinary magnetism as of the loadstone, and so is galvanism, a force resulting from the chemical decomposition of various substances. But animal magnetism differs from all these in at least one respect, and in one of supreme consequence; for it is partly mental, not entirely physical, and it is capable of acting without any known medium of communicating, and it is capable of communicating what? Thought? Yes,

whatever be the substance that is stirred when this kind of magnetism acts and sets it in motion, it is the substance of mind that is moved; it is something in which thought, will or volition, memory, take form. It is a conveyer of consciousness; it is the medium of changes of consciousness, by means of which one man's state of mind may affect another's state of mind, without any known means of transferring the affection or making the cause take effect. No one now has the hardihood to deny the obvious and incessantly repeated manifest action and result of magnetism, for it goes on constantly under our eyes, and comes into play in the simplest acts of mesmerizing.

Now since there is no known medium of transfer of the effective force of animal magnetism, and since there can be no transfer of any force without some medium of transference, and since there is probably no absolute void or vacuum in any space in nature, it is necessary to infer that there must be some kind of substance, of what kind I do not permit myself to say—no ordinary matter as known to the chemist or physicist, yet material in one sense—in the motions of which magnetism is manifested, and whose motions constitute, in fact, magnetic currents whose visible effect we can study. In point of fact, there is such a substance, some of whose properties I could describe if I would; and when I said “unknown,” I only meant unknown to the materialistic science of our day, since it is not a kind of matter which can be investigated by the ordinary methods of the chemist, or physichist like any ordinary solid or fluid or gas; yet it has been known to some scientists for ages; it has been known longer than most of the sixty elements which the chemist knows; and it has received more names than any one of the chemical elements of the text books. The oldest name of it that I know is *akasa*, the Hindu name, given many centuries ago, perhaps by Kapila, the founder of one of the four great schools of Hindu philosophy. Theosophists and other occultists commonly called it the “astral fluid.” I have often heard Spiritualists speak of it, without knowing it, by the name of “spirit light.” It has many remarkable properties, different from those of ordinary matter, and for the most part quite the reverse. But the property which chiefly concerns us now is that property which it has of sustaining consciousness and conveying thought. It carries mental images; and it is capable of reproducing in the mind of one person the thoughts that have been formed in the mind of another. It is the medium of all actual exchange of thought; for the words we use are merely conventional noises which we understand as a set of symbols of thought agreed upon. It is the means of all genuine mind-reading. It is the substantial basis of all clairvoyant visions and all clairaudient sounds.

The real existence of this akasic or astral fluid is the secret of all telepathy, or the affecting of one mind by another at any distance without physical means of communication; and no fact in nature is better attested than the fact of telepathy, which the London Society for Psychical Research has rediscovered and carefully demonstrated by thousands of cases, though that society has as yet given no hint that they have any knowledge of the rationale of telepathy. Nay, more; in this same astral fluid in whose properties telepathy has its possibility and its realization, is found the material or substance which composes the bodies of those strange apparitions or phantoms with which the public has become familiar, known in spiritualistic circles as materializations. These alleged spirits of the dead are in most cases, I will not say exactly the percentage of cases, but in most cases, deliberate frauds—the veriest humbugs in the world, got up for money to deceive the unwary, just as coolly and carefully as an actor gets himself up for his part on the stage! But in cases of the genuine thing, a materialization is for the time being a substantial reality, whose substance consists of this astral fluid in a temporary state of condensation, which renders it palpable and visible to our ordinary senses.

Let us draw a long breath here, and see the length we have gone in the last few moments I have been speaking of the properties of the astral fluid: from mesmerism through telepathy to materialization, almost in a breath. It is a mighty power we have invoked, and almost like magic rises the ghost we have conjured up to confront us. For the linking of these phenomena is so close and unbroken, the chain of reasoning is so inevitable, that

once the first least phenomenon called theosophic or spiritualistic be proven, the rest follows as a matter of course, and the whole body of psychic science is before you, needing only patience and care in psychic research to be clothed in proper vestments to stand before the world by the side of the orthodox physical science of our day.

But lest I may have overhauled the links of this chain too rapidly, let us retrace our steps for a moment. We have assumed or inferred the existence of this astral substance to account for the facts of animal magnetism which have been established, and we find that it has every proper character of a legitimate scientific theory, in that it is *a priori* probable; that if true it accounts for the facts; and that the facts have never been accounted for on any other theory in a way that will bear investigation. But this magnetic substance is everywhere; it penetrates all space, probably, and certainly it interpenetrates all matter, residing in matter side by side with the gross molecules which the chemist knows. It is in our bodies as well as in all other bodies, animate or inanimate. Animal magnetism is in all living animals, not excepting that one which crowns creation. It is, in short, a part of the composition of man, an element of the human constitution. If special proof of this were requisite, I should only have to point to the unquestionable fact that this magnetic force proceeds from the magnetizer at his will, and certainly nothing can be got out of a man that is not in him. So obvious is this that some scientists have used the expression “brain waves” in connection with some of these phenomena. In mesmerizing, also, the operator is often aware that *something has gone out of him*; some influence has proceeded from him, which it is no irreverence to liken to the virtue that departed when the woman had touched the hem of the garment. Indeed, if there happens to be in my audience a good clairvoyant to-night, or some one easily open to mediumistic influences, that person may have actually seen something not visible to all, when I may have flagged for a time and then spoken with increased energy. Certainly I have been conscious in my own person of varying tension and relaxation of the magnetic currents, and I have no doubt that in time we shall have instruments to record these ebbings and flowings with the same accuracy that the sphygmograph now records by the pulse the varying tension of the arteries. And I have spoken to little purpose if my remarks have not gradually led you up to the pivotal idea I wish to present—the existence of the astral body as a substantial entity.

THE ASTRAL BODY.

For my own part, I regard the astral body as proven. The demonstration is to me complete, from not one but many experiences I have had in my own person; from not one but many experiments I have made on the persons of others. But the popular verdict is “impossible”; and the scientific verdict is the Scotch one—“not proven,” and it is to you, gentlemen of the Psychical Society, that I appeal to confirm or disprove the theory I advance. The facts—that is, the evidence and testimony to the facts—are established indisputably; the only question is as to the explanation of those facts of animal magnetism. And when I said that animal magnetism was the pass-key to psychic research, and then proceeded to discuss how that key was to be used and to what purpose it was to be turned, I meant to give you, as I have done, access to the very goal of all sound psychic science—the recognition of the astral fluid as the medium of the manifestation of all spiritualistic phenomena, and the recognition of the twin fact, that a human being is partly composed of this same substance. And on the heels of this very grave and momentous assertion, let me record a warning: you will make no satisfactory progress in psychic research along any other path than that which I have pointed out; and you will have no other solid body of psychic science than that which incorporates the doctrine of the astral human form. This is the pivotal point on which all the rest turns—turns to sink, on the one hand, into some mere theory of nervous action, such as our text-books of physiology teem with; or turns, on the other hand, to rise and melt away in the cloudland of the visionary.

Though I can thus point the way, and perhaps help somewhat to find it, yet that way each one must tread for himself. Those who have entered upon the path know this way; those that live the life discover these things

the whole secret cannot be imparted. Many have found it; but not all seekers are finders in this line of search. For, strangely enough, one must first become aware of the existence of the astral body in himself before he can use the faculties of that body in psychical research. Just like the man in Weir Mitchell's experiments on pain, who was the necessary instrument of investigation, is the psychic researcher himself the instrument of psychic research and the demonstrator of his psychic science. Just as the natural body with its natural five senses and other natural or physical faculties, is the apparatus of investigation of ordinary material or physical phenomena, so is the psychic or astral body, with its senses and faculties, the instrument of research into extraordinary and non-material and non-physical phenomena. Most persons live and die with only the conscious exercise of their physical senses to guide their reason and enlighten their minds; consequently and necessarily they know only those phenomena which address those senses; that is, only become aware of material things. But there is an eye back of the outward eye that catches rays of ordinary light; the clairvoyant's natural eye is shut when the other eye opens to the vision. There is an ear back of the natural ear that catches ordinary sounds, and the clairaudient's natural ear is shut when the voice of the silence is heard; and all these and other senses and faculties of the psychic body are those which must be brought into operation to determine the facts of psychic science.

Now you have all heard of the practice of occultism; of so-called operative magic; of the training of the mediumistic faculty, for such are phrases of the Theosophists and of the Spiritualists. But do I not invest them with a new or different meaning not at all unreasonable, when I speak of them as only the exercise of the psychic faculties and their direction to a desired end? Mediumship is, in fact, the activity of the psychic senses more or less intelligently and consciously opened to have impressions made upon them by other psychic forces, be these forces to proceed from an intelligence still embodied, or from an intelligence which has left its outer tenement of clay. Far from me be it to say that this last is never true; on the contrary I think it is true, and not very rare either: in which case the claims of the Spiritualists, their statement of which is called "spirit communication", the interchange of thoughts and feelings and wishes and wits between us who are here and others who have gone on, becomes a fact in psychic science of the utmost possible moment; and what now is the adeptship of which we hear the Theosophists speak, but the full activity of the psychic senses, trained to do the will of their master, acting under the conscious and intelligent operation of the expert in psychic science, and impressing upon other psychic organisms the thoughts that the adept desires to cause? If there be any truth in this, the claims of the Theosophists, which seems so wild, may after all be found within the limits of sober facts, and amenable to verification by experiment, just as in the case of mediumship; and the communication between two bodies of Theosophists, by the projection of the double or some similar means, is reducible to a simple successful experiment in psychic science; and if such communication be possible between trained adepts still in the flesh, it should not be impossible between one such and another who has cast off the flesh; and some of the wildest dreams of the Rosicrucians may thus be realized.

If there be truth in what I say, once more, we see the phenomena of mediumship and of adeptship, if not fully explained, at least brought under one broader law capable of application to both; we see that they differ only in degree, not in kind; we see in them both the possibility of successful psychic research, the material for sound psychic science, and the probability that the pivotal propositions of the Spiritualist and of the Theosophist may become demonstrable theorems, which so far from refuting or antagonizing one another, countenance and confirm one another, each rendering the other more likely to be established; and that is a consummation devoutly to be wished by every lover of truth.

Do I then believe in spirits and spirit intercourse? *Assuredly* I do! For am I not a spirit, too, like every one of you? and do I not communicate with this visible world by my natural body, my visible apparatus of relation with the phenomenal world, without being thereby shut out from my spiritual

prerogative of communicating with [such other spirits as I can reach, on another plane, by the spiritual body appropriate to that plane of existence? Ask me for my authority for this statement, and I point first to the ascertained facts of psychic science; but if other authority be acceptable I may quote one whom not many may be inclined to dispute when I repeat the solemn words: "There is a natural body and there is a spiritual body."

What now, my friends, think you, are the real "Signs of the Times" when such questions as we have discussed to-night are to the fore? We know not, indeed, what a day may bring forth when that day is on the turning-point of one of the great natural cycles of the evolution of the human race. Not alone are the spiritual phenomena we have so hurriedly reviewed; they are signalled by greater terrestrial disturbances than have been witnessed for many a day: volcanic action has sunk parts of the earth's crust, and altered the coast lines of continents, and the dust of the conflict of these Titanic forces has reddened the very sky. Earthquakes have shaken the solid ground; and not less active than such grand cosmic forces are the corresponding spiritual agencies at work, their exact counterparts. Men and women are shaken in the beliefs of a life-time; things sacred and things profane seem melting indistinguishable in the single crucible of the mind. Every revered religious creed is fiercely assailed and hotly defended. The challenge of Science to Religion resounds; the counterblast of the Church to the State echoes back that challenge. Everywhere are old foundations shaken; everywhere the scaffolding of new structures is erected. The times are revolutionary in thought, in feeling, in belief. Nothing is too wild or fanciful to find its heralds, nothing too securely grounded for attack. Emerson said, "Beware when the great God lets loose a thinker in the world;" and here are thousands of thinkers all around us, thinking for themselves with small deference to authority, and little regard for precedent or established custom.

Thoughts are free and the thinkers are free as perhaps never before in the history of the world. Who or what shall be the moderator in this vast "debating society" where every one may be heard in debate? My eyes turn wistfully back to the fixed faith of the bygone years, and lo! where is it? We must look forward, not backward, and in all the glare it takes a steady eye to be undimmed and discern the truth that is surely advancing. Physical science has well nigh conquered the physical realm; and may we not hopefully turn to psychical science to establish also her kingdom on the earth? The problem of the day is not a question of matter, it is a question of mind; and the problem of mind has ceased to be only a question of the intellect; it has become the cry of the soul for more light in the dungeon of the body. And the cry goes up the loudest from woman because her soul's imprisonment is harder to bear than man's, her duty to redeem a world the more imperative. A great convention of women is but an outward sign; the real sign most legible is the inward compact the woman's soul has made with her spiritual self, the covenant of a new dispensation to reincarnate the God in man, as the final triumph of spirit over matter. That is the law of life, here and hereafter: that is the Master's word, for ever lost and found again, that every man himself shall know and do the will of the Most High.

[NOTE.—Want of space prevents us from commenting upon this lecture as we had wished to do; but we recommend it to the careful perusal of our readers, merely remarking that—considering the speaker's position in the front rank of the men of science of our day—no bolder confession of unpopular truth without regard to personal consequences has perhaps ever been made. This lecture itself is indeed "A Sign of the Times" of no mean order.—Ed.]

THE PRESIDENT'S EUROPEAN VISIT.

Embarking at Bombay on board the P. and O. mail steamer *Shannon* on the 7th of August, the President reached Brindisi on the 23rd, and proceeded overland to London, where he arrived on the 26th. The sea-voyage was very pleasant on the whole, though the passengers were miserable enough with sea-sickness during the first five days. He stopped twelve hours at Bologna

to enquire into the merits of the electro-homœopathic medicine system of Count Mattei, about which such wonderful reports are current. Among several instances which had come to Colonel Olcott's knowledge was the cure of one of our Hindu members in the North Western Provinces of a chronic dyspepsia of twenty-five years standing. His inquiries at Bologna were made in the interest of our charitable dispensaries. Important results may flow from it; assuredly they will if it should prove true that the Count's minute pills and his fluid remedies cure diabetes, leprosy, elephantiasis and syphilis in all its stages! Colonel Olcott was not able to meet Count Mattei personally, the castle where he resides being two hours distant by rail from Bologna, but he spent an agreeable day with his representative, Signor Venturoli, and is to visit the Count's residence on his return journey from London to Brindisi. Probably he will bring back with him to Bombay enough of the medicines to supply our charitable dispensary for one month, so as to give the system a thorough trial.

The President found Madame Blavatsky in bad health, but working with desperate and pertinacious energy. An able physician told him that the fact of her even being alive at all was in itself a miracle, judging by all professional canons. Her system is so disorganized by a complication of diseases of the gravest character that it is a simple wonder that she can keep up the struggle; any other being must have succumbed long ago. The microscope reveals enormous crystals of uric acid in her blood, and the doctors say that it is more than likely that one hot month in India would kill her. Nevertheless, not only does she live, but she works at her writing desk from morning to night, preparing 'copy' and reading proofs for *The Secret Doctrine* and her London magazine, *Lucifer*. Of her greatest work over three hundred pages of each of the two volumes were already printed when Colonel Olcott arrived, and both volumes will probably appear this month. From all he heard from competent judges who had read the manuscript, the President was satisfied that *The Secret Doctrine* will surpass in merit and interest even *Isis Unveiled*.

Madame Blavatsky is living at 17, Lansdowne Road, Holland Park, with three Theosophical friends, among them her devoted guardian, nurse and consoler, the Countess Wachtmeister of Sweden, who has attended her throughout all her serious illnesses of the past three years. The house is a pleasant one, in a quiet neighbourhood, and the back of it looks upon a small private park or compound, common to the occupants of all the houses which surround it. Madame Blavatsky's rooms are on the ground floor, she being practically unable to go up and down stairs. Her desk faces a large window looking out upon the green grass and leafy trees of Holland Park; at her right and left hands are tables and book racks filled with books of reference; and all about the room are her Indian souvenirs—Benares bronzes, Palghat mats, Adoni carpets, Moradabad platters, Kashmir plaques, and Sinhalese images, which were so familiar to visitors at Adyar in the old days. As regards her return to India, the question is largely a medical one. It is extremely doubtful whether she could stand the journey, and it is quite certain that she would have to be hoisted in and out of the steamer in a sling, as she was when she sailed from Madras for Europe, three years ago. Of course, with her book passing through the press, she could not quit London for a fortnight, even if she could arrange for the editorial conduct of *Lucifer*: later on, this obstacle will be out of the way, and it will remain a mere question of her health. Clustering around her in London she has several devoted Theosophists who, besides advancing £1,500 to bring out *The Secret Doctrine* and *Lucifer*, have formed a Theosophical Publishing Co. (Limited), to issue at popular prices reprints of articles from *The Theosophist*, *Lucifer*, and *The Path*, and useful tracts of all sorts. The interest in Theosophy increases and deepens in Europe, and still more in America; for not only do we see its ideas colouring current literature, but provoking discussion by the first Orientalists of the day. The recent lectures of Professor Max Müller, Monier Williams, and others in which we are referred to and criticized, and the admirable article on "Buddhism in the West", by that learned scholar M. Em. Burnouf, which we have translated and printed in this issue of our magazine, illustrate the case very well.

Practically, there are now three Theosophical centres, whence influence of this kind is being exerted upon the mind of our age—Madras, London and New York. And however much Madame Blavatsky's absence from Adyar may be deplored by her ardent friends, it cannot be doubted that the movement as a whole profits by her presence in London, and her Theosophical proximity to our devoted colleagues in America.

It was too early when our latest advices left London to report any progress in the special business upon which the President went to Europe. Mr. Sinnett was away in Switzerland on his usual summer vacation, other leading English members were abroad elsewhere, and the members whom Colonel Olcott will have to see in France, Germany, Belgium, and other countries are also availing themselves of the holiday season. His first step was to be the calling of a convention of the Presidents of European branches with a view to organization, but it seemed inevitable that he should postpone his return until the beginning or middle of November, instead of October, as he and we had hoped. In any case, he will be here for the Convention and direct the preparations as usual.

THE BUDDHIST CATECHISM.

A new Edition of the *Buddhist Catechism* has been brought out in London by the Theosophical Publishing Co. (Ld.) after the novel preliminary of their telegraphing by cable (at three rupees per word) to Colonel Olcott while at Madras for permission! Would the Sinhalese or Burnese have spent such a sum of money merely to obtain the permission to print a book on their religion a little sooner than it could have been done by mail?

CEYLON.

It is with very deep regret that we have to announce that our beloved brother and earnest fellow-worker the Priest Illuklwatte Medankara passed away from this life on the 5th of September; and we are sure that this regret will be shared by all our brothers who met him at the opening of the Adyar Library in 1886. He was a most learned, zealous, and devoted man—one of the very few Priests who really followed in its entirety the Law laid down by our Blessed Lord; and his departure is a very great loss both to the cause of Buddhism in general and the work of the Theosophical Society in particular. He was only thirty-nine years of age, so that we had hoped to have the benefit of his example and his counsel for many a year yet, but the necessities of Karma have decreed otherwise. His cremation, which took place on September 9th, was attended by an enormous concourse of people, all of whom seemed deeply to mourn their loss. So for the present we have had to bid farewell to a loyal, true-hearted brother and supporter; but we feel sure that it is only for a time, and that in whatever part of the world he may be reborn, and at whatever distance of time, that brave and noble heart will once more stand as a leader on the side of truth and right in the great battle between good and evil.

The Annual General Meeting of the Galle Theosophical Society for the election of Officers was held at its Head-quarters on the 6th September, when the following elections were made:—

President, G. C. A. Jayasekara: *Vice-Presidents*, D. O. D. S. Gunasekara and S. Pereira Abeyawardana; *Secretary*, O. Alexander A. Jayasekara; *Treasurer*, Sinnatchi Pereira. *Committee*, Thomas Amarasuriya, Charles Amardus de Silva, S. Christian de Silva, Paul E. Ponnampemura, Don Elias Amarasiri Jayasinha, Don Dinaris Subasinha, and C. P. Weerakoon.

A Board of Managers was also elected. It has been arranged to hold the second Fancy Bazaar on October 15th, and the help of all brothers and sympathizers is requested in order to obtain funds to meet the expenses of the Buddhist Schools, which are rapidly increasing in number and efficiency.

Some learned members of the Society have formed themselves into a Committee for the purpose of delivering lectures on Buddhism in different parts of the Southern Province; and the first lecture of the series was delivered a few days ago before a very large assembly at the village of Baddegama.

THE SUBBA ROW MEDAL.

It is intended that an award of the Subba Row Medal shall be made this year, and we trust that there will be a large number of competitors. We would remind our brothers and others that any essay which fulfils the prescribed conditions and which has been written since the last award is eligible, whether it has been published or not; but if the prize essay be one which has not hitherto been published, we reserve the right to publish it in *The Theosophist*. All essays intended to compete must be in our hands before December 1st.

PANDIT BHASHYACHARYA'S TOUR.

Our eminent colleague, the Adyar Library Pandit, continues his successful tour of literary exploration in Mysore. His lectures on philosophical, religious, and literary subjects are giving him a great reputation.

BOMBAY.

Mr. Tookaram Tatya is indefatigable in the publication line. He has republished Patanjali's *Yoga Philosophy*, part of the *Vedas*, the *Bhagavad Gita*, and several other kindred works, and now he has just announced a republication of *Discourses on the Bhagavad Gita*, by Mr. T. Subba Row.

Several very interesting lectures on Indian Astronomy in Gujarati have recently been delivered at Surat by Joshi Onkarilal Indreshvarji, the astronomer of the Rutlam Durbar. Among other things he exhibited a common stick, hardly twelve inches long, by the assistance of which he could calculate the mansions, revolutions, and place of different planets during 4,320,000,000 years. According to his calculations, he says there is an error of about twenty days in the Indian calendars. It is a pity that no trouble is taken by the Gujarati community to preserve these learned lectures.

ROHTAK.

Our energetic brother, Dr. Jaswant Roy Bhojaputra, reports that he has established a "Dharma Sabha" and three Sanskrit schools in his district. Some Sanskrit Schools are also to be established in Hissar District. He has also delivered lectures on the evolution of the world; the Symbols worshipped by the Hindus; and why the study of Sanskrit is necessary for Hindu boys.

ANOTHER SANSKRIT SCHOOL.

The Vice-President of the Anantapur Theosophical Society having been transferred to Hindupur, has succeeded in establishing a Sanskrit school there, which he has called "The Vidya Dakshinamurthi Sanskrit School." The board of Managers seems to include several important officials and influential gentlemen of the neighbourhood, and its President is described as "an erudite Sanskritist and a profound practical occultist in Raj Yog." The school has been working satisfactorily for three months, and some Pandits who kindly examined it have expressed themselves pleased with the results. The managers intend to open a Vedic class as soon as they can collect the necessary funds, and for that purpose they invite donations or subscriptions from brother Theosophists. Remittances will be thankfully received and acknowledged by the Secretary, Mr. B. P. NARASIMMAH, Sub-Registrar of Hindupur.

NOTICE.

The Gujarati translation of *The Peril of Indian Youth*, with the translation of *An Epitome of Aryan Morals*, by Itchalal P. Munshi, may be had gratis for the use of all the Theosophical Societies: for copies apply to the Secretary of the Theosophical Society, Adyar, or to Mr. Itchalal P. Munshi, Baroda.

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SUPPLEMENT TO
THE THEOSOPHIST.

NOVEMBER 1888.

THE PRESIDENT'S VISIT TO EUROPE.

We are glad to be able to inform our readers that the President has succeeded in reconciling the dissentient brothers in France; at the close of the meeting at which his decision on the points in dispute was pronounced all the members present shook hands, and agreed to forget all their previous differences. The President has engaged his passage by the s. s. *Arcadia*, leaving London on the 20th ultimo and due at Bombay on the 12th of this month. He expects that delegates to this year's Convention from Europe and America will accompany him.

AMERICA.

We have much pleasure in announcing the formation of a new branch of our Society in the United States. It is called "The Dharma Theosophical Society," and is located in the city of Cleveland, Ohio. Its President is Bro. William C. Rogers, and its Secretary Bro. William E. Yates, 168 Public Square, Cleveland, Ohio.

We hear from New York that some members of the Aryan Theosophical Society have opened a Headquarters there, where visitors and enquirers can call during the day. On the table lie books and magazines, and an album containing photographs of Theosophists; and the walls are adorned with shields bearing the names of the different Branches in the United States. Evidently interest in the Society's work is increasing in America, and this opening of a Headquarters is a step from which much good is likely to result.

NEW ZEALAND.

We are happy to say that the energy of our good Brother Sturdy has succeeded in gathering together our scattered members in this country, and in consequence an application for a charter for "The New Zealand Theosophical Society" has just been received. May it flourish and spread like the banyan-tree!

THE LAST WORDS OF THE PRIEST MEDANKARA.

The last words of a dying man have always a certain solemnity about them—to us at least who can recollect only one incarnation. And in the case of a great man they have an additional claim upon our attention as the parting advice of a revered mentor—the advice of one who has himself made his life a success. If there were ever a man of noble and stainless life it was surely the Priest Illukhwatte Medankara, and we desire therefore to place on record the last words spoken by him. When he felt himself sinking he called for his chief pupil, the Priest Swarnajoti, and, seeing the traces of sorrow upon his face when he came, laid his hand upon his head, and said:—

"You must not regret my departure; it is but for a time, and you see that I have no regret—nay, I am triumphant. During my life my motives

have been pure, I have devoted myself to the cause of truth, and I have been unswervingly faithful to my teachers; therefore I have overcome difficulties, therefore I have triumphed: therefore I triumph even now. And now listen to what I, who am dying, have to say to you about death. As your life is so will be your death. There have been Priests who, not leading the true life, have lost hope and died as though they were unordained: let this not be so with you. Live dispassionately; observe the precepts of our LORD; be ever ready to sacrifice your lives even for the cause of truth; and then you will triumph in the hour of death. Take courage, and work; my influence shall be with you. In ten or fifteen years there will be a great reaction in favour of Buddhism, and then you will observe a certain person working for the advancement of the cause. Now my time is near. I make my salutations to my elders. Remember always—association with the righteous is good—is good—is a thousand times good. May my company be with the righteous!"

Almost immediately afterwards he sank peacefully into that sleep from which the personality of Illukhwatte Medankara shall know no waking. May his pupils obey his dying command, and may his prophecy soon be fulfilled! To hear of such a passing away makes one echo the aspiration of the prophet of old "Let me die the death of the righteous, and let my last end be like his!"

NAINI TAL.

A Branch was opened on Sunday the 7th October 1888 at Naini Tal by Thakur Ganesh Singh, President of the Baran Theosophical Society, Bulandshahr.

The Branch has been named the Kûrmâchal Theosophical Society, Naini Tal.

The following brothers have been appointed office-bearers:—

President—Pundit Jwala Dut Joshi.

Secretary—Babu Salyendra Prasad Sanyal.

Joint Secretary—Pandit Jai Dutt Joshi.

Treasurer—Lala Hira Lal Sah.

A NEW MOTOR.

The Scientific American says:—"Several newspapers have referred to a new invention by one William Timmis, which, if successful, will revolutionise motive power. The inventor is an unpretentious English mechanic residing in Pittsburg, Pa., who claims to have invented a machine by which untold motive power can be stored or used without the expenditure of fuel. The story goes that he has been engaged for years in perfecting the invention, and is now negotiating with the Governments of England, Russia, and the United States for the sale of the right to use his discovery, which, if after examination it proves to be what it claims, will revolutionise the motive powers of the world. He claims to be able to create a pressure of 20,000lb. per square inch—more than sufficient to propel the largest ocean steamer afloat, or to move eighty laden freight cars in one train. The machine seems to be simply an air compressor of the simplest sort. It consists of one small cylinder (six-horse power), with a balance weight of 75lb., which runs the entire apparatus; another small cylinder, 5in. diameter, with 7in. stroke, compresses the air into the tank from which the power is utilised. Under the piston-plate the inventor has placed two layers of bars containing eleven different minerals, the magnetic influence of which is the secret of the inventor. The advantages he claims are durability, economy, and simplicity. Experts have examined the machine and pronounced it a success. In submitting his design to the Governments named, Mr. Timmis claims that his pneumatic generator can not only be applied to war vessels as a motor, but can be used as a defence against hostile attacks by means of air chambers placed behind the armour plating."

Can the "unpretentious English mechanic" have stumbled on (or been guided to the discovery of) any of the tremendous forces so well known among the ancient Aryans?

THE SAOROS.

In a recent number of the *Journal of the Anthropological Society of Bombay* Mr. Fawcett writes an interesting paper upon the Saoros or Sawaraks of the Ganjam Hill Tracts. A good deal of his article is devoted to an investigation of the religious ideas, sacrifices, and funeral rites of these people, some of which seem to be very curious. The objects of worship fall into two classes: malevolent deities (of course elementals), such as Jalia, Kanni, and Laukan, the sun; and ancestral spirits (*pitris*). According to their ideas every human being possesses a *kulba*, or soul, which though it departs from the body at death still retains the degraded tastes of the Saoro for tobacco and liquor, and must be satisfied, or it will haunt the living. In the more primitive parts of the country everything a man possesses—his weapons, his cloths, his reaping-hook, and some money—are burnt with him; but this custom is falling into disuse. A hut is built for the *kulba* to dwell in, and food is placed there; but the most important ceremony is the *guar*, which occurs later, the great feature of which seems to be the erection of a stone to the memory of the deceased. Near each village may be seen clusters of such stones, standing upright in the ground. The *guar* seems to give the *kulba* considerable satisfaction, but it is not quite happy until the *kayja* is celebrated—a great biennial feast to the dead, when, after the sacrifice of many buffaloes and the consumption of much liquor, every house in which there has been a death during the last two years is burnt; and finally the *kulba* is driven away to the jungle or the hillside. Sacrifices are often made to appease elementals or *kulbas* who have done harm, and in every paddy-field an offering of a goat must be made both when the paddy is sprouting and at harvest time. It does not appear that these people have ever practised human sacrifice. They have among them priests or diviners called *kudangs*, whose occupation seems to be hereditary. The *kudang* is supposed to be able to interview the spirit of the deceased and ascertain his wishes. The method of divination usually practised is that of dropping from a leaf-cup grains of rice, uttering the name of an elemental as each falls and so discovering which of them is the cause of the calamity, whatever it may be. A similar practice is in force among the Khonds, though Mr. Fawcett does not mention the fact. The *kudangs* do not live entirely by their priestly functions, but work like ordinary mortals.

A LAY CONVENT.

Dr. Franz Hartmann, as a learned and able writer, a psychic, and a brother Theosophist, deserves the best wishes of every member of the Theosophical Society in any earnest endeavour to promote the cause of Theosophy. His last effort is to establish what he calls a "Lay Convent" in Europe, the prospectus of which we append. It must not be supposed that this establishment will be a head-quarters of the Theosophical Society either officially or unofficially. It is a Society in itself, by itself, and for itself, founded upon a financial basis; whose shareholders can, strictly speaking, be called members only by courtesy, as in the case of a co-operative factory.

If Dr. Hartmann's undertaking be successful, it will doubtless do much to spread an interest in mysticism among the more sensitive and refined classes, and afford a welcome shelter to those who shrink from the rude and cruel elbowings of life; but, like all spiritual hot-houses for the forcing of individual development, in indifference to the struggles and sorrows of the world at large, it will have two dangers to encounter—internal dissensions, and attacks from without. Hitherto every isolated community established for a similar purpose has sooner or latter succumbed from one or other of these causes. The best hope for the stability of the institution seems to lie in the club or model-lodging-house element in it—each shareholder being the proprietor of a separate as well as an undivided interest in it, since he has the exclusive right to a room of his own in the establishment. It is needless to say that the convent is not intended to make money, but merely to be self-supporting and co-operative. The name "Lay Convent" is, we think, not a happy one, since it is somewhat misleading.

CONSTITUTION,
RULES AND REGULATIONS FOR THE ORGANIZATION
OF THE LAY CONVENT IN SWITZERLAND.

Definition.

The "Lay Convent" is a place of refuge, where persons of either sex, free from religious prejudices, but desirous to attain self-knowledge and to learn the mysteries of the inner life of nature, may find the necessary conditions to facilitate their researches and to work for the progress of the human race.

It is situated on a prominent hill on the border of the most beautiful of the Italian lakes, surrounded by a fruitful soil and by most grand and sublime scenery, consisting of vine-clad hills, forests and towering mountain ranges. Its locality is healthy, with an abundance of clear mountain streams, and is easily accessible from all parts of Europe by means of steamboat and railroad communication; while the solitude of its surroundings with its gardens and shadowy glens affords sufficient tranquillity for those engaged in literary labors or interior meditation. It is especially adapted for those who, desirous of escaping from the great insane asylum called "the world," wish to enter a higher life and to employ their faculties for a better purpose than merely sensual gratification. It is adapted for those who, fully realizing the phantasmagorical character of the external world of illusions, wish to study the nature of the interior light and to become a part of that power that controls the slides in the magic lantern by which the images on the screen may be changed.

Objects.

The objects of this establishment are therefore:

1. To furnish a place of tranquillity in a healthy locality and surrounded by a pure spiritual atmosphere, unimpregnated with bigoted and sensual thought, to those who wish to enjoy interior meditation and to develop their spiritual and intellectual faculties.
2. To serve as a home and place of residence for advanced thinkers, philosophers and practical occultists, where they may live together and exchange their thoughts for the purpose of elevating and instructing each other.
3. To become a head-centre of spirituality and intelligence and a central point for the collection of valuable books on occultism and "secret sciences" and for all things that may be useful in the investigation of the hidden mysteries of nature.
4. To serve as a headquarters for all who seek for enlightenment, where all who are associated with this community may find aid and instruction and study the actions of the finer forces of nature.
5. To furnish a place of retirement where those engaged in literary labors may find the necessary tranquillity and books of reference.
6. To furnish as far as practicable means for the external support of the institution by manual labor expended in agricultural or other suitable occupations.

Organization.

The members of the Lay Convent constitute a legally organized social community without any political, religious or sectarian character, composed of a certain number of regular members or shareholders and of an indefinite number of associates residing in various parts of the world.

The regular members are such as are in possession of shares which invest them with the right of proprietorship in the establishment. The shares are sold only to those who after having applied for membership have been elected, and they are not transferable except by the unanimous consent of the rest of the shareholders. The shares are \$ 500 each, and by obtaining a share the holder becomes one of the proprietors of the establishment and a member of the association.

A person may become an associate by being elected as such after contributing \$ 100 to the funds of this association.

All the affairs of this community are governed by the members residing at the convent, and all important questions are decided by a majority of their votes. In cases where the opposing votes are equal, the subject to be decided upon is laid over for further consideration.

No law effecting a change in this constitution can be made except by the unanimous consent of all the shareholders.

If it is necessary to have any office-bearers, they will be annually elected; they are not to be dictators but the servants of the community.

Rights and Privileges.

Each share entitles the holder to the exclusive right of a room at the Convent which he may occupy and hold as his permanent residence, or live there whenever he is present at the headquarters, and he may furnish it in any way he chooses. Each shareholder is entitled to as many rooms as he possesses shares.

Each shareholder has the right to enjoy all the comforts and privileges of the place and its appurtenances, and he may use everything belonging to the community as if it were his own personal property, as far as practicable without interfering with the rights of the rest of the members.

Each shareholder, irrespective of the number of his shares, is entitled to receive one equal part of the profits arising from cultivating the grounds of the community, or from any literary or other enterprise that may be undertaken by the community as a whole.

The right of the shareholders to possess or obtain private property is not interfered with, and they are at liberty to keep their own household or to live with the community by sharing the expenses.

Each shareholder is entitled to one vote in the meetings of the community. If he has more than one share, his vote counts no more than that of those who have only one.

Each associate has the right to visit the home and to enjoy the rights and privileges as far as practicable for a certain period of time, subject to special regulations.

Each associate is entitled to receive instructions in regard to the occult laws of nature.

Each associate may take part in the deliberations of the community, without however being entitled to vote.

Each associate has the right to take part in any literary or other enterprise that the community as a whole may undertake, and to share the profits arising therefrom.

Visitors are only admitted after having made application by letter and after having been invited to come. Exceptions to this rule are not desirable, but may be made in special cases.

Duties.

The duty of each member of this community is to seek within himself for the Truth and the Light which constitutes real Knowledge: to attempt to live in a higher region of thought than those who run after riches and pleasures, and to employ his powers as much as possible for the enlightenment and benefit of humanity.

Note.—The members of this community do not constitute a secret society, and do not work in the dark; but they do not wish for notoriety, nor to attract the attention of the curiosity-hunter. It is therefore desirable that the exact locality of this institution and the names of its members should be known at present only to those who are interested in this cause, and they may obtain further information by applying to either of the persons whose names and addresses are written below:

Dr. Alfred Pioda, Locarno, Switzerland.
Dr. R. Thurman, Rue Synagogue 2, Suisse.
Dr. F. Hartmann, Kempten, Bavaria.

FOR SALE.

The following books published by the THEOSOPHICAL PUBLICATION FUND SOCIETY, to be had from Mr. Tukaram Tatya, 17 Tamarind Lane, Fort, Bombay; or from the Manager of *The Theosophist*, Adyar, Madras.

ENGLISH SERIES.

	Rs.	A.	P.
1. *Discourses on the Bhagavad Gita, a treatise intended to help the study of the Philosophy of the Bhagavad Gita. Price, including postage	0	14	0
2. A Guide to Theosophy, containing select articles for the instruction of aspirants to the knowledge of Theosophy. Price, including postage	2	6	0
3. Mr. Taylor's English Translation of the Prabodha Chandrodaya Nataka,—a drama on the conflict between the higher and the lower man, ultimately ending in the triumph of the former, and Shrimat Shankaracharya's <i>Atmabodha</i> . Price, including postage...	0	9	0
4. The Purpose of Theosophy, by Mrs. A. P. Sinnett. Price, including postage	0	5	0
5. Patanjali's Yoga Philosophy, with Bhoga Raja's Commentary, and their translations into English, a learned Introduction by Colonel Olcott, and an Appendix containing extracts from various authors bearing on the subject. Price, including postage	2	6	0
6. English Translation of the Bhagavad Gita, New edition, revised and enlarged, by Mr. Charles Wilkins, with two learned Introductions by Professor Manilal N. Divedi and Mr. Nobinchandra Banarji. Price, including postage	1	2	0
7. Sankhya Karika, being the treatise on the Sankhya Philosophy, Goudapada's Commentary, and their English Translation by Professor H. H. Wilson and Notes by T. Colebrooke. Price, including postage	2	6	0
8. Yoga Philosophy explained with the help of Modern Science, by Dr. Paul. Price, including postage	0	10	0
9. Compendium of the Raja Yoga Philosophy, comprising the principal treatises by Shrimat Sankaracharya and other authors translated into English. Price, including postage	1	12	0

SANSKRIT SERIES.

1. Rig Veda Samhita, without binding, Sanscrit Text	4	0	0
" " in Brown Holland "	4	8	0
" " in Silk	5	0	0
2. The Krishna Yajur Veda Samhita Madhyandini Shakha, without binding, including postage	3	8	0
In the Press.			
3. Rig Veda Samhita, with Bashya by Sayanacharya. Subscription in Advance... ..	45	0	0
After the Publication	50	0	0

* These Books are highly recommended to beginners in Vedantic Philosophy, as they are very popularly written to help them to prepare themselves for higher study.

SUPPLEMENT TO
THE THEOSOPHIST.

DECEMBER 1888.

THE PRESIDENT'S TOUR.

The absence from London of Mr. Sinnett and many other leading members of our Society at the time of the President's arrival (26th August), obliged him to postpone the British Convention until October. The necessary Circular was, therefore, issued, and the interval employed in useful ways; among others, in taking up and settling the imbroglio in the Paris group. A circular was issued (11th September) to each registered French member, appointing a time and place of meeting, and on the 16th September, the President, with Mr. R. Harte, acting as Private Secretary, reached Paris. On the evening of the 17th he read his official decision before a full meeting; and finding it impracticable to reorganize the "Isis" Branch, formed by the late lamented M. Dramard, rescinded its Charter, and thus removed the chief cause of contention. A new Charter was at once applied for, granted, and a new and vigorous Branch formed, under the title of "La Société Theosophique Hermès," with two eminent literary men—Messrs. Arthur Arnould and Eugène Nus as its President and first Vice-President respectively. The Corresponding Secretary, M. G. Encausse, is a young writer of marked ability upon mystical subjects, his pseudonym, "Papus," being known to our readers.

The President was gratified to find evidences of a growing interest in France in Oriental questions, especially in Buddhist Philosophy. He made the acquaintance and secured the friendship of those two distinguished Orientalists, MM. E. Burnouf and Leon de Rosny, both of whom gave him their portraits for the Adyar Library. Professor Charcot and Dr. Babinsky, of La Salpêtrière, repeated for him their now celebrated hypnotic experiments, and M. A. Robert, the well-known mesmerist, not only showed the wonders of thought-transference, but joined our Society as an active member.

Returning to London, the Colonel submitted to a surgical operation that was needed, and that forced him to keep indoors for ten days; but he then resumed his arduous duty of going about hither and thither, in and about London, and to Glasgow, Liverpool and Cambridge—in each of which places he formed new Branches. On the 10th of October he lunched with the renowned Prof. F. Max Müller, at Oxford, and met Sir Wm. W. Hunter, K. C. S. I., and Professor Tylor, the great anthropological authority, whom Professor Müller had specially invited. Needless to say, the visit was a most agreeable and encouraging one. The host was kind enough to say that the Oriental reprinting, translation and publishing portion of the Society's work was "noble, and there could not be two opinions about it, nor were there among Orientalists." Of course he has not the least belief in those things which are most precious and sacred to Asiatics, the existence of *Siddhas* and the reality of the *shiddhis* in man. Yet he believes in mesmerism as a reality, and in its beneficence as a healing agency. He entertains a very warm affection for our Parsee brother Mr. Malabari, of Bombay, who well deserves it.

1. Since the event in question the first number of a new monthly review, *L'Initiation*, under his management, has appeared, and is noticed elsewhere in this month's *Theosophist*. In one sense this is a misfortune, as it would have been better, if possible, to have put all our available energies into the support of *Le Lotus*, rather than start a second magazine. However, the future alone can determine the wisdom of the undertaking.

At two meetings in London, in which our various British Branches were represented, a British Section of the Theosophical Society, on lines similar to those of the American Section, was formed. Full particulars will be given in the President Founder's Annual Address to the Convention.

His work in Great Britain being now finished, the last farewells were said to friends, and by the Tidal Service Train of the 22nd October, the President left London for home (his "Home"—Adyar) via Paris, Bologna, Naples, and Bombay. He broke journey for one day at Bologna, whence he went by rail to Rioli, to visit the venerable Count Mattei, at his castle of "Rochetta," and arrange for a month's supply of his electro-homoeopathic remedies for testing on 1,000 patients, in our Bombay Charitable Dispensary; which the Count kindly gave without charge. Again, he stopped a day in Rome to see St. Peter's, and reached Naples a day before the sailing of the P. and O. Mail Steamer "Arcadia," a veritable floating palace. The voyage to Bombay proved an ideally calm and pleasant one, to himself as well as to the four Delegates to this year's Convention who accompanied him. The number of saloon and second saloon passengers exceeded 400, and included many very influential and several eminent personages—the Earl and Countess of Jersey, Lady Greville, Lord Eglinton, Sir Samuel W. Baker, the African explorer, and Lady Baker, Sir Edward Watkin, M. P., Messrs. Caine and Vernon, M. P.'s, the Justices of the Calcutta High Court, etc., etc. The fourth day out, Col. Olcott received a written invitation, signed by a very influential Committee, on behalf of the saloon passengers, to lecture on Theosophy; the Captain gave the use of the saloon, and the lecture duly came off with great success. A vote of thanks was moved by Sir Samuel Baker, in eloquent terms, and adopted with loud applause. Two days later, the President was requested to lecture again, and did so. Then the subjects which interest us all became the topic of general conversation throughout the ship, experiments were successfully made in psychometry, and, finally, a very distinguished lady enrolled herself as an F. T. S. This happy voyage terminated on the arrival of the "Arcadia" at Bombay on the 10th of November. On the 11th there was a meeting of the Bombay T. S. with seven admissions of candidates; on the 12th Col. Olcott lectured on "Thought-reading," and Messrs. Johnston and Harte made addresses to a crowded audience; and on the morning of the 15th the President and friends reached Adyar, and were received with an affectionate greeting that may easily be imagined. The President's thoroughly successful tour to England, Scotland, France and Italy, the last chapter of which was verily a "dream of *Arcadia*," was completed within 103 days, from that of departure from Adyar to that of return.

A JOINT NOTE.

"To dispel a misconception that has been engendered by mischief-makers, we, the undersigned Founders of the Theosophical Society, declare that there is no enmity, rivalry, strife or even coldness between us, nor ever was; nor any weakening of our joint devotion to the Masters or to our work, with the execution of which they have honored us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet of absolutely one mind as to that work. As we have been from the first, so are we now united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of theosophical knowledge, to the saving of mankind from the miseries which spring from ignorance.

H. P. BLAVATSKY,

H. S. OLCOTT.

EDITORIAL CHANGE.

Mr. Richard Harte, F. T. S., late of New York [where his membership in our Society dates back to the year 1877] has accompanied me to Adyar from London, to assist in the editorship of the *Theosophist*. The warm personal friendship between him and the two Founders is an ample guarantee for his loyal service to the cause with which he has, in America, been identified so long. Mr. Harte is an experienced journalist, having been on the staff of the *New York Telegram*, and is a theosophist of sincere conviction.

Mr. Cooper-Oakley, whose literary ability has been so well displayed in the editorship of our Vols. VI, VII, VIII, and part of Vol. IX, resigned the chair in April last; and during my absence in Europe it has been most satisfactorily filled by Mr. C. W. Leadbeater, whom I recalled temporarily from Ceylon for the purpose. Madame Blavatsky's London physician having positively forbidden her return to India, save for visits during the cold weather seasons, I am obliged to take over the entire responsibility of the Magazine, and shall try, with Mr. Harte's help, to make it sustain its high reputation, and win for it new friends. I take this opportunity of thanking the old contributors who have favoured us with their essays and other articles, in response to the appeal made in the September number. I most earnestly request them to continue their kindness throughout the current volume, as I expect to be absent on official business in Japan and other distant countries during the better portion of the coming year. Among the Indian members of our Society are many writers of conspicuous ability, whose names and talent should be made known in the various foreign countries where the *Theosophist* is creating an interest in the wisdom of the East.

H. S. OLCOTT.

THEOSOPHICAL SOCIETY, AMERICAN SECTION.

GENERAL SECRETARY'S OFFICE,
P. O. Box 2659.

New York, October 15, 1886.

To THE SECRETARY,

THEOSOPHICAL SOCIETY, ADYAR, INDIA.

DEAR SIR AND BROTHER:—I beg to report the formation of the following two new Branches of the Theosophical Society in the American Section: Dharmia Theosophical Society, of Cleveland, Ohio; Charter, dated July 25, 1888; President, William C. Rogers; Secretary, William E. Gates, 163, Public Square.

Isis Lodge Theosophical Society, of Decorah, Iowa; Charter, dated September 22, 1888; President, W. B. Hill; Secretary, Marian I. Riggle, Decorah, Iowa.

These two Branches are in good condition with active members and give promise of future influence and work.

Fraternally yours,

WILLIAM Q. JUDGE.

General Secretary.

THEOSOPHY IN FRANCE.

The following is a translation of the "proces verbal" containing an account of the formation of the new French Branch.

"At a meeting of members of the Theosophical Society held in Paris on the 25th of September 1888, it was resolved that a local Branch of the Theosophical Society should be formed under the name of The Hermes Theosophical Society, according to the Rules of the Parent Society for 1888.

"The Rules of the Parent Society were temporarily adopted by the Branch, and Messrs. Arnould, Dr. Goyard, Encausse, Caminade, Dubourg, Lejay, Robert, Filz, Eugene Nus, and Georges Castro were appointed a Committee to draw up Rules to be submitted for approbation to the President-Founder, Colonel Olcott.

"The following members were unanimously elected officers of the Branch for the first year:—

President [Treasurer].....	Arthur Arnould.
Vice-Presidents.....	Eugene Nus, Georges Caminade d'Angers.
Corresponding Secretary.....	Gerard Encausse.
Secretaries.....	Charles Dubourg, Julien Lejay.
Archivist.....	Georges Castro."

Here follow the signatures of the members present.

CAMBRIDGE THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society held at Cambridge, England, on the 6th day of October 1888, Mr. G. A. Passingham in the chair, it was resolved to form a Local Branch under the Title "The Cambridge Theosophical Society."

Upon motion it was resolved that the bye-laws of the Parent Society be temporarily adopted, and the following members of the Theosophical Society present were appointed a Committee to draft permanent bye-laws for the Branch.

Mr. W. S. Macgowan.

" H. T. Edge.

Mr. C. A. Passingham.

The election of officers being next in order, the following were unanimously chosen:

President.—Mrs. C. A. Passingham.

Vice-Prest.—Mr. C. V. Naidu.

Secy. and Treasurer.—Mrs. Gillig.

There being no other business, the meeting formally adjourned.

AMY GILLIG,

Secretary.

Attest. RICHARD HARTE,

Special representative of the President-Founder.

THE CONVENTION.

The usual arrangements are being made at Head-quarters for the reception of the Delegates, and it is expected that the proceedings will be as interesting as usual. An unusually wide representation of the Society is certain. The special Delegates of the twenty-five Branches included already in the American Section; of the seven Branches in Great Britain and Ireland, now included in the British Section; and of the new French Branch, are already at Adyar. A delegation is coming from Ceylon; and a special representative of the Buddhists of Japan has reached Colombo on his way to Madras. Besides these, the President expects from Constantinople an Austrian nobleman in the Diplomatic service, a member of our Society.

The arrangements for lectures, parliamentary sessions, food, and sleeping accommodations, will be the same as heretofore.

Branches which have not already notified the Secretary as to the number of their Delegates should immediately do so, that he may know not later than the 15th of the month for how many provision must be made. A great deal of trouble and unnecessary expense are caused to the Society by neglect of this precaution.

BELLARY SANMARGA SAMAJ.

At the beginning of the current year the "Bellary Sanmarga Samaj" opened, at the suggestion of Mr. B. Ramaswami Naidu, a Bhagavad Branch with the object of having the Bhagavad Gita read and explained every Sunday morning in the Samaj Hall with all the three Bhashyams if possible. The services of two Pandits—one Advaita and the other Visishtadwaita—were secured for the purpose, but it was not possible to procure a Pandit of the Madhwa sect. An objection was raised by some orthodox friends that the Bhagavad Gita and its commentaries ought not to be explained to all classes of the people, and this caused a temporary suspension of the reading; but this question has fortunately been amicably settled, and the work is now being regularly carried on.

The Free Sanskrit School of the "Bellary Sanmarga Samaj" is working systematically and the number of students is increasing.

The Sunday Moral Class in the Samaj Hall is also doing well. Mr. R. Jagannathiah has been lecturing in the Municipal High School here every alternate Saturday on moral subjects, and the head-master has included this in his school routine. Mr. Sabhapati Mudaliar has now arranged to place all

the local primary schools at our disposal for moral education, and we have consequently to appoint Pandits to visit the schools once a week, and make proper arrangements for the satisfactory working of the scheme.

The Samaj has also begun public preaching in the bazaar. Mr. Jagannathiah has been for the past two months preaching in the main bazaar and gets a good congregation. We earnestly hope that the usefulness of the Samaj will expand in all directions.

T. A. SWAMINATHA AIYAR, F. T. S.,

Secretary.

MR. WILKIE COLLINS AND "PRECIPITATIONS."

Col. Olcott has received a most interesting personal letter from Mr. Wilkie Collins about the article on "Precipitated Pictures" in our July number, in which the weird incidents in his remarkable novel "Two Destinies" were used as illustrations of the theme. Mr. Collins regards the fact of his having unconsciously moulded his story—to him a work of pure "imagination," written entirely from his own "inspiration"—on lines of Aryan Philosophy, as "one of the most remarkable and most gratifying" among the many strange incidents of his literary life. His intimate friend, the late Charles Reade, told him he was sure Mr. Collins had written into the story more than he was himself aware of: a truth most apparent. In fact, the imagination and inspiration of poets and prose writers is simply the poetical illumination of the physical intelligence by flashes of divine knowledge from the higher consciousness. Sometimes these inspirations come when the physical brain is stupefied by liquor or drugs, a fact but little known. Edgar A. Poe's is a case in point.

WANTED.

Will any kind friend in Great Britain or elsewhere present to the Adyar Library a set of the new edition of the Encyclopædia Britannica? If so, the donor will please communicate with the Countess C. Wachtmeister, 7 Duke St., Adelphi, who will receive and forward them to Adyar at the Library's expense.

THE MEDALS.

Some very interesting facts are being developed by the voting upon the awards of gold and silver medals to our contributors to Vol. IX. We shall postpone the awards another month, in the hope of securing fuller returns, and therefore earnestly invite readers who have not yet voted to do so at once.

OUR JANUARY NUMBER.

There will no doubt be the usual delay in the issue of our January number, to give place to the Official Report of the Convention, and other documents. Every effort will, however, be made to curtail this unavoidable delay.

MANAGER'S NOTICE.

The Gujarati translation of Atmabodh, by I. P. Munshi, will be ready for sale from the 1st proximo. For copies apply to the Manager of the *Theosophist*, or to Itchalal P. Munshi, Baroda (Gujarat).

Prices: to Subscribers Ans. 5.

For distribution among the Members of the Theosophical Society Ans. 4.

Printed by GRAVES, COOKSON AND Co., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, MR. CHARLES W. LEADBEATER, at Adyar, Madras.

THE SECRET DOCTRINE.

*In two Volumes, Royal 8vo, of about 1,500 pages,
(nearly 200 more than in "Isis Unveiled.")*

By H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

THIS splendid work, an Epitome of Occult Wisdom superior to any other in the English language, and a complete Cyclopædia in itself, is at last published simultaneously in London and New York, and Indian Subscribers should receive their copies by the middle of December. The first English Edition of 500 copies was exhausted before the day of publication, and a second is preparing. The Manager of the *Theosophist* is appointed the General Agent for India and can supply a few extra copies of the first Edition to those who apply at once.

Volume I. treats of the Evolution of the Visible Kosmos out of the Invisible; collating all the teachings of the various Schools of Philosophy with the Esoteric Doctrine of the Sages. Light is thrown upon many mysterious passages in the ancient Scriptures, and a variety of popular myths, traditions and symbols are explained so clearly that the Hindu, Parsi, and Buddhist can comprehend their several religions.

Volume II. treats of the Evolution of the successive races of Mankind, the guardian Manus, the incarnating Powers, the submerged Continents, and the superiority, scientific as well as philosophical, of the Secret Doctrine, over all other theories to account for the origin of humanity. There is a copious Index and a Glossary to explain difficult terms used.

The two Volumes sent by V. P. P. for Rs. 34.

Address THE MANAGER, *Theosophist Office*,

Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

JANUARY 1889.

THE THEOSOPHIST PRIZES: AWARDS OF THE GOLD AND SILVER MEDALS BY VOTE OF OUR READERS.

A careful count of the voting-papers sent in by our readers up to the 17th of December ultimo, results in the award of the First Prize (a Gold Medal of the value of Fifty Rupees) to Babu Rama Prasad, M. A., of Meerut N. W. P., and of the Second Prize (a Silver Medal, of the value of Twenty Rupees) to Henry Pratt, Esq., M. D. of 2, St. Mary's Road, Leamington, Warwickshire, England. The First Prize is awarded by a large majority of votes to the series of papers on "Nature's Finer Forces;" the Second Prize, for Dr. Pratt's "Travestied Teachings" series.

The honour which has fallen upon our young brother Rama Prasad for his maiden venture in literature, redounds to the credit of his race, and is the more highly to be esteemed, since his next competitor is a learned and experienced British author, whose Kabbalistic works, "Jesus, Bar Rabba, or Jesus, Bar Abba!" and "New Aspects of Life and Religion" are published by Williams and Norgate and well known.

It is to be regretted that only a comparatively small percentage of our subscribers availed themselves of the opportunity to express their opinion as to the respective merits of our contributors to Vol. IX, as a full vote would have added much interest to the occasion and helped to serve the Editor as a guide for the future, although it is probable that it would have made no difference in the result.

The votes were divided between nearly two dozen competitors, among whom were such well-known writers as A. P. Sinnett, Franz Hartmann, Mabel Collins, A. J. Cooper-Oakley, E. D. Fawcett, etc. They were sent in by subscribers in India, Europe, America and France.

In reply to the question which has been frequently asked, we have to say that "Rama Prasad" is not a pseudonym, but the veritable name of a young pleader of the Meerut Bar, a graduate and M. A. of Lahore University, a Brahman by caste, and the just-elected President of the Meerut Theosophical Society.

The readers of the *Theosophist* will probably be asked at the close of the current Volume (Vol. X) to vote for the award of Medals to the writers (barring, of course, the Editor and Madame Blavatsky, who are not in the competition) whose contributions during the year of subscription (October 1888 to September 1889) they deem most worthy of such distinction.

NEW BRANCH IN AMERICA.

On November 7th, 1888, a Charter was issued for the formation of a New Branch at Milwaukee, Wis. U. S. A., to be known as "The Brahmana Theosophical Society." There are 13 Charter-members. I have already notified you of the formation of the Isis Lodge at Decorah, Iowa, U. S. A.

Yours fraternally,
WILLIAM Q. JUDGE.

NEW YORK, 5th Nov. 1888.

OBITUARY NOTICE.

We regret to have to announce the sad death of Mr. S. Govinda Row Sattay, of Sholapore, India, a Mahratta member of our Society, who has been for a number of years settled in America, and had become thoroughly imbued with the spirit of that country. He died in Brooklyn, New York State, on October 27th last, in the 40th year of his age. *The Path* says of him: "He was expecting to work for the Theosophical Society this winter, but has been thus soon taken away. In his last hours he said that when he recovered he would work for humanity. Peace be to his ashes!"

The body was cremated at Fresh Pond, near New York, under the superintendence of Mr. William Q. Judge, on October 29, 1888.

THEOSOPHY IN FRANCE.

The following is translated from *L'Initiation* of November:—

"The Hermes Theosophical Society received notice on the 15th of Oct. 1888, of the approval of its bye-laws by the President in Council of the Parent Society. The organization of the Branch is therefore completed, and copies of its Rules will soon be ready for any one who wants them. Its headquarters have been established at No. 122, Boulevard Saint-Germain, Paris. Several new Branches of the Theosophical Society of Adyar will, it seems, be founded in France in a short time, especially in the Provinces.

"The first general meeting of the members of the Hermes took place on the 29th Oct. The members present held a discussion on the Constitution of Man according to Occult Science, varied in practice by some interesting experiments in somnambulist extacies. A public meeting will soon be held by the Society at which lectures will be given and experiments made."

WHAT AMERICA SAYS.

In view of the fact that *The Path* voices the opinion of the vast majority of Theosophists in America, the following passage from its November "Theosophical Activities" is instructive and significant in these days of many cooks and very little broth:—

"In Vienna some of the members propose certain amendments to the general laws of the Theosophical Society. The only change we would concur in would be the restoring to Colonel Olcott the complete power in India, free from all committees, which always hamper him unnecessarily. We regard the Theosophical Society as *sui generis* and see no necessity for providing for his or any other person's death. If he should die, the Masters can find others to take his place. In this respect we look at the Theosophical Society in a different way from any other body in the world. In the latter cases certain rules must be made to limit and govern all succeeding officials, but with us we know that both Colonel Olcott and Madame Blavatsky work for the Society they founded, and hence the making up of supervisory and annoying committees, except for certain specific subordinate matters, is distinctly against the views of this journal at least."

The following passage may also be quoted as showing that America endorses the late change of policy in England with regard to the scope of Theosophical labours there:—

"In Great Britain there are prospects of several new Branches being soon formed. This should be done. Theosophy should not be confined to the 'cultured classes.' It is meant for all, and as the 'unlearned Americans' can understand it, certainly all Englishmen may be benefited by it. With such a large population as English soil supports, there ought to be great activity and many good Branches, more indeed than here, where such enormous spaces between cities interfere with communication."

As is pretty generally known, the movement in England has, under the leadership of Mr. Sinnett, been for several years almost wholly confined to the "cultured classes," or rather to the small section thereof that takes a more or less dilettante interest in the great problems of religion and philosophy. Hardly anything was done by Theosophists as a body to bring Theosophy or the Theosophical Society to the cognizance of the world at large. That

policy is now to be abandoned and an organized effort made for the first time in England, to really interest the general public in Theosophic teachings. Such, at least, are the declared intentions of the party of progress, under the leadership of Dr. Archibald Keightley, who attended the Convention of American Theosophists at Chicago last year as delegate of the Brethren in England, and has been elected General Secretary for the coming year of the lately formed British Section, by the unanimous vote of the late Convention in London.

R. H.

CAMBRIDGE THEOSOPHICAL SOCIETY.

At a meeting of the Cambridge Theosophical Society, England, held in the rooms of C. V. Nayudu, Esq., Downing College, on November 1st, 1888, the President in the Chair, it was resolved as follows:

Whereas we, fellows of the Cambridge Theosophical Society, finding ourselves in substantial accord with the doctrines of Theosophy, and subscribing without reservation to the tenets and bye-laws of the Parent Society, do hereby adopt for the local regulation and government of the Cambridge Theosophical Society's the following bye-laws, subject to Article 12 of the bye-laws of the Parent Society.

1. This Branch shall be known as the Cambridge Theosophical Society.
2. The management of the Society shall be vested in a Committee consisting of the following officers. A President, a Vice-President, a Secretary and Treasurer, and three Councillors, all to be elected at the annual meeting of the Society. Each of them shall hold office for one year only, but shall be eligible for re-election.
3. The President is the chief executive authority and shall preside at the meetings of the Society.
4. In the absence of the President the Vice-President shall fill the chair. In the absence of both these officers, the members present shall elect one of their number to preside.
5. If any office becomes vacant it shall be filled at a general meeting of the Society.
6. The Secretary and Treasurer shall keep a record of all the proceedings of the Society, shall have charge of all its correspondence, shall keep an account of all the receipts and disbursements of the Society, and shall have the power to convene extraordinary meetings if necessary, with the consent of the President.
7. The rules of the Society can be altered at the annual meeting of the Society, and also at extraordinary meetings convened for the purpose, but at no other time.
8. The annual meeting shall take place some time during the first week in November.
9. The Society shall hold meetings at least once a fortnight in Term time on days and at places convenient to the members.
10. The special meetings of the Society shall be open to members of the Branch only.
11. Three members shall form a quorum for the meeting of the Managing Committee, and five for the special meetings of the Society.
12. Any member desiring to sever his connection with the Society may do so on signifying his intention in writing to the Secretary.
13. All questions shall be divided by a majority of votes. In cases when the members divide equally, the President will have a casting vote.
14. The Council reserves to itself the power to expel any member on the vote of the whole Society.
15. Members may introduce friends at any open meeting of the Society, and each member shall consider it his duty to spread theosophical knowledge judiciously among his friends, and shall pledge himself to use his best endeavours for the good of the Society.

The report of the annual meeting to be submitted to the Parent Society within a fortnight of the said meeting.

(Signed) C. A. PASSINGHAM,
President, C. T. S.

NAOKHALI T. S.

Babu Probodha Chandra Chatterjee, the new President of the Noakhali Branch, writes that the late President Babu Prabhat Nath Roy has been transferred to Jalpiguri. The Branch has also been deprived of its former Vice-President, Babu Chandra Kumar Guha, who has moved to Tipperah; while the former Secretary, Babu Jogindra Nath Chakravarty, has gone to Burdwan. Notwithstanding all this, the Branch held 68 regular meetings last year, and three special ones; and at the anniversary celebration rice and pice were distributed to the poor. All of the above named gentlemen deserve the greatest credit for their activity in the cause, and their loyalty to the Society; and they have left Noakhali with the firm determination to spread a knowledge of Theosophy in their respective new abodes. These changes, which occur unavoidably in a Society so largely composed as ours is of Government officers, although they are attended by some inconvenience and are the cause of much personal regret to all concerned, have been proved a most effectual means of promoting the growth of the Society in India. There are instances of the formation of two, three, or even more Branches by an officer transferred from station to station.

THE DEATH OF MEDANKARA.

SIR,—I have heard with the deepest grief the news of the departure from this life of that most talented, devoted, learned and virtuous young Priest Medankara: and embrace the first moment after my return from Europe to convey to the members of the Ramanaya Nikaya the expression of my heart-felt sympathy. In him they and Buddhism generally have lost one who strove to tread with unfaltering feet the path towards salvation traced out by our Divine Master. To me personally he ever showed a loyal brotherly friendship, and was quick to second every plan I could devise for the resuscitation of our religion in its purity. With emotion have I read his noble words at the moment of laying down the burden of life—words full of wisdom and love.

May we find among the Buddhist Priesthood, in this hour of solemn endeavour, to remove long-standing abuses, many who will find in his blameless life the stimulus to imitate his virtues!

H. S. OLCOTT,

President of the Theosophical Society.

ADYAR, November 17, 1888.

—[Sarasavisandaresa,—Nov. 23, 1888.]

MASULIPATAM.

Proceedings of the Masulipatam Theosophical Society at a meeting held on the 9th December 1888 in Raja Kandregula Varu's Bungalow, Khojgillipet.

I. Resolved, that the following members be elected office-bearers for the ensuing year:

- M. R. Ry. V. V. Sivavadhani Garu, B. A., *President.*
 „ V. Kameswar Row Pantulu Garu, *Vice-President.*
 „ K. Ananda Row Pantulu Grau, Acting Head Accountant, Kistna Collectorate, Masulipatam, *Secretary.*
 „ P. Sobhanadri Garu, *Assistant Secretary and Treasurer.*
 „ V. G. Narayana Iyer Garu, B. A. B. L., *Librarian.*

II. Resolved, that the following members be elected to be Councillors on the Managing Committee with power to add:—

- M. R. Ry. A. Kristna Row Nayudu Garu, B. A.
 „ B. Subbarayadu Pantulu Garu.
 „ I. Kondala Row Pantulu Garu.
 „ V. Venkatakrishnayya Pantulu Garu.

III. Resolved, that the following bye-laws be adopted for the ensuing year:—

(I.) The Objects and Rules of the Society shall be the same as those of the Parent Society.

(II.) The Society shall be managed by a Standing Committee consisting of the following officers and four Councillors, all to be elected annually by the members of the Branch. Each of them shall hold office for one year only and shall be eligible for re-election. The offices of the Treasurer and the Librarian shall be separate:—

1. A President.
2. A Vice-President.
3. A Secretary.
4. An Assistant Secretary and Treasurer.
5. A Librarian.

(III.) The President of the Society, or, in his absence, the Vice-President, shall take the chair at the meeting of the Managing Committee as well as the ordinary meetings of the Society, and shall deliver an address at the Society's annual meeting, giving a review of the past year's work and offering suggestions for the future guidance of the Branch; but in ordinary meetings one of the members present may be elected to take the chair in the absence of the President and Vice-President. The President shall have power to nominate any member to an office vacated by death or resignation, subject to confirmation of the Society.

(V.) The Secretary and the Assistant Secretary shall keep a record of the proceedings of the Society and shall have charge of all its correspondence. They shall also have the power of convening extraordinary meetings, if necessary, with the consent of the President.

(VI.) The Assistant Secretary and Treasurer shall keep an account of all the receipts and disbursements of the Society.

(VII.) The general meeting of the Society shall be held on every Sunday, when readings from standard religious works and general lectures will be given by the Pundit of the Society.

(VIII.) The expenses of the Society shall be met from subscriptions realized from the members of the Society at the following rates:—

- | | |
|--------------------------------------------------------|-------|
| 1. Those whose monthly income is not more than Rs. 25, | Rs. 4 |
| 2. Between Rs. 25 and „ 50 | „ 8 |
| 3. „ 50 and „ 75 | „ 12 |
| 4. „ 75 and „ 100 | „ 1 |
| 5. above „ 100 | „ 12 |

(IX.) The rules of the Society can be altered at the annual general meeting of the Society and also at the extraordinary general meetings convened for the purpose.

(X.) Theosophical meetings shall be open to Theosophists only but the general meetings to sympathisers also.

(XI.) Five members shall form a quorum for the Managing Committee and seven for the general meeting.

V. Resolved, that the existing two Pundits on monthly pay of Rs. 4 each be retained for the purpose of giving readings and lectures on Oriental Philosophy.

VI. Resolved, that the present peon on monthly pay of Rs. 3½ be continued.

(Signed) V. V. S. AVADHANI, *President.*

(„) V. KAMESWAR ROW, *Vice-President.*

(„) K. ANANDA ROW, *Secretary.*

(„) P. SOBHANDRI, *Asst. Secy. and Treasurer.*

(True copy.)

MASULIPATAM THEOSOPHICAL SOCIETY,
 10th December 1888.

PROFESSOR MAX MULLER.

As Prof. Max Müller reads the *Theosophist* (having been a subscriber from the beginning, as he told Colonel Olcott the other day) our reproduction of the following paragraph in these pages may accomplish the object of Raja Sir T. Madhava Row, by bringing his letter to the notice of the learned Professor:—

INVITATION TO MAX MÜLLER.—The *Madras Times* publishes an invitation to Professor Max Müller from "Native Thinker," who writes:—I do not know what difficulties there may be in his way; but I certainly think that the great Professor of the best language ever invented by man ought to pay a visit to India, now that the voyage has become so short. He would find India infinitely more interesting than he has ever conceived. He might easily meet some of the best Pundits and actually hear them read or recite the noblest writings of the ancient Rishis in the very manner they themselves read or recited thousands of years ago. This alone might repay him for the visit. He might also discuss important points. His visit will be regarded by the Indian populations as a very high compliment to their antiquity and ancient wisdom. It would not be difficult to get up subscription to pay the charges of his visit. I hope these lines will meet the eyes of the Professor.—*Lahore Tribune*.

FEMALE EDUCATION IN MYSORE.

(From the *Mahratta*.)

Rai Bahadur A. Narasimmaiengar, Durbar Bakshi, (F. T. S.) so well known as the leader of Female Education and Social Reform in Mysore, had for some time the idea of giving moral and religious education to Hindu child-widows, and thereby lessening their misery as far as may be possible; and we are happy to inform the public that he, with his usual readiness and enthusiasm, made a beginning in that direction—a beginning which, it may be expected, will develop itself into a most wholesome and far-reaching reform and usher in others of still greater moment.

On Monday the 26th ultimo, a zenana student—a young unfortunate widow about sixteen years of age—was examined in the Bhagavadgita, at Her Highness the Maharani's Girls' School. She had begun to study this great religious work of the Hindus only about 3 or 4 months ago under a native Pandit employed by the same school to give instruction to zenana ladies. The Palace Pandits were examiners. Several of the Managers of the Girls' School, Pandit Bhashiyacharya (Director of the Adyar Library) and others were also present. Eighteen *Slokas* were selected one from each chapter of the book, and the examinee was asked to give their *anvaya* (syntax) and meaning, to decline the nouns, conjugate the verbs, and dissolve the compounds occurring in them. The examination was thus critical and demanded a good knowledge of Sanskrit grammar. Every one present was astonished to find that a girl of that age was able to give such ready and correct answers to almost all the questions put to her. This result is highly satisfactory, and we have no doubt that our earnest and philanthropic friend, Mr. Narasimmaiengar, will push on the noble cause he has begun and organize a system of religious and moral education to those unfortunate girls, who, for no fault of theirs, are consigned to a life of ignorance and misery. Apart from the considerable mitigation of the sufferings of these poor girls, which this course of education directly contemplates, it will, at the same time, be the means of the creation of a large body of educated women whose agency will be specially useful in the spread of female education in general. Martyrs as they are, they can solely devote their energies for the enlightenment of their sisters and form one more potent factor in that final consummation so devoutly cherished by every Hindu—the Regeneration of India.

A FRIEND OF FEMALE EDUCATION.

Mysore, 6th December 1888.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1889.

THE PRESIDENT'S JAPANESE TOUR.

Colonel Olcott sailed for Ceylon in the *Clan Macpherson* on the 10th January, and took the French Mail Steamer for Japan on the 17th. His address during the next three months will be, "Care of the Postmaster, Kobe, Japan." We have arranged for monthly reports of the incidents of this highly important tour. The Mail steamers touch at Singapore, Shanghai, and Hong Kong.

THE PRESIDENT IN CEYLON.

The days spent by the President in Colombo were full of official work. He held the Anniversary of the local Branch and election of officers; organized the new Ceylon section, distributed the prizes to the Buddhist English High School, and delivered an address to the invited guests; gave a lecture in our Head-quarters Hall; transacted very important financial business connected with the Branch Society's real-estate; breakfasted with his old friends Mr. Arnachalam, the Hindoo Registrar-General, and the Hon. Mr. Ramanathan, Tamil Member of the Governor's Council; had several interviews with the High Priest Sumangala; and attended to other Society affairs. At our Colombo Head-quarters, facing the charming lake, two very clever Japanese priests are living, one sent by the erudite Akamatz, of the Monto sect, to study Pali under Sumangala, the other by Professor Max Müller's favourite pupil, Bunyu Nanjio, to learn Sanscrit under Pandit Batwantudawe. Their education finished, they are to return to Japan with sets of the Sinhalese Buddhist Scriptures, and devote themselves to the comparative study of the sacred books of the Northern and Southern canons. Thus has our Society served as the bridge over which will pass to and fro the most learned priests of the Mahayana and Hinayana—the "Greater Vehicle" and the "Lesser Vehicle"—to exchange views about the primitive teaching of BUDDHA SAKYAMUNI, a *rapprochement* unknown since the great schism at the Vaisali Council two thousand one hundred years ago, which resulted in the formation of the two major bodies, the Northern and Southern Churches. In view of this impressive fact it is not unreasonable to count upon results of great moment from the President's first tour in Japan. As he began his Ceylon work by convening, at Galle, a council of Priests of the Siam and Amarapura sects, so he hopes to be able to call a similar one of the forty sects into which Japanese Buddhism is said to be divided. All good wishes attend him.

COLONEL OLCOTT'S DEPARTURE FOR JAPAN.

Our revered President-Founder left the shores of Ceylon upon his mission to Japan on the 17th January. His departure was quite dramatic. It fortunately happened, quite without pre-arrangement, that the Right Reverend High Priest Sumangala was preaching at the Theosophical Hall on that evening, and the noble old Colonel and his young companion Mr. Dhammapala Hevanitarana entered the Hall and solemnly took Pansil just before starting. The High Priest, after reciting the Pali Sutra which he had chosen as his text, spoke a few hearty words of friendly farewell to the voyagers before commencing his sermon. He said:—

"Once when our Lord Buddha wished to send some one to preach His Law

to unknown and foreign nations, an Arahāt named Punna Thero, who was noted for his kindness and long-suffering, offered himself for the service.

"Our Lord said to him:—

"Supposing when you preach to foreign and savage nations, the people, instead of hearing you gratefully, should revile you and heap abusive language upon you; what would be your feelings towards them?"

"Punna Thero replied:—

"Lord, I should feel kindly and gratefully towards them, because they abused me only, but did not hustle or assault me."

"But supposing that they proceeded to hustle and assault you, what then?" continued our Lord.

"Lord, I should still feel kindly and gratefully towards them, because, though they assaulted me, they yet did not injure me with weapons."

"But if they did injure you with weapons, what then?" asked our Master.

"Lord, I should still feel kindly and gratefully towards them, in that, although they thus injured me, they did not kill me."

"But if they even proceeded to kill you, what would your feelings be?"

"Lord, I should still feel kindly and gratefully towards them, because, having injured me so severely, they did not leave me to linger in agony and desire death in vain."

"Then said our Blessed Lord: 'Go forth and preach, and prosper in your work; for you indeed are fit to carry my Law among the heathen.'

"Now Colonel Olcott is not yet an Arahāt, nor are the people to whom he is going to preach heathens; they are Buddhists—followers of the same glorious Lord whom we obey, though perhaps it has not been their good fortune to preserve His teaching as pure, as unaffected by outer influences, as we in this favoured Island have been able to do. But yet Colonel Olcott possesses many of those qualities which so highly distinguished Punna Thero of old. He has frequently been abused, and his noble work unappreciated, but he has shown that he knows how to return good for evil, and to treat his bitterest opponents with kindness and forbearance. He is the only person who could undertake and successfully carry out this missionary work for Buddhism, it is well therefore that our Japanese brothers have heard of the great good that he has done for our religion, and have sent for him to help them also."

"And his companion, Mr. Dhamapala Hevanitarana, who at an age when young men usually think of nothing but their own enjoyment, has devoted his whole life to the service of our glorious religion, is worthy to share the high honour of his task, and to be the first Sinhalese who sets foot upon the shores of Japan."

"My parting advice to them as they leave us for their noble work is that in whatever danger or difficulty they may find themselves, they will never forget the three Gems they have taken for their guide in whose strength they go forth—the LORD, the LAW, the ORDER: and I would charge them to bear in mind our Master's words:—

Akkodhena jiné kodhan.

Asadhun sadhuna jiné.

"Which means":—

Overcome another's envy by your kindness.

Overcome bad people by your goodness.

"I invoke upon their heads all blessings of the Devas, and I ask you all to speed them on their way with your heartiest good wishes."

The Hall was crowded to excess, but the entire assembly rose with one accord, and so, with the solemn blessing of the greatest Priest of the Southern Church, and amid the ringing cheers of their Buddhist brothers, our beloved President and his young companion passed forth to the work which has been given them to do.

C. W. LEADBEATER, (Genl. Secy., Ceylon Section.)

ORDERS BY THE PRESIDENT.

I.

PRESIDENT'S OFFICE, *Adyar*.

January 7th, 1889.

By virtue of the authority vested in me by the General Council, I hereby extend, until further orders, the jurisdiction of the American Section, so as to include all Branches, existing or to be formed, and all unattached Fellows of the Society, in the Continents of North and South America, and in the West Indies.

The General Secretary of the American Section, as representative of the President, will communicate this notification to the parties concerned.

H. S. OLCOTT,

President of the Theosophical Society.

Attest.

T. VIJIARAGAVA CHARLU, *Rec. Secy.*

II.

PRESIDENT'S OFFICE, *Adyar*.

January 7th, 1889.

In furtherance of the plan adopted by the late Convention, to divide the Society into territorial Sections, I hereby declare that the Indian Branches are grouped into Sections as follows:—

NORTH INDIA.—To include, BENGAL, BEHAR, NORTH-WEST PROVINCES, OUDH, PUNJAB. (Containing in all at present 57 Branches).

SOUTH INDIA.—To include, CENTRAL PROVINCES, BOMBAY, KATHIAWAR, MADRAS PRESIDENCY. (Containing in all at present 59 Branches).

And I hereby empower Babu Dinanath Ganguli and Mr. Tookaram Tatiya, respectively, to serve as General Secretaries *pro tem* of those Sections.

H. S. OLCOTT,

President of the Theosophical Society.

Attest.

T. VIJIARAGAVA CHARLU, *Rec. Secy.*

SEMI-OFFICIAL.

Owing to the hurry to publish last month's *Theosophist* containing the Report of the Convention, in time for the weekly European and American Mail, last year's Library Committee was printed accidentally in addition to this year's. The correct names of the gentlemen who form the present Committee are:—

LIBRARY COMMITTEE.

DEWAN BAHADUR R. RAGOONATH ROW.	PANDIT N. BHASHYACHARYA.
R. SIVASANKARA PANDIA.	R. HARTE, <i>Secretary and Librarian.</i>

(The PRESIDENT being *ex-officio* Chairman).

It should also have been stated that the Council of the Section in *Partibus* is composed of the Presidents of all the Branches contained in it *ex-officio*, in addition to the gentlemen whose names were given; and that the name of our very esteemed Fellow, Count Gaston d'Adhémar, was accidentally omitted from the list of non-official French Members of Council. We hope it is understood that the omission of the names of other Councillors included in last year's list, simply means that they come within the territorial area of some Section now existing or about to be organized.

A ROYAL VISITOR.

The Maharajah of Mysore visited the Theosophical Society's Head-quarters on Sunday afternoon, January 27th, accompanied by Dewan K. Shashadri Iyer, Mr. Subramania Raja Arasu, Major Martin, and Bhakshi Narasimha Iyengar.

He was received by the three Commissioners appointed by Colonel Olcott to represent him during his absence, and conducted to the Hall when Rai Bahadur S. Subramania Iyer and other prominent Fellows of the Society were presented to him. After listening to a Vedic Hymn, sung by Brahmin students, and to some excellent Hindu music by the Jubilee Gayan Samaj band, His Highness was presented with garlands of flowers and conducted to the Library and Picture Room, where he remained for some time, and in both of which he expressed great interest, the main features of the Library being explained to him by the Pandit of the Library, N. Bhashyacharya.

The Maharajah is one of the most important and independent Native Princes in India. He is a young man, and has a face of marked intelligence and dignity. He has shown himself an able and enlightened ruler. There was, therefore, no flattery in the following address, read to him on his arrival:—

"To His Highness Chamarajendra Wudyar Bahadur, G. C. S. I., &c., &c., Maha Rajah of Mysore.

MAY IT PLEASE YOUR HIGHNESS—We welcome your Highness to the Headquarters of the Theosophical Society in the name of our President, Colonel H. S. Olcott, at this moment on his way to Japan on a Theosophical mission of great importance.

Your Highness' many excellent works on behalf of Education, and for the general welfare of the people over whom your Highness reigns, are so well known that we need not refer to them here. We feel sure that our President will greatly regret that he is not here himself to bid your Highness a hearty welcome, and to show your Highness the Oriental Library which we have established here, and explain to your Highness the work in which our Society is engaged.

Wishing your Highness a long life and a prosperous reign,

We remain, with respect,

Your Highness' most obedient servants,

DEWAN BAHADUR R. RAGOONATH ROW.

DEWAN BAHADUR S. SRINEVASA ROW.

RICHARD HARTE."

The Maha Rajah's reply was as follows:—

"GENTLEMEN,—I thank you most heartily for your address and for the kind sentiments which you have expressed. It gives me very great pleasure indeed to visit this Society which has done so much to awaken a warm interest in the ancient Religion and Philosophy of our country. It is stimulating the young mind of the present generation to a proper appreciation of the vast literary and philosophical treasures transmitted to them by their ancestors, and the Oriental Library you are now forming will, I am persuaded, be an institution of wide usefulness. It gives me sincere pleasure to meet the enlightened and earnest gentlemen assembled here to-day."

A PROTEST FROM FRANCE.

The Council of the Hermes Theosophical Society of Paris has addressed a "Declaration" to the President, disavowing all participation in the ideas contained in certain silly editorial paragraphs in the October-November issue of the *Lotus*, and expressing their disapprobation of the same in strong terms. The protest contains a very pleasing and acceptable assurance of the fidelity of the Hermes to the cause of Theosophy, its loyalty to the Theosophical Society, and its respect for the Founders. The *Lotus* has done good work for Theosophy in the past, and may do good work also in the future, when it recovers from the fit of temporary Theosophical insanity, evinced in the last issue. As to the Hermes, the President has never doubted its good sense, loyal feeling, and devotion to the cause.

A GOOD EXAMPLE.

Pandit Kundan Lall, late Secretary of the Baron Theosophical Society at Bulandshahr, writes from Fatehgarh, where he has been transferred, as follows:—

"I am extremely glad to inform you that we are doing excellent work here. B. Ramji Das, the President of the Theosophical Branch of this place, founded in August, 87, with the help of a few non-Theosophical friends, a Society by name "Sat-up-kari Sabha," the object of which is (1) to help those respectable persons who have seen better days, but are now in very narrow circumstances; (2) to create harmony and fellow feeling among the people, or, in brief, to promote *unity* and *mutual help*, as well as to alleviate the sufferings of the poor.

The help to the respectable people is given in such a way that only the Executive Committee, and in especial cases only the President of the Sabha, knows anything about it, strict privacy being kept,

There are 150 members on the roll.

About 25 persons receive monthly help from the Sabha, besides temporary help rendered to needy strangers and travellers.

Quilts and blankets are being distributed to those who are in want of them in the cold weather.

Meetings are held monthly, when applications for help are considered and accounts passed.

A Branch of this Sabha has been started in the City also, which is fast growing in usefulness, and if people knew of our good work, I am sure they would follow our example in other towns and cities.

The Sabha also issues a monthly paper free to all members, advocating the cause of truth, and pleading for the relief of the needy, and also occasional pamphlets.

Our numbers are quickly increasing, as also the amount of subscriptions received.

Our brother B. Ramji Das has retired from Government service and devotes his whole time to this noble cause, working hard at one stretch for 16 or 20 hours."

[Our correspondent makes a mistake in saying that the outsiders who help in this good work are "non-Theosophists." They are proved by their actions to be better Theosophists than a good many on the Society's roll of Fellowship. What he means is that they are not Fellows of the Theosophical Society, but assuredly they ought to be!—Ed.]

THE LATE GOVINDA ROW SATTAY.

An episode in Sattay's life in America has acquired a permanent place in the chronicles of religious bigotry. He was arrested and sentenced to a month's imprisonment for publicly defending the Hindu religion at Ocean Grove, in June, 1886, when a religious Camp Meeting was being held in that place. Not only did Mr. W. Q. Judge, when he heard of it, immediately go to the rescue, but the New York *Truth Seeker*, the organ of the Free-thinkers, took the matter up, and employed an attorney to investigate the case. Both were, however, too late, for the Jail warden, Mr. C. A. Little, finding that Sattay's arrest was illegal (he has been arrested by the order of a Rev. Dr. Stokes while he was quietly reading a newspaper), had already procured his release. This friendly action on the part of the *Truth Seeker* was greatly appreciated by the New York Theosophists, who determined that if it ever were in their power to return the compliment, they would not be found less liberal and generous. At that time Sattay was not a Fellow of the Society. But, to quote the words of the *Path*, "This autumn he reappeared at the Theosophical Society's Head-quarters in New York. He had worked at photography until he had saved enough money to live upon (he ate mainly bread and milk) for one year. He now proposed to join the Society, and to devote that year to working entirely for the cause, whether in free teaching of Sanskrit, in expounding Oriental Scriptures from his standpoint as a Brahmin, in giving lectures on India or on psychic or literary topics,—in a word, all that he could do." The prophecy of Sattay's death is thus described in the *New York Herald* shortly after his demise. "About a month ago G. R. Sattay paid an unexpected visit to Philadelphia and was entertained at the residence of Mr. Foulke (then President of the Krishna Theosophical Society of Philadelphia) where he met Horatio Eddy, the famous medium....He requested Eddy to give him a seance, and was astounded at the appearance of three Hindoos whom he had known in India and who died before he came to America. They were dressed in their Oriental robes and turbans, and Sattay, although a thorough sceptic in spiritualism, was satisfied of their supernatural character. 'You are to die in two weeks,' said one of the spectres to Sattay, in the Hindoostanee language, which neither Mr. Foulke nor any of the Theosophists present could understand. Sattay afterwards repeated the words of the spectres to them, and remarked that he was ready for death. Sattay returned to his home in Brooklyn, where he did die after sixteen days."

THE PROSPECT IN JAPAN.

The following paragraph, which is going the rounds of the newspapers, has been sent to the editor with the anonymous and laconic query: "What do you think of this?"

"The authorities in Japan have prohibited public speaking by foreigners outside the treaty limits of the foreign settlements. This action was brought about by a couple of missionaries attempting to deliver addresses in a theatre in a certain town. Sermons of all kinds, in and out of doors, will come under the phrase 'public speaking,' if the public is admitted."

That a rule of that kind was made some time ago by the Japanese authorities would seem to be true. It was made in order to prevent the occurrence in the rural districts of outrages of two kinds: outrages on the religion of the people by Christian Missionaries, and outrages on the Christian Missionaries by the very naturally enraged populace. Those who know Colonel Olcott's courage and pertinacity, and his fertility in expedients, need not be discouraged by any such Police regulation should it still be in force. Much of the work before him in this his first visit to Japan consists in bringing about an understanding between the dignitaries of the various Buddhist sects in that country, and thus laying a solid foundation for more popular appeal to the Japanese people by and by. That he intends to make a tour through the interior of Japan is certain, unless he finds insuperable obstacles, or that such a course of action is premature; and if not allowed to lecture, he will probably preach in the temples. At all events the Japanese Envoy, Mr. Shenshiro Nogouchi, who came to fetch our President, anticipated no difficulty of the kind above specified, although he admitted that opposition might be expected, as the hereditary enemies of the Society had, even before he left, began to vamp up and translate into Japanese and circulate all the lies about the T. S. and its founders they could find. The war cry not so much being "heterodoxy" or even "fraud," as the particularly mean one of: "Look out for your revenues!"

Colonel Olcott, who is himself a Buddhist, is regularly ordained and empowered by the highest Buddhist religious authorities in Ceylon to preach, administer the regular Pansil and form Buddhist communities. Buddhism is still the religion of Japan, and behind and above all such considerations as Police regulations and clerical cabals, there is the all-important fact that our President has the assurance that he is doing the work which his Master and the great Brotherhood wish him to do.

THE NEW INDIAN RELIGION.

From a recent number of the *Pall Mall Gazette* we copy the following:—

"Sir William Hunter made a remarkable prediction at the London Institution last night. Speaking of the operation of the new forces at work in India, he said:—

"With regard to the effect of the new force upon the religious conceptions of the people, his view of the matter was that a new religion would before long arise in India. The forces at work were so powerful and so productive of some result or another that a new religion would arise. But he did not think that new religion would be our modern Christianity, although he believed that the Christian missions were at this moment amongst the most powerful factors in designing what that new religion should be."

"It would be interesting if our prophet would condescend upon particulars, and tell us what the new religion is likely to be. Are we to regard Rammohun Roy, or Madame Blavatsky, or Commissioner Tucker as the John Baptist of the new faith, or must we look for one who is still to come?"

[It will be neither that of Rammohun Roy nor Commissioner Tucker. As for Madame Blavatsky—by which is, of course, meant the Theosophical Society—she has none to offer: she teaches the Secret Doctrine, or *Brahma Vidya* of all the ages. We are witnessing a revival of this, a consequent infusion of vitality into the great Indian religions—Hinduism and Buddhism. They were sleeping lionesses; our Society but the little ant which stung them in the ear and roused them into wakefulness and activity.—H. S. O.]

BANGALORE.

A travelling Fellow writes:—"I visited Bangalore Cantonment Theosophical Society at its Anniversary held on Sunday the 9th December 1888, spoke on "Why I became a Theosophist," and set forth the advantages accruing from joining the Society. I distributed Rules of the Theosophical Society and catalogues of books at Bangalore and Arcunum, and people were delighted to have them. The Branch is in a prosperous condition, and great credit is due to the Secretary."

At Bellary I stopped with Mr. Sabhapathy Moodelliar, the President of the Branch. Mr. Jagannathiah, member of the Branch, is an earnest preacher, and works very zealously."

NEW SCHOOL.

A Sanscrit school under the auspices of the Nerbudda T. S. of Hoshangabad was opened on January 17th.

BUDDHIST HIGH SCHOOL, KANDY (CEYLON).

The prize distribution of the above school, founded by the Kandy Theosophical Society, was held on the 22nd December. Mr. C. W. Leadbeater presided. The success of the school, which is in a very satisfactory state, is due to the energetic exertions of the Secretary, Mr. Wickremaratna, and of its Head Master, Mr. Andris de Silva, whose earnestness and devotion to the cause of Buddhism, combined with his high education, has endeared him to the people. The school was established a year ago, and the rapid increase of attendance of boys necessitated the extension of the Society's premises, which has been done at an expense of about Rs. 800.

OBITUARY.

We are extremely sorry to report the death on the 24th December of Mr. Sheshagirirao Vithul, the President of the North Canara T. S. of Karwar. His death is looked upon by all in Karwar without distinction of caste or creed, as a public loss, on account of his good works and overflowing kindness of heart. To the Society in his district his death is felt to be a heavy loss.

DO WHAT YOU CAN.

The following paragraph from an American paper is so suggestive for Fellows of our Society, that we hope no reader will pass it over, or fail to apply the hint in their own relationship with us. The Society is now absolutely dependent upon the personal good-will and exertions of the "Benjamin Lunds" in its ranks. If they see this, let them know the hour has struck for them to begin their work on behalf of this cause, whose majestic aim is so much higher than Garrison's, that it seeks, not merely to deliver three million beings from physical slavery, but a whole world from the thralldom of the most painful of all slaveries—moral and spiritual blindness. Here is the tale in question:—

"Benjamin Lundy was a member of the Society of Friends living in the United States at the beginning of this century. He was deaf. He was a poor man. He was in feeble health. He was a bad speaker. But in addition to this he was on fire with the wrongs of the slave. He travelled on foot from town to town and from state to state, holding meetings wherever he could get a few people to listen to his broken words. In 1826 at Boston he converted William Lloyd Garrison. William Lloyd Garrison was an able speaker, and a fiery writer, who went straightforward through prisons and murderous mobs on to that final victory in 1863, when by the proclamation of President Lincoln every slave in the United States was set free."

Moral.—If you have not the talents of a Garrison, you can be Benjamin Lundy, and set a William Lloyd Garrison on "fire."

H. S. O.

A PLEDGE.

A respected Fellow of the Society, a clergyman of the Church of England, has sent the President the following Pledge, which he thinks should be made obligatory upon all Fellows of the Society.

1. To abstain from flesh-meat, alcohol and tobacco as articles of diet or absorption into the human system; the true and healthful meat and drink of man being fruits, grains, nuts and vegetables, with pure water or fruit juices.

2. To bathe and rest as early after sunset, and rise, and bathe as early before sunrise as is possible under the present circumstances of life; the true and healthful hours of resting and rising to be aimed at by all being 9 p. m. and 5 a. m. daily.

3. To shew gentleness and kindness to every creature of God, regarding all men and women of all times and climes as my brethren and sisters, and all other creatures as my earth-mates, and further to treat with respect and conserve, all works of art and beauty.

[The Editor has the President's instructions to say that, however much it might be wished that all Fellows would number the clauses of this pledge among the rules of their lives, still the imposing of such pledges does not enter into the functions of the Theosophical Society as at present constituted. The Esoteric Division has its pledges, suited to Fellows of various degrees of advancement, who find that binding themselves formally in that way helps them to carry out their good resolutions, thus enabling them to stand as an example to others.]

MR. EDISON.

The *Indian Mirror* prints the following paragraph:—

"One of the latest items of Mail news states that Mr. Edison has joined the Theosophists. We may mention that Mr. Edison has been a Theosophist for a long time."

The *Mirror* is right. Mr. Edison, the most remarkable inventor of our times, joined the Theosophical Society in April 1878. His signed obligation form, framed, hangs on the wall of the Secretary's Office at the Adyar Head-quarters. He had in mind at that time an idea of the mechanical application of a force which, if ever realised, will be regarded as his greatest discovery. We are not at liberty to say more.

JAPANESE SPIRITUALISTICS.

London *Light* quotes the Rev. Father Le Menant des Chesnais, who in turn quotes Henry Davenport's "Wonders of the World," to the effect that "in Japan, female mediums are to be met with everywhere, who, by means of spirits which speak through them, pretend to be able to see things at a distance, and cure diseases."

[Will some friend in Japan kindly send us some information on this interesting point?—Ed.]

A FAKIR'S PROPHECY.

In that very interesting work, "Records of Sport and Military Life in Western India," by Lieut.-Col. Fraser, British Army, Col. Malleon, Companion of the Star of India, says that Col. Fraser was eminent for his accuracy and truthfulness,—a statement probably put on paper in view of some of the very remarkable incidents recorded. One as follows was told to him by the widow of a general officer: A fakir, or mendicant devotee, meeting that lady said: "You are the wife of General Sahib, you have a son and daughter." "I had, but I have lately lost my son." "That is not so. It is as I say. You are about to go to your own country." (My husband had often said he would never again leave India.) "Shall we arrive safe?" "You will, but in fourteen days after starting he will be in the hands of God. In eighteen days you will be on board, and will leave everything to be sold but one horse." "Here," I said, "is the stable. Show me which horse." "That," he said, pointing to a grey Arab, a birthday present two days before

from the General. "Shall I get home and see my daughter?" "Yes, and you will see your son, too, as you are leaving India, but shall not speak to him. He will wave a cloth at a distance. Your trouble for money will compel your return here, but you will again go back, and, after a time, your money will come, and you will be happy." That same evening the General told her he had resolved to go home. All their effects were sold, save the grey Arab. When passing the Bombay lighthouse a boat was seen trying to overtake the ship and a man waving a handkerchief. She learnt afterwards it was her son, the report of whose death was false. The General died suddenly on the fourteenth day, and, in fact, every word of the fakir's prophecy was fulfilled to the letter.—*Civil and Mil. Gazette, Lahore.*

NOTICE.

TO WHOM IT MAY CONCERN.

The *Theosophist* would be glad to receive for publication any item of news concerning the work of the Society which is likely to be of interest to Fellows, or other readers. General Secretaries are requested to take notice of this request, also Presidents of Branches all over the world, and active-minded Fellows also. Adyar is the common Theosophical centre, the *Theosophist* is now the recognized medium for such information, and there is no reason why the Fellows should continue to work like moles in their holes. To know of each other's work is the first step towards a feeling of unity and brotherhood.

"THE SABDAKALPADRUMA."

Since the appearance, in the eighth volume of this Magazine, of a short review of the first volume of an improved edition of the great Cyclopædic Sanskrit Lexicon of the late Raja Sri Radhakanta Deva, entitled "The Sabdakalpadruma," the enterprising and liberal-minded brothers Vasu, Messrs. Baroda Prasad and Hari Charan, with a zeal and energy worthy of the laudable and comprehensive undertaking they have embarked upon, have been bringing out, month after month, not only the fasciculi of the second, but of the third also. The first volume contains words beginning with vowels, the second commencing with the initial letter of the consonants, has progressed up to the word तमः (*tamas*), and the third, starting from प (*pa*) has come up

to the word पचनं (*pāchanam*). They comprise as yet seventeen, and three numbers respectively, the serial number from the first having reached to thirty.

Although the Vasus for the purpose of expediting their publication are now laboring hard to supply in the main body of the work, only two of the nine classes of omissions in the original edition set forth in their Prospectus, i. e., to give new important significations and applications of such words as occur in the former, and their etymologies or derivations according to the system of Panini. This task, from its very nature, must be a growing labor and keep pace with the discovery of new manuscripts and the appearance of new publications, and must largely depend upon careful and extensive erudition, taking notes and indexing, not to mention the constant reference that will have to be made to specialists among pandits and scholars for the elucidation of, and information upon, particular topics embraced within the range of a cyclopædia. Considering then these difficulties, the publication shows a very fair progress, when we find that within the short period of fifteen months there have appeared twenty numbers running up to about 552 pages, royal quarto, of three columns of matter in Pica.

A comparison of this impression with the older editions would show that the contents of a page in English type of the latter, occupy about a column of the former. The additional significations and encyclopædic matter indicated by brackets enable us to determine that no less than six thousand and five hundred new meanings of words with twenty-three thousand illustrations and authorities, partly supporting those interpretations and partly added for words, the meanings of which had no support, together with

seventeen thousand etymologies, have been introduced into the seventeen numbers of the second volume that have as yet come out of the Press, and that in the first three numbers of the third volume, which consists of ninety-six pages, four hundred and fifty new significations, with three thousand seven hundred citations, and two thousand seven hundred forms of derivations, have been added.

It would be well to point out here, that information in its developed form, supplied under the words *Kali*, *Krishna*, *Garbha*, *Graha*, *Gngā*, *Govinda*, *Jagannatha* and *Jaina* occupy from one to nineteen columns, while the matter in connection with the words *Ghotaka*, horse, and *Chhanda*, metre, takes up twenty-one and thirty columns respectively. Similarly the study of many words in the numbers under review, would be productive of a larger amount of knowledge they suggest, than are to be found in any other Sanskrit dictionaries and diglots heretofore published in India and Europe. While new meanings or synonymes found scattered in all existing *Koshas* and *Lexicons* that have been referred to have been collected with authorities where there had been none in the original repertories.

Thus the newly added various meanings of the following words are not to be found in the *Vachaspathyam* and the Great St. Petersburg Dictionary, or if perhaps in the one, not in the other.

Words.	Meanings.
कनकप्रभा (Kanakaprabha)	Medicine.
गोचरः (Gochara)	Region.
छिन्नः (Chhinna)	A kind of mantra.
जठरः (Jathara)	{ 1. A kind of disease. 2. Mountain.
जघन्यः (Jaghanya)	{ 1. Mean caste. 2. Back side. 3. Penis.

Again, in respect of the significations :

1. योगावस्थभेदः (State of Yoga, as in *Hatayoga Pradipika*, 4. 69.) of the word घटः (Ghata).
2. अगस्त्यमुनिः (Agastya, as in *Rajendrakarnapur*, 71.) of the word कुम्भसम्भवः (Kumbhasambhava).
3. बिन्दुः (A dot, cypher, as in *Lilavati*) of the word खं (Kha).
4. सूर्यः (Sun, as in *Suryastotra*) of the word गभस्तिः (Gabhasti).
5. कशा (A whip as in *Mahabharata*, 12.) of the word चर्मदण्डः (Charmadanda).
6. शिवः (Name of Mahadeva, as in *Mahabharata*, 13. 17. 126) of the word जटाधरः (Jatadhara).

The following are some among many of the names of works which we do not find in the old editions of the *Sabdakalpadruma*, or in most other dictionaries which meet the eye in the present impression of the former.

- | | |
|---------------------------|------------------------------|
| 1. <i>Ambāshṭaka.</i> | 7. <i>Rajendrakarnapura.</i> |
| 2. <i>Anṛitalahari.</i> | 8. <i>Hatayogapradipika.</i> |
| 3. <i>Aryāsaptasati.</i> | 9. <i>Bhojaprabandha.</i> |
| 4. <i>Upādesasatakam.</i> | 10. <i>Yogasāra.</i> |
| 5. <i>Kalāvilasa.</i> | 11. <i>Nemidutam.</i> |
| 6. <i>Mukundamala.</i> | 12. <i>Devibhagavatam.</i> |

The glimpse which these instances give of the improvements promised in the work, attests their copiousness within the compass at present assigned to them; it also draws our attention to the fact that each succeeding fasciculus

exhibits larger instalments of additional matter than the preceding, hence we have strong reasons to believe that as the work progresses, richer stores of literary treasures would be spread before us. This much may be said as yet regarding the portion of the great work which has been given to the public.

The Vasu brothers, in their Prospectus, have led us to hope that for the Appendix which is to follow, and the preparation of which they have already taken in hand, they are tapping a large mass of ancient Sanskrit literature and science, specimens of which, thanks to the scholarship and persevering energy of Western savants and learned societies, have only within late years been generally available in India itself. They have also for this purpose employed pandits to explore various important departments of Sanskrit learning relating to all ages, that they may thereby be enabled to raise a structure on the strong basis of the *Sabdakalpadruma* worthy of its intrinsic merits, its high celebrity and wide appreciation. We have had an opportunity of seeing a small fraction of a specimen number of the Appendix preparing for the Press, and judging from its character, we can assure the public of their soon being able to find a new field of knowledge before them. The *Sanhitas* of the four *Vedas*, with their *Angas* and *Pratisakhya*s, the *Brahmans* and *Sutras* (*Srauta* as well as *Grihya*), the *Upanishads* and *Aranyakas*, the *Darsanas*, *Puranas* and *Tantras*, the *Smritis*, *Jyotisha* (*Ganita* and *Palita*), medicine and music of different schools, prose, poetical and dramatic literature, grammar and rhetoric, extracts from Buddhist literature in Sanskrit, in fact all classified and non-classified Sanskrit learning treated in well reputed books, as well as others not much known of various degrees of merit—have all been made to yield information which has been utilised in view of the remaining seven classes of omissions in the older editions, which have all been detailed in the Prospectus and noticed in the pages of the eighth volume of this Journal.

The wealth of words and information of which this fragment (not yet ready for the public eye) of the specimen number has given us an insight, would make the Appendix a new work altogether, well suited to the present advanced stage of Sanskrit learning. We can only hope and trust that the good brothers who are bent upon improving the work of the Raja, by every possible means they can avail of, will maintain their courage, strength and perseverance to complete this stupendous labor.

Upwards of six decades have, we believe, passed away since the first volume of the *Sabdakalpadruma* was ushered to the public by the Raja, and he completed it many years ago, but still a demand for it remains unabated. Its cyclopædic character has not even in these days of hot competition been interfered with by a very large number of dictionaries that have been coming out of the Indian and European Press since the Raja's life-time.

If this uniqueness of its character makes it such a desideratum, no praise can be adequate to the public spirit and patriotism of the Vasus, Baroda Prasad and Hari Charan, who are adding so immensely to the value and usefulness of the Raja's work, by following a plan in its present recension in the *Devanagari* character, which, at the same time that it meets an immediate demand with an instalment of improvements, commensurate with such speed, does not allow Sanskrit scholars and students to be disappointed in their expectations in these days of literary activity and research, increasing thirst after knowledge, bibliographical fertility, and a growing conviction that in the Sanskrit language and literature of the oldest of the human race represented by the Hindu Aryans, there are stores of wisdom and knowledge which edified the past ages and distant climes, which can instruct the present generation and bid fair by their inexhaustible fund to benefit the future.

The aim of a work like the present edition of the *Sabdakalpadruma*, therefore, is to facilitate the study of the ancient and modern Sanskrit literature, and to give as it were a bird's-eye view of the world of Indo-Aryan learning, mapping it out in all its bounds, extent and sub-divisions, and thus to enable the antiquarian and the historian, the geographer and the botanist, the lawyer and the statesman, the philosopher, the theologian and the occultists, to draw, for long years to come, ample materials most valuable in their respective studies, either from the fountain head or indirectly through the translations of Sanskritists conveyed in the European languages, and lastly, to help the British Indian Government to understand the Hindu

nationalities it rules, by familiarising itself with their modes of thinking, their manners and customs, their domestic and public institutions, their ancient greatness and civilisation and, above all, their religious beliefs which sway all their actions.

In order to enable the Vasus to sustain the Herculean labour they have imposed upon themselves, it behoves all classes of men to come to their help, each in its own way. The students of Sanskrit and philologists cannot but seek the work as their food and drink. Writers who avail themselves of the labors and researches of Sanskritists, should show their interest in the cause which serves to expand the knowledge of the latter; learned societies in India, Europe and America, and specially those which encourage Oriental studies, and trustees of Public Libraries, would find it their most legitimate duty to promote the undertaking and to see it thoroughly accomplished by tangible aid and lending of books and manuscripts; Hindu princes and noblemen cannot have a better field to exhibit their patriotism and proverbial liberality than by generously patronising 'the great Thesaurus of the wisdom and learning of their ancestors, which not merely delights the mind by exhibiting the grandeur, variety and immensity of the stores of a bygone time, but which are full of current coins that are needed by every Hindu even in his daily occupation of life. The *Adhyapakas* of India form generally a peculiarly poor class, they long for such a valuable book of reference as the *Sabdakalpadruma*, but they are only tantalised, the wealthy therefore apart from their own use can keep their libraries stocked with it for the use of those pandits; scholars all over the world who deal with Sanskrit studies can not only offer good suggestions, mention new books and manuscripts and the places where they can be had, and supply lists of words with references, which they consider of rare occurrence or omitted in published dictionaries. Yea, the humblest lisper in Sanskrit when he comes across any such new word and throws it into the coffers of the *Sabdakalpadruma*, cannot fail to enrich it by this mite. The bridge of Sri Ramachandra at Rameswar is said to have been built by particles of sand borne by squirrels.

Perhaps we may be thought to exhibit too much zeal in speaking in this strain, of the *Sabdakalpadruma*, but when we see the eulogistic language in which the ripe scholars of Europe and America, as well as of India, have described the merits and the usefulness of the work, we hope to be exculpated from this possible charge, the more so as the impulse to produce it is one of the results of the Theosophical movement.

H. S. OLCOTT.

SPECIAL NOTICE.

To Subscribers to "Lucifer" and "The Path."

From this date (February 1st, 1889) any yearly Subscriber to either of the above-named Magazines, resident in Europe or America, will be charged only Fifteen Shillings (or \$ 3.75) a year for "THE THEOSOPHIST," instead of £ 1 (or \$ 5), the regular Subscription price. Such Special Subscriptions must be paid through the THEOSOPHICAL PUBLISHING COMPANY, Ltd., 7, Duke Street, Adelphi, London; and MR. W. Q. JUDGE, P. O. Box 2659, New York, respectively.

No rebates can be given in Subscriptions paid before this date.

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SUPPLEMENT TO
THE THEOSOPHIST.

MARCH 1889.

THE PRESIDENT'S VOYAGE.

Letters have been received from the President-Founder, dated Singapore, January 23rd, and Saigon, January 27th. The voyage so far had been fine, and the party in excellent health and spirits. The only event of the voyage so far was the melancholy death of the Captain of the "Djemnah" from heart disease before reaching Singapore. Nothing further of general interest is contained in the short letters received.

SINGAPORE THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society held at the house of Mr. B. P. DeSilva, at Singapore, on the 24th of January 1889, the President Founder presiding, it was resolved to form a local branch under the name of the Singapore Theosophical Society.

The chair appointed Mr. B. P. DeSilva President, and Mr. W. Edro Weera, Secretary and Treasurer. He directed that the branch should be included in the Ceylon section, it being composed of Sinhalese Buddhists, The Secretary was instructed to correspond with the General Secretary of the section with respect to the details of organization and management, The meeting then adjourned.

DHARMAPALA HEVAVITARANA,
Secretary of the Meeting.

SINGAPORE, January 24th, 1889.

SEMI-OFFICIAL.

No news of general interest to the Fellows has reached the Commissioners appointed by the President to represent him during his absence.

The Indian Sections, as might have been expected, have not yet got into running order. It takes time to organize, and for the Branches themselves to get into unison.

From numerous private letters received at Head-quarters it is evident to the Commissioners that the choice made by the President of Brothers Tookaram Tatya and Dinanath Ganguli as General Secretaries *ad interim* meets with general approbation; and their acceptance of the task is a matter of congratulation for the Branches and Fellows.

"THEOSOPHICAL ACTIVITIES."

Shortly before going to press the following Memorandum was furnished by the Commissioners, at the request of the Editor, for publication in *The Theosophist* in accordance with Section J, clause 1 of the Revised Rules, which says, "*The Theosophist* shall be the channel for the official publication of the Society's proceedings and news."

"No report has been received from the North India Section;

"	"	"	South India	"
"	"	"	Ceylon	"
"	"	"	American	"
"	"	"	British	"
"	"	"	Section in Partibus."	

It is too soon, however, to expect the effect of the Revised Rules to show itself externally, and private advices show that the General Secretaries of the

new sections are busy in their respective fields of work ; and also that activity reigns in many of the Branches, while others are waking up. The Secretary of the Poona Branch, for instance, writes that *daily* meetings are held by that Branch for the special purpose of reading and discussing "The Secret Doctrine."

It must be remembered by any brother who may feel a little impatient because things go slowly, that in America, after the formation of the Section there, several months elapsed before the change from leading-strings to self-government was fully realised ; but that when the organization of the Section was completed in America, a great increase of theosophic activity was manifested. In India there has always existed a certain feeling of independence among the Branches, accompanied, unfortunately, in most cases by a paralyzing consciousness of isolation. It will take a little time for the Branches to find out that not only can they rely upon themselves, but also upon one another, and a knowledge of that fact will be one of the first and most important of the effects of the organization of the Society in Sections.

MR. C. F. POWELL, F. T. S.

Mr. C. F. Powell, an American brother who has lately come on a visit to India, bearing warm letters of introduction from the brethren in California, has acceded to the request of the General Secretary of the South India Section to visit the Branches in his jurisdiction and deliver lectures on Theosophy. The following circular letter, sent to the Branches by the General Secretary of the Section, states the nature of Mr. Powell's tour :

BOMBAY, INDIA, January 1889.

"DEAR SIR & BROTHER,

In consideration of the present state of Theosophical matters in our Section, it has been deemed advisable to have personal visits to the different Branches by some authorized person, to lecture on *practical* Theosophy, and to lay before the members the necessity for a concert of action for the future that has of late been sadly lacking.

An American brother, Mr. Charles F. Powell, has been selected for this purpose, and will shortly start. Branches will be notified of dates by Mail, and whilst no pecuniary compensation can be accepted, Branches are expected to provide quarters and food for the brother whilst with them and a railway ticket to the next Branch on leaving.

Yours fraternally,

TOOKARAM TATYA,

General Secretary,
Southern Section."

It is to be hoped that all Branches and Fellows in the Section will second this laudable action of their General Secretary, and accord to Mr. Powell a welcome becoming a Brother whose qualifications have received the endorsement of Mr. Tookaram Tatya, and who, in the language of our California Brothers, "is entirely devoted to the cause of Theosophy."

RE-AWAKENING.

Owing to the sad deaths of Babus Rasik Lal Bannerji, and Lalgopal Mukerji, the Ayodhya Theosophical Society of Fyzabad (of which the former Brother was President) has held no meetings for some months. The Branch has just reorganized with Babus Jokhu Ram and Damodar Das as President and Secretary respectively. The meetings of the Branch will be held on the 2nd and 4th Saturdays of each month at the Anjumani Fahzil Hall, Fyzabad, and arrangements have been made for lectures by Mr. Damodar Das on the Septenary Principle in Man, and by Babu Bepin Behari Bannerji on the Doctrine of Universal Brotherhood.

THE "THEOSOPHIST."

The February *Theosophist* was sent to all the Branches that do not subscribe for it. Each number will continue to be sent, as it is necessary that the Branches should know what is going on in the Society, and at Head-

quarters. The proprietors of the *Theosophist* are convinced that the Branches will, on reflection, perceive that not to read the *Theosophist*—the oldest and best known of the Theosophical magazines, the Journal of the Headquarters, and the channel for the communication of the official news of the Society—is to confess to complete indifference, and want of interest in the Society and in Theosophy. At present whatever profit there accrues from the publication of the *Theosophist* goes towards the maintenance of the Society, and there is therefore a double reason for supporting it, irrespective of its own literary merits. The proprietors would gladly send the magazine gratis to the Branches if they could afford to do so; but under the present circumstances they cannot even afford to pay for advertisements of the magazine, and not only as a matter of policy in the interests of the Society, but on a simple business principle it certainly ought to be widely advertised. The proprietors therefore feel confident that all the Branches will become subscribers to the *Theosophist* without delay; and that, understanding now the position of the magazine, they will do their best to make its existence known, and to induce individual Fellows to become subscribers also.

BOMBAY PUBLICATION WORK.

The following is the latest news of what Brother Tookaram Tatya is doing in the way of publications. "One thousand (1,000) copies of the Epitome of Theosophy were sent out yesterday with the *Subodh Patrika*, and 700 with the *Indian Spectator*. These for free distribution. The 2nd Edition of Patanjali is out; and Mainilal N. Durivedi is revising the 3rd Edition for immediate publication. The 1st Edition of the Rig Veda Samita is exhausted, and the 2nd Edition with Taravarukram is in course of publication. The 1st and 2nd parts of the Rig Veda Sanihita with Bashya, by Sayania Charya, is now out and the 3rd part will shortly be ready."

FREE SPEECH IN JAPAN.

Late advices from Japan say that the Emperor has created Houses of Lords and Commons and given liberty of the Press and the right of free speech in his dominions. How the Japanese will like "Government by talkee-talkie" remains to be seen, but the free speech edict comes in well for the purposes of our President's mission to Japan.

TO CORRESPONDENTS.

C. A. W., F. T. S.—Your article on Sir Monier Williams' book "The Holy Bible and the Sacred Books of the East" is "much ado about nothing." Everybody knows that Sir Monier is a prejudiced witness, if not a suborned one. Don't you remember the following editorial note on page 258 of *Theosophist*, Volume IX?

"Critics of Professor Monier Williams' utterances should recollect that the Baden Professorship he holds was founded, not to encourage the study of Sanskrit for their own sake, but in order to furnish missionaries with an additional weapon to fight those Indians who cling to their ancestral faiths, on their own ground. By a large number of proselytizing Christians in England it is supposed that the *Sastras* are so inherently absurd, that it only requires sufficient acquaintance with them to reject them as unworthy of credence. All the works of Professor Williams' should be looked upon as missionary efforts and not as the labours of a man who takes up the study of a noble literature for its own sake and endeavours to do it justice."

In other words Sir Monier has been all along the paid attorney of the missionary party. Everything that Sir Monier says about Eastern religion ought, of course, to be received with the respect due to his title; but few people take seriously what he says *quâ* "Orientalist."

T. Y. W., Chicago.—Thanks. Most decidedly no offence, but very much the contrary! We wish that others would follow your example! (As "others" would not know what example to follow unless they were told, it may perhaps be stated here without offence that our Chicago friend above mentioned in renewing his subscription to the *Theosophist* has sent us a draft for twice the amount, saying: "I happen to have the enclosed exchange on London so

send it in payment for another year's *Theosophist*. The balance you may use, if you like, to send the *Theosophist* for a year to somebody who would like to read it but cannot afford to subscribe. No offence meant!" This gift is twice blessed—it blesses the *Theosophist* as well as the worthy brother who will receive it gratis; we therefore recommend the idea to the public on economic principles, since (as Pat would say) it is a blessing that kills two birds with one stone. Seriously, the *Theosophist* is really grateful, as the extra amount sent not only pays for an Indian subscription, but will enable the Editor to send some sample copies also, a thing that is very much wanted, but which the *Theosophist* cannot afford at present.)

CHRISTIANITY IN JAPAN.

The Editor of the *Buddha-Bandhu* (of Chittagong) having written to Mr. M. Matsuyama of Kioto, Japan, for information regarding the proposal to make Christianity the State religion of Japan, that gentleman has replied:—

"Some three years ago Mr. Ito, the then Prime Minister and now the President of the Privy Council, after returning from Europe, where he went on political purposes, declared in the Cabinet Council, that he thinks it expedient for the purpose of international policy, to proclaim Christianity as State religion in Japan. This proposal was never put into execution, and no change in the religious affairs of the country came forth. The Emperor is a true Buddhist and has no faith in Christianity."

The *Epiphany* quotes Mr. Matsuyama's letter, appending in an Editorial note:—

"Christians will receive with joy the news that the political conversion of Japan is not imminent, as at one time it seemed. Nothing could possibly be more detrimental to the interests of our faith than its wholesale adoption by a court, as a state religion," etc.

We wonder if the Editor of the *Epiphany* ever read the fable of the Fox and the Grapes!

INITIATION FEES.

In reply to several enquiries addressed to the Editor of the *Theosophist*, it may be stated that under the Revised Rules no Fees can lawfully be imposed for admission into the Theosophical Society. The name "Initiation Fee" was formerly given to the payment of £1, or \$5, or Rs. 10, by those who were admitted into the Society, which payment in later years has been called "Entrance Fee." Since it is the payment itself that has been abolished, there can be no question but that any attempt to revive it under the old name of "initiation fee," or under any other name, or to any other amount, would now be a breach not only of the Society's Rules but also of its Constitution. Under the Revised Rules, however, any Branch has a perfect right to charge an entrance fee into the Branch, and can fix the amount itself; for Branches are voluntary associations of fellows, and membership in a Branch is optional; and any Fellow who objects to such entrance fee has only to get together six other Fellows of like mind, and apply for a Charter for a new Branch, as no Branch of the Society can lawfully claim a local monopoly.

R. H.

A REPORTER'S MISTAKE.

Some one has sent the *Theosophist*, an American newspaper in which Prof. Coues, the eminent ornithologist of Washington, D. C., is spoken of as "the President of the Theosophical Society in America." Had the sender given his name and address he would have received, before now, a copy of the Revised Rules of the Society, in which he would see that there is no such officer as that above mentioned and never has been. Professor Coues is the President of one of the 25 "Branches" of the Society in the "American Section" thereof, and holds no other official position at present. He was for two years President of the "Board of Control" appointed by the

President-Founder to manage the affairs of the Society in America before the institution of the "American Section" some two years ago; since which time Mr. W. Q. Judge, now the Vice-President of the Theosophical Society, has been "General Secretary" of that Section—the chief executive officer elected by the Section itself, and who is *ex-officio* the representative in his Section of the President of the Society. Professor Coues has shown himself an able and fearless advocate of Theosophy, especially in its scientific and its experimental aspects, and his influence with the public as a man of science is by no means to be measured by his official position in the Society. We are sure that all those who know the modest and retiring disposition of the learned Professor will understand that he is not a man likely to be at all pleased at being ornamented with Theosophical peacock's feathers by injudicious friends and admirers.

FRATERNIZING.

The London Spiritualist Alliance, according to its prospectus, is "a Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it." We learn from a paragraph in *Light* that "among the speakers who have accepted invitations to open subjects for debate (during the coming Session) are Mr. Sinnett, Mr. Maitland, Dr. Wyld, Mr. Plaiice, Mr. Shorter, Mr. Dawson Rogers, Madame de Steiger, and '1st M. B. Lond.'" This looks as if a better feeling were springing up between Theosophists and Spiritualists in England, for half of the above names are those of Fellows of the T. S. and Mr. Sinnett is one of the big guns of Theosophy in England. It requires, however, a mind confirmed in Theosophy to make it quite safe for any one to go to preach to the spirits in prison with impunity; otherwise, by the law of exosmose and endosmose, the preacher takes in as much of the surrounding gas as he gives out of his own. No doubt the Theosophists above named are proof against the seductions of the seance room. The wildest imagination, for example, could hardly picture to itself the respected author of "Esoteric Buddhism" controlled by a "dear spirit," or running about in quest of "tests."

"THE GLADSTONE OF INDIA."

In a late speech on the drunkenness question, the Rev. Thomas Evans, according to the *Karnataka Prakashika*, "quoted passages from the Mahabharata (Chapter VI, Suklachar reviving Kuch's wife) and from translations of 'Manu,' Vol. IX, strictly prohibiting the use of liquors, and intoxicating drugs, and providing very severe punishments for those that used them. He then appealed to his Hindu audience in the sacred name of their Sastras to preserve total abstinence. He said that the Brahmins at Madras were wiser than the Brahmins in Bengal, that the Babu adopted European habits indiscriminately, that European habits could be adopted if they are good, that the Babu not only indulged extremely in European drink but also ate beef—the direst of Hindu sins. He said, keep to your own simple habits, flowing white clothing, and vegetable diet, that is most suited to the climate of your country and your constitution. Do not imitate other people's faults. Adopt their virtues and spurn their vices. I do not, fortunately, come from England (proper) that is a culpably drunken country. I come from a country which I consider to be better than England—the lovely little land called Wales. . . . I met at Bombay Mr. Dewan Bahadur Ragoonatha Row, that grand old man whom I may well call the Gladstone of India. I have to thank him, for it is he that encouraged me in my work, and were it not for the courage of his conviction I would not have had the pleasure of meeting you here this evening."

The Dewan Bahadur Ragoonatha Row, as all F. S. know, is the senior Commissioner appointed by the President prior to his departure for Japan to represent him during his absence. The Rev. Thomas Evans in the course of his speech denounced the present revenue system in regard to taxation on drink in a manner as fearless as it was scathing. He is not prevented from giving

voice to his moral convictions by fear of treading on any bureaucrat's political corns. If all the padris were like this courageous and worthy clergyman, Theosophy and Christianity in India might apply for a marriage license!

A CANDID CONFESSION.

Nothing astonishes a Theosophist more than the way in which Modern Science combines confessions of ignorance with dogmatic assertions. Another instance of the former phenomenon is afforded in Sir William Thomson's late Inaugural address as President of the Institution of Electrical Engineers. Sir William Thomson is considered by many as the most learned living electrician, and, according to the *Pall Mall Gazette* :—

"Sir William Thomson's conclusion was conceived in the true spirit of scientific research. He said he had contemplated the matter day and night for forty years; still the heart of the matter was not yet within his grasp, to take a line from the Laureate, Sir William Thomson may, in regard to this matter of electro-magnetic induction, be said to be

'An infant crying in the night,
An infant crying for the light,
And with no language but a cry.'

But he remains hopeful that the scales may some day, and in the near future, fall from men's eyes. At present, however, all is wrapped in mystery. As the distinguished President concluded, amid cheers, we really know nothing whatever about this grand subject, which constitutes a province of the Institution of Electrical Engineers."

It is really distressing to think of our great scientists as "infants crying in the night—and with no language but a cry." They should try a little of Madame Blavatsky's soothing syrup—"The Secret Doctrine," in two volumes, octavo.

A STRANGE FIND.

The following is clipped from *Reis and Reyjet* :—

"The *Trichinopoly Herald* reports that on the 11th January, a butcher of the town came upon a monster child in the womb of a she-goat. The news spread and a great crowd assembled at the slaughter-house. The child was found dead, but it had all the appearance of a perfect female infant, except in the lower extremities, the legs being like a goat's. It was taken to the District Magistracy."

This is one of those strange anomalies in nature which modern science shuts its eyes to. Monster births are far more common than is suspected, and they are viewed by the author of the "Secret Doctrine" as the "reversions" to the early days of humanity, before the higher principles of man were brought down to the level of the earth, when such monsters were common. It is a pity the young lady-goat did not live to prove to modern sceptics the possibility of the traditional satyrs.

A YOGI.

The *Shaldi*, of Dacca, says :—"For the last few years, a Yogi has been staying at Barudi near Dacca. His age is now above 150 years. He is strong and able-bodied. He is second to none in *Shastras* and Sanskrit lore, and well-read in Arabic and Mahomedan religious works. From a thirst after knowledge he travelled to Mecca. He does not observe any distinction whatever between the Hindoos and the Mahomedans, the Brahmans and the Christians, eats rice from any one irrespective of his religion, cures incurable diseases, and has a liking for the *Bhagavat Gita*, which forms the subject of his discourse with all that come to him." [Can, and will, any Fellow or other reliable friend send the *Theosophist* some particulars about the Yogi mentioned in the above?—Ed.]

MISSIONARY INTELLIGENCE!

The following clipping from a recent issue of a north of Ireland newspaper will show our Hindu readers how they are regarded by "Christians at home" :—

"SERVICE OF SONG at RUNKERRY, BUSHMILLS.—A missionary service of song, entitled, 'Kardoo, the Hindoo girl' (with illustrations), was given on Monday evening last, in the usual meeting room at Runkerry House, Bushmills. The room was decorated with evergreens, the motto "Glory to God in the highest" being very attractive. There was a crowded attendance from neighbouring districts and Templestragh, and the entertainment was quite a novel one to the majority of those present. The principal parts of the singing were allotted to Miss Mary Macnaghten, of Dundarave, she fully sustaining her reputation in the several items sung, while Miss Macnaghten, Runkerry, gave the descriptive readings intelligently, the choir also singing well. But it was the two representatives of Indian life, donned with characteristic dress, and carrying with them heathen gods and other articles that created the greatest amusement, the assembly laughing heartily as they paced up and down the room with uncontrolled enthusiasm. The enjoyable proceedings concluded with the singing of a hymn." (The italics are ours.)

It is not uncommon in Great Britain for kind-hearted persons to get up entertainments somewhat like the above in order to amuse the unfortunates who are confined on account of mental disturbance; but Runkerry House does not appear to be a lunatic asylum, and no respectable idiots would find any amusement in making a mockery of other peoples religious convictions. It must be supposed, therefore, that the disgraceful proceedings were really what they are said to have been—"A missionary service of song."

THE CHRISTIANS IN CEYLON.

The *Mahratta* speaks as follows about the Temporalities question. "In Ceylon, in the province of Kandy, there are large endowments devoted to benevolent purposes, such as the upkeep of monasteries and the maintenance of religious and secular schools. Panshalas have existed in Ceylon for a very long time. These panshalas are schools of religious and secular education. The monks under whose charge these panshalas were, were forbidden to traffic, to handle funds, to do any of the things which appertain to the life and needs of the householder. The superior had complete control over the inferior, and there were ecclesiastical courts for the trial of offending priests and for their punishment. The king was the tribunal of last resort, fountain of justice and arm of authority. When the native kings ceased to be, all authority was transferred to the representative of the British sovereign. But this authority some governors declined to exercise, alleging that it would be inconsistent with their Christianity to interfere in the religious affairs of the Buddhists. That would be equal to a recognition of their religion, said they. As a natural consequence the priestly class having no tribunal of last resort to stand in awe of, fell into evil ways and trusts were mismanaged. The present governor thereupon had a bill prepared, whereby the misappropriation of trust money was made punishable by common law. The Christians are opposing this, ostensibly on the ground of religious neutrality, but really desiring that these benevolent funds should not be placed under the protection of the law, as in that case the Buddhist religion would begin to look up again. The Christian of this type is rampant everywhere."

THE YOUNG BABU.

The following is from a recent issue of the *Hindu* :—

"*Religion and Morals of Young Bengal.*—It is said that Sir Alfred Croft, the Director of Public Instruction in Bengal, has forwarded to the local Government a statement, embodying his views on the present condition of the morals and manners of our young men. It is said that Sir Alfred has given a very disheartening picture of young Bengal, as they are morally and religiously situated. It is indeed a fact that religious spirit among our young men is visibly on the decline, but the same is not the case with their morals. As a matter of fact, in certain respects young Bengal is morally superior to old

Bengal, and this is the opinion of many who are entitled to form an opinion on the matter. But the decline of religious spirit is greatly to be regretted, and Sir Alfred Croft does not give expression to any false accusation, when he says that agnosticism or indifference to religion is the prevailing tendency among young educated Bengalees. This is a state of things which can scarcely be remedied without some system of moral education being introduced into every school in the land, Government or private. The recent proposition of the Government of India to introduce a moral text-book will, no doubt, serve the purpose to an appreciable extent, but along with moral training in schools, there should be some change in the way the morals of our young men are watched in their homes. Mere school training will not be sufficient. It must have the powerful auxiliary of a moral training at home. And this leads us to the ever burning question of education of women, for without properly educated mothers, home influence on children can scarcely be such as we wish it should be."

There seems to be a confusion in the ideas enunciated above. We are told that the young generation is less religious but *more moral* than the older one, and the argument seems to be that religion ought to be revived in order (apparently) to return to the older and lower moral condition. Then it is proposed to introduce a "moral text-book" into schools, in order (apparently) to teach religion. What kind of morality and what particular religion is it proposed to introduce into schools?—Hindu, or so-called Christian?

INTERESTING FINDS AT MUTHRA.

Extensive excavations are at present being carried on by Dr. Führer, of the Archaeological Survey of India, in the Ka Kali mound at Muthra, the ancient city of Mathura, visited by the Chinese Buddhist pilgrims, Fa-Kian in A. D. 400 and Hiuen Tsiang in A. D. 634. The mound lies at the side of the Agra and Delhi roads, close to the native city. During the first eight days of the recent excavations, a large number of very interesting Buddha and Jaina relics have been unearthed, namely, the bell-shaped capital of an Asoka lion-pillar three feet eleven inches high, a large number of stone railings of the type used to enclose Buddhist shrines and monuments, carved in front with female figures, nearly life-size, and marked on the back with various devices, several beautifully-wrought panels, bearing inscriptions in the Maurya alphabet, a massive door-jamb, the three faces of which are divided into panels of equal sizes and containing scenes of domestic life represented under temple facades of the Nasik cave pattern, and fragments of statues of Buddha, the teacher, which relics no doubt belonged to the Upagupta monastery. The sculptures are remarkable for their deep carving as well as for the good drawing and the easy and graceful attitudes of the figures. Several large statues of Digambara pontiffs bearing long inscriptions dated in the regal years of the Indo-Scythian King Huvishka, are of some historical importance, as they throw a new light on the date of Mahaviranatha Nati-putta, the founder of the Jaina religion. Two colossal statues of the Jaina Tirthankara Padmaprabhanatha are donative gifts of the Svetambara community of Mathura in Samvat 1038, or A. D. 981, and Samvat 1134, or A. D. 1088, as recorded on their pedestals. The first statues undoubtedly belonged to the Jaina fane which was burned down by Mahmud of Ghazni, whilst the existence of the latter statue shows that the temple must have been re-built immediately after Mahmud's departure.—*Morning Post*.

MAX MULLER ON BUDDHISM.

The *Hindu Patriot* says:—

"During his visit to Glasgow as the first Gifford lecturer, Professor Max Müller was entertained at dinner by the Glasgow University Club. There was a distinguished company present, with the Rev. David Hunter in the chair. The following extract from the Professor's reply to the speech of the learned Chairman has a special interest for our readers:—

"Instead of propounding a new religion, I thought the best plan would be to expound the old religion and to show not so much what religion ought to be, but what religion has been. I shall be satisfied to lay, if I can, the foundations on which a truly historical study of religion may be based. It is not

the first time I have been asked to propound or recommend a new religion. I remember some years ago a most distinguished Japanese statesman, who had been Minister at Washington, coming on his way back to Japan to England. He rushed down to Oxford to see me, and, as he said, for only half an hour. I happened to be at luncheon. I asked him to come in. 'Sir,' said he, 'you know all religions. You know I am an educated man. I want no religion, of course, but the people in Japan want a religion. I have only half an hour. What religion shall we take? Do not say Christianity, because you know Christianity in Japan is so mixed up with political questions, and the Christians have proved themselves such dangerous subjects, such petroluses, that really it cannot be Christianity. But any religion you should recommend I would like to take back.' So I said, 'Your Excellency, you have a very good religion in Japan. You have the Buddhist. Try first of all to be real Buddhists, not sham, not esoteric Buddhists. Try to be what Buddha wanted you to be, and if you come to England and have half an hour to spare tell me your experience.' I should like to say much the same to those who are clamouring for a new religion."

Prof. Max Müller's advice is quite Theosophical. But what does he mean by making "Esoteric Buddhism" apparently equivalent to "Sham Buddhism." Is the word a misprint for *ex-oteric*? Printers constantly make the blunder, and somehow it escapes the eye of the most vigilant proof-reader. Or is the sentiment a sly cut at Mr. Sinnett's well known work of that name? Again, does "those who are clamouring for a new religion," include nominal Christians? Finally, does Max Müller know what the Buddhism of the Lord Buddha really was?

QUACK BLACK MAGIC.

A certain impudent humbug, who uses a native name but displays a brazen impudence exceedingly characteristic of the West, is advertising what he calls a "Mahatma's Charm," offering to sell it for Rs. 1-4-0. Now it ought to be known to all who have the smallest knowledge of the theory of charms that any thing of the kind purchased with money, or employed for a selfish purpose, never comes from a Mahatma. There is a law of occultism, the reason of which is not to the point here, by which whatever virtue any "charm" obtained from a good and holy source may have, is immediately lost if the charm be imparted in any other way than gratuitously and because of the desert of the recipient, and if it be used in any other way than for the purpose intended. Otherwise it is a matter of Black Magic, and to connect such charms with the name "Mahatma," and with the sacred word "OM," as the advertisement in question does, is a piece of sacrilegious charlatanism. Of course there are lots of silly people in the world, some Hindus included, who would be delighted to make the acquaintance of a Black Magician who for a rupee or two would ensure them the realization of their wishes; but even that wicked pleasure is not to be had in this case, for the "charm" bears on its face the stamp of *fraud* in the most conspicuous characters. The advertisement thereof is concocted upon the exact model of those employed in the West to induce fools to purchase the deleterious beastliness sold as medicines by quack doctors.

The people of the West are very superstitious in anything that concerns their health, and if the virtues of a nostrum, whatever it may be, are only sufficiently puffed in advertisements, there are thousands of poor suffering wretches who fly to it like moths to a candle. In this way immense fortunes have been made by the sale of stuffs which have a sufficiently disagreeable smell or disgusting taste to impress their ignorant purchasers with a notion of their medicinal powers. The concocting of these quack advertisements has become an art in the West, and has been brought to a high degree of perfection, every desire of the heart being carefully flattered in them, every natural fear of the mind utilized as an inducement to purchase, every human weakness played upon by the scheming rogues who thus fatten on the gullibility of the ignorant and superstitious public. Those who have lived much the West know these quack advertisements the moment they set eyes upon

them, and that this so-called Mahatma's charm is as big a spiritual fraud as the pills and potions of Western advertising quacks are material frauds is proved by the wording of the advertisement, which runs thus :

"OM,"

"MAHATMA'S CHARM."

"The most certain, spiritual helper, the producer of wealth, health and happiness. Faith is the guarantee of success. Put aside all your reasonings and test its efficacy at once. People of all religions, creeds, races, ages, sexes and castes, can gain their desired object of every sort by possessing this charm with them. It was told, some ten years ago, by a Mahatma to a man in the forest of Bodrinath in the Himalayas. Since that he has showed its wonderful powers to many afflicted with unsurmountable difficulties of life. He now, by his friend's suggestions, wishes to make it known to the public, and to devote it to some charitable purpose. If you wish to pass your examination have it soon with you. When lots of Rupees spent, spend one more and recover them all."

MADAME BLAVATSKY SPEAKS OUT.

A young woman having lately libelled Madame Blavatsky in a novel, that redoubtable lady recently brought down her sledge-hammer on the poor little literary mosquito in an interview in the *Pall Mall Gazette*. The young woman had repeated the fusty slander which is so sweet to the nostrils of certain persons, that the Corresponding Secretary of the Theosophical Society is a Russian spy. This is part of the reply :—

"There are only three or four lines which refer to me. The dozen other persons who are lied about in this work of unique fiction are invited to take care of themselves. As for me it is enough for me to answer the four distinct falsehoods and the libel for which the author is responsible on my account alone. These falsehoods are based on no foundation whatever, save perhaps on public gossip and the efforts of those good souls who think that the best way of 'entertaining people' is to serve them with slices of freshly murdered reputations. This particular calumny is an ancient three-years-old slander, picked up from the gutters of Anglo-Indian hill stations, and revived to serve a special purpose by one who, unknown to the world the day before, has since made himself famous in the annals of the world's iniquitous verdicts by playing at the detective on false scents. But if the originator of this vile invention is not the authoress of "Miss Hildreth," she is still the first one who has had the impudence of recording it in a novel, adding to it, moreover, a flavour of her own venom. It is, therefore, to her that I address the following refutations.

1. I have never corresponded, whether secretly or openly, with a 'Monsieur Kinovief,' nor with the General of this name; nor have I ever been accused before to my knowledge of having done so.

2. I have never written in all my life on politics, of which I know nothing. I take no interest in political intrigues, regarding them as the greatest nuisance and a bore, the falsest of all systems in the code of ethics. I feel the sincerest pity for those diplomats who, being honourable men, are nevertheless obliged to deceive all their lives, and to embody a living, walking lie.

3. Ten years ago, the Anglo-Indian Government, acting upon a false and malicious insinuation, mistook me for a spy; but after the Police had shadowed me for over eight months—without unearthing a trace of the charge brought against me—it found to its great sorrow that it had made an April-fool of itself. Yet the Anglo-Indian Government acted, after that, in the most honourable way. In November, 1876, Lord Lytton issued an order to the Political Department that Colonel Olcott and myself should be no longer subjected to the insulting surveillance of the Anglo-Indian Police. [Vide the *Allahabad Pioneer*, November 11, 1879.] From that day we were no longer annoyed.

4. Prince Doudaroff Korsakoff stands probably as the cunning anagram of Prince Doudoukoff Korsakoff? This gentleman has been a friend of my family and myself since 1846; yet beyond two or three letters exchanged, I have never corresponded with him. It was Mr. Primrose, Lord Lytton's Secretary, who was the first to write to him, in order to sift to the bottom another mystery. The Anglo-Indian Mrs. Grundy had mistaken me for my "twin-brother" apparently, and people wanted to know which of us was drowned in the washtub during our infancy—myself or that "twin-brother," as in the fancy of the immortal Mark Twain. Hence the correspondence for purposes of identification.

5. Lord Dufferin's "clear-sightedness" is no doubt a fact of history. But why endow his Lordship with soothsaying? Doomed by my physicians to certain death unless I left India (I have their medical certificate), I was leaving Madras for Europe almost on the day of Lord Dufferin's arrival at Calcutta. But then perhaps Lord Dufferin stands in the novel only cabalistically for Lord Ripon? In such case, as all three Viceroys—from 1879 to 1888—are now in Europe, it is easy to learn the truth, especially from the Marquis of Ripon who remained Viceroy during almost the whole period of my stay in India. Let the Press inquire, from themselves or their Secretaries, whether it has been ever proven by any of their respective Governments that I was a political agent, whatever may be the malicious society gossip of my enemies. Nor do I feel so certain yet, unless this disgraceful rumour is sufficiently refuted, that I will not appeal directly to the justice and honour of these three noblemen. *Noblesse oblige*. The least of beggars has a right to seek redress from law, and to appeal to the evidence of the highest in the land, if that evidence can save his honour and reputation, especially in a case like this, when truth can be made known with one simple word from these high witnesses—a yea or a nay."

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SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1889.

THE PRESIDENT'S JAPAN TOUR.

The latter end of the sea-voyage was somewhat rough and very cold. Heavy snow fell at Shang Hai and Col. Olcott and Mr. Dhammapala found it impossible to keep warm: the latter had never seen snow in his beautiful Ceylon, and the former had become so acclimatised to heat by ten years of India as to be in almost as bad a plight. The port of Kobé was reached at daylight on the 9th of February and the excitement of the tour began. The members of the Japanese Buddhist Committee invaded the President's cabin before he was half-dressed, and at their heels were a lot of picturesquely robed priests, each handing over his visiting-card printed in Japanese characters, and bowing most ceremoniously—as only a graceful Japanese can bow. The President had been forewarned and rose, or rather bent, to the occasion; returning obeisance for obeisance with perfect gravity, despite his being in his shirt-sleeves and internally ready to explode with his sense of fun. On the pier were ranged a long line of priests, acolytes and laymen, representing the seven sects existing in Kobé. A procession of jinrickshas was organized, and the party were conducted to the Temple of the Ten Dai sect, where the Chief Priest Jiko Katto made them heartily welcome. (It is a coincidence that Buddhism was first preached in Japan at this very temple, which is now the starting-point of the revival of Buddhism in the East, and the international co-operation for the spread of this religion throughout the Western world.) Crowds of visitors called to pay their respects, and the President was forced to give two lectures within the twenty-four hours.

On Sunday, the 10th, the party left for Kioto by train. Mr. Noguchi getting off at his station to go and see his family after his four months' trip to India. There was a huge crowd at the station in Kioto awaiting them. Some 700 priests and their pupils were there, and the bowing was something to remember. The welcome, at any rate, was most sincere. The President and Mr. Dhammapala were taken to the Chi-oo-een Temple of the Jodo sect, and the former given a grand room known as the Empress's room, for his reception-quarters. The lacquers, bronzes, paintings on silk, and carved wooden ceiling were things to be given a large space in a descriptive record of ordinary travel, but may be passed over with the simple mention in this meagre official report. On the 12th poor Dhammapala succumbed to the cold, and kept his bed, along with the rheumatism in his feet and hands. And so ends his part of the inland journeyings in Japan. He seems likely to be obliged to stop in Kioto and help the local Committee in the formation of the Branch and the commencement of its work. Col. Olcott and Mr. Noguchi will have to travel alone. An interesting visit was made to the Temple of the Jana (Dhyana) sect, who seem to be the Sufis of Japanese Buddhism. It is averred, however, that the Shin-gons are the esoteric Buddhists of the country. They know of the Mahatmas, the Siddhis (spiritual powers in man), and quite readily admitted that there were priests in their order who exercised them. Their reception of Col. Olcott was extremely cordial. They made him two presents, besides their scriptures—a relic, alleged to be of Lord Buddha himself, and a parcel of hard-baked cakes, beautifully-colored and resembling carved medallions of coral and ivory, which had been offered by the reigning Emperor to the *Manes* of his predecessor at the latter's sepulchre, of which the monks of this temple are

guardians. At 2 p. m. the same day Col. Olcott addressed an audience of at least 2,000 persons in the vast preaching-hall of the Chi-oo-een Temple, and the applause was thrilling from its volume and intensity. The address was translated by Mr. Kinza Hirai, F. T. S. On the 13th—when the post left—there was a grand reception by the Western Honganji, the rich and large sect with which Akamatzu, the learned young priest who so impressed Miss Bird, when she was exploring her "Unbeaten Tracks in Japan," is connected. The President found on arrival the buildings ablaze with Japanese flags, two fine examples of the new Buddhist flag, introduced by our Society in Ceylon, waved over the iron gates, and a large body of priests with the 600 pupils of their schools formed lines for him to pass through towards the principal entrance of the main buildings. He was shown great kindness and courtesy throughout the visit, given a fine collation in the Japanese style, and before leaving upon invitation, addressed the pupils assembled in the prayer hall.

Thence he had to drive rapidly to the Chi-oo-een Temple to give his second lecture, and the audience was even greater than that of the previous day. Thus has the ball been set to rolling in Japan.

[The above report is undated, the Kioto postmark is three gridirons rampant. It was written apparently on Feb. 12th.—*Ed.*]

THE PRESIDENT'S JAPANESE TOUR.

(The following was received by the last Mail.)

On the 14th February, the Eastern Honganji received Colonel Olcott with great distinction. He was shown everything, including the inside and outside of the grand new temple which they are building. A most striking curio there is a coil of seven enormous black cables, one of them 15 inches in circumference and 18 yards long, the whole measuring perhaps 100 feet, and entirely made of human hair. The female devotees of this temple had shorn their raven locks to make the ropes for hauling the timbers for the building! At a temple in Kobé a copy of some parts of the Buddhist *Pitakas*, written in the blood of the copyist's tongue, was shown our travellers. Could fanaticism go farther! The Eastern and Western Honganjis of Kioto are two great temple corporations, the most influential and wealthy in Japan. The original body was created by Imperial charter about a thousand years ago, and the split which now exists only took place in the time of the twenty-fifth Master—about two centuries ago. It was caused by the patronage given by a reigning Provincial Governor to an ambitious junior priest, whom he supplied with land and money for the erection and support of separate buildings. The priests of this sect are in a sense the Lutherans of Japan, since they marry like the Protestant clergy, and for Luther's reason, that clerical marriage is a social safeguard. The two Honganjis are not in the habit of acting together, but they have joined in assuming the entire cost and direction of Colonel Olcott's Mission to Japan, and will see him safely through the whole business.

Colonel Olcott's third lecture in Kioto was given to his usual monster audience on the 14th, and in the evening he sat for his portrait to an old Japanese painter on silk. The next day saw him at Osaka (Hango), the second largest city in Japan, where he had another great reception. On his way from the railway station to the Un-rai-ji temple (Nichiren sect) where he was to lodge, he had to inspect and address two large schools, one for girls, the other for boys; and nearly got an inflammation of the lungs by exposure to a freezing damp audience hall where he had to speak. The Japanese houses are cool and breezy, with paper windows and plenty of draughts—excellent for hot weather but no joke in winter, with the atmosphere outside full of snow, and the air of the most comfortable room so cool that one can see every breath one draws. The floors are exquisitely clean and covered with fine grass-matting, to keep which tidy it is the universal custom to enter the house in stocking feet, leaving the shoes at the door-step. Fancy what this means in the case of a visitor from the Tropics, whose blood is instantly chilled by contact with the cold mats. It nearly did for the President, who only escaped a severe attack of pneumonia by bathing his feet in scalding hot water on going to bed. It completely knocked up poor Mr. Dhammapala, who was attacked with rheumatism in both feet, and has ever since had to keep his bed in Kioto in an agony of pain. The kindness shown him by our Japanese friends, by night as by day, is simply beyond praise: no blood relatives could be more devotedly tender and watchful. The audiences in Osaka were as large and enthusiastic as those in Kioto. There were two lectures and at the same temple, Nam-bi-mido (Shin-shu sect). Col. Olcott also made addresses before a Prisoner's Reform Society—an excellent

and well managed concern—and at another temple of the same sect. He was also taken to the famous Ten-no-si, the most ancient temple in Japan, where he was presented with some documents and an old Japanese oval gold coin—a *Koban*—worth \$ 7.50. This was on the 17th, so the omens are once more favourable. At Ten-no-si there is a unique feature—a little chapel with an image of Buddha and a hanging bell to ring, and all filled with toys, dolls, balls, etc., etc., and children's dresses and wooden clogs. This is a place where prayers are offered for dead little ones, and the dresses and playthings are placed there so that they (or their phantasmal-duplicates?) may be transferred to Paradise for their further use. The bell is rung that the angel child may hear the parental summons and take the things which affection would have them enjoy. A touching sentiment.

On the 18th Col. Olcott returned to Kioto and spent the day in preparations for a most important meeting for which he had issued personal invitations in advance. The event came off according to programme and was a thorough success. It was no less than a convocation of the High Priests of the eight (there are but eight active) sects of Japanese Buddhism—the Pontiffs of some 37 millions Buddhists. They met in the "Empress Room" in Chio-oo-een Temple, seating themselves according to age about a long table; each with a brass fire-pot before him for warming his hands. They were all aged men, and dressed in their full canonicals. Colonel Olcott first had read a Japanese translation of a salutatory letter in Sanskrit to the Buddhists of Japan from Sumangala Thero, of Colombo, in which he begged his co-religionists to receive Colonel Olcott as a zealous and consistent Buddhist, and help him to realize his plans. Also a translation of a joint note of similar purport from the principal priests of both Sinhalese Buddhist sects. He then read in English an Address, of which we give the text herewith, and it was afterwards interpreted in Japanese by young Matsumura, of Osaka, an excellent translator. The council then took an hour's recess for consultation, and upon returning, adjourned to reconvene a few days later, after receiving copies of two Resolutions offered for their acceptance by Colonel Olcott.

TEXT OF COL. OLCOTT'S ADDRESS.

REVEREND SIRS,

I have invited you to meet me to-day on neutral ground, for private consultation.

What can we do for Buddhism?

What ought we to do?

Why should the two great halves of the Buddhist Church be any longer ignorant and indifferent about each other?

Let us break the long silence; let us bridge the chasm of 2,300 years; let the Buddhists of North and those of the South be one family again.

The great schism took place at the second council of Vasāli, and among its causes were these questions; "May salt be preserved in horn by the monks for future use?" "May solid food be eaten by them after the hour of noon?" "May fermented drinks which look like water be drunk?" "May seats covered with cloths be used?" "May gold and silver be received by the Order?"

Does it seem worth while that the vast Buddhist family should be estranged from each other for such questions as these? Which is the most important, Venerable Sirs, that salt shall or shall not be stored up for future use, or that the Doctrines of Buddhism shall be preached to all mankind? I am come from India—a journey of 5,000 miles, and a long one for a man of nearly 60 years of age, to ask you this question? Answer me, O chief priests of the twelve Japanese sects: I charge you upon your consciences to answer. I have brought you a written appeal from your co-religionists of Ceylon and a Sanskrit letter from the learned Sumangala, High Priest of Adam's Peak, begging you to receive their brotherly salutations, and to listen to me and help me to carry out my religious work. I have no special, private word to speak to any of you, but one word for all. My mission is not to propagate the peculiar doctrines of any sect, but to unite you all in one sacred undertaking. Each of you I recognize as a Buddhist and a brother. All have one common object. Listen to the words of the learned Chinese pilgrim and scholar, Hsienun Thsang: "The schools of philosophy are always in conflict, and the noise of their 'passionate discussions rises like the waves of the sea. Heretics of the different 'sects attach themselves to particular teachers, and by different routes walk to the 'same goal.' I have known learned priests engage in bitter controversy about the most childish subjects, while the Christian Missionaries were gathering the children of their neighborhoods into schools and teaching them that Buddhism is a false religion! Blind to their first duty as priests, they thought only of quarrelling about unimportant matters. I have no respect for such foolish priests, nor can I

expect them to help me to spread Buddhism in distant countries or defend it at home from its bitter, rich and indefatigable enemies. But my helpers and well-wishers will be all sincere, intelligent, broadminded Buddhist priests and laymen, of every country and nation.

We have these two things to do. In Buddhist countries, to revive our religion; purify it of its corruptions; prepare elementary and advanced books for the education of the young and the information of adults, and expose the falsehoods circulated against it by its opponents. Where these latter are trying to persuade children to change their family religion for another, we must, strictly as a measure of self-defence and not in any angry or intolerant spirit—condemned by our religion—collect and publish all available facts about the merits and demerits of the new religion offered as better than Buddhism. And then, it is our duty—as taught us by the Lord Buddha himself—to send teachers and preachers to distant lands, such as Europe and America, to tell the millions now disbelieving Christianity and looking about for some religion to replace it, that they will find what will convince their reason, and satisfy their heart in Buddhism. So completely has intercourse been broken between Northern and Southern Buddhists since the Vaisali Council, you do not know each others' beliefs nor the contents of your respective Scriptures. One of the first tasks before you, therefore, is to have the books compared critically by learned scholars, to ascertain which portions are ancient and which modern, which authoritative and which forgeries. Then the results of these comparisons must be published throughout all Buddhist countries, in their several vernaculars. We may have to convene another great Council at some sacred place, such as Buddha-Gya or Anuradhapura, before the publications mentioned are authorized. What a grand and hopeful spectacle that would be! May we live to see it.

Now kindly understand that, in making all these plans for the defence and propagation of Buddhism, I do so in the two-fold character of an individual Buddhist and President of the Theosophical Society acting through and on behalf of its *Buddhist Division*. Our great Brotherhood comprises already 174 Branches, distributed over the world as follows: India, Ceylon and Burma 129; Europe 13; America 25; Africa 1; Australasia 2; West Indies 2; Japan 1; Singapore 1. Total, 174 Branches of our Society, all under one general management. When first I visited Ceylon (in the year 1880) and formed several Branches, I organized a Buddhist Division of the Society, to include all Buddhist Branches that might be formed in any part of the world. What I now offer you is to organize such Branches throughout Japan, and to register them, along with our Buddhist Branches in Ceylon, Burma and Singapore, in the "Buddhist Division"; so that you may all be working together for the common object of promoting the interests of Buddhism. This will be an easy thing to do. You have already many such Societies, each trying to do something, but none able to effect as much as you could by uniting your forces with each other and with the sister Societies in foreign countries. It would cost you a great deal of money and years of labour to establish foreign agencies like ours, but I offer you the chance of having these agencies ready-made, without your being put to any preliminary expenses. And, since our Buddhist Division has been working for Buddhism without you, for the past ten years, I doubt if you could find more trustworthy or zealous co-operators. The people of Ceylon are too poor and too few in number (only some 2 millions of Buddhists) to undertake any such large scheme as I propose, but you and they together could do it successfully. If you ask how we should organize our forces, I point you to our great enemy, Christianity, and bid you look at their large and wealthy Bible, Tract, Sunday School, and Missionary Societies—the tremendous agencies they support to keep alive and spread their religion. We must form similar Societies, and make our most practical and honest men of business their managers. Nothing can be done without money. The Christians spend millions to destroy Buddhism; we must spend to defend and propagate it. We must not wait for some few rich men to give the capital: we must call upon the whole nation. The millions spent for the Missionaries are mainly contributed by poor people and their children: yes, their children, I say, for they teach their children to deny themselves sweets and toys and give the money to convert you to Christianity. Is not that a proof of their interest in the spread of their religion? What are you doing to compare with it? Where are your monster Buddhist Publication Societies, your Foreign Mission Societies, your Missionaries in foreign lands? I travel much, but have not heard of them in any country of Europe or America. There are many Christian schools and churches in Japan, but is there a Japanese Buddhist school or temple in London, or Paris, or Vienna or New York? If not, why not? You know as well as I that our religion is better than Christianity, and that it would be a blessed thing if the people of Christendom were to adopt it: why, then, have you not given them the chance?

You are the watchmen at the gates of our religion, O chief priests; why do you slumber when the enemy is trying to undermine its walls? Yet, though you neglect your duty, Buddhism is rapidly spreading in Christian countries from several causes. First of all its intrinsic merit, then its scientific character, its spirit of love and kindness, its embodiment of the idea of justice, its logical self-consistency. Then, the touching sweetness of the story of the life of Sakhyā Muni, which has touched the hearts of multitudes of Christians, as recounted in poem and story. There is one book called "The Light of Asia," a poem by Sir Edwin Arnold, of which several hundred thousand copies have been sold, and which has done more for Buddhism than any other agency. Then there are and have been great authors and philologists like Prof. Max Müller, Messrs. Burnouf, DeRosny, St. Hilaire, Rhys Davids, Beal, Fansholl Bigaudet, and others, who have written about the Lord Buddha in the most sympathetic terms. And among the agencies to be noticed is the Theosophical Society, of which I am President. The "Buddhist Catechism," which I compiled for the Sinhalese Buddhists eight years ago, has already been published in fifteen different languages. A great authority told me recently in Paris that there were not less than 12,000 professed Buddhists in France alone, and in America I am sure there must be at least 50,000. The auspicious day has come for us to put forth our united efforts. If I can persuade you to join hands with your brothers in Ceylon and elsewhere, I shall think I am seeing the dawn of a more glorious day for Buddhism. Venerable Sirs, hearken to the words of your ignorant yet sincere American co-religionist. Be up and doing. When the battle is set, the hero's place is at the front: which of you shall I see acting the hero in this desperate struggle between truth and superstition, between Buddhism and its opponents.

THE PRESIDENT'S MOVEMENTS.

The President's American tour has been definitely postponed for this year. Soon after his return from Europe, he informed the General Secretaries of the British and American Sections that he feared he would not be able to make the tour of the world this year. A notice in the *Path* of February, mentioning that the President had determined to postpone his visit to the United States, is worded in such a way as very possibly to lead readers to suppose that the affairs of the Society in India imperatively demanded the President's presence on account of some unpleasantness. This is not the case; and it is sincerely to be wished that the whole Society were as harmoniously disposed, and animated with the same fraternal sentiments, as the Fellows and Branches composing the two Indian Sections. How long the President may remain in Japan is not known at present at Headquarters.

ORDER BY THE COMMISSIONERS.

The following Order has been officially communicated to the *Theosophist* for publication:—

"In accordance with the powers residing in us by virtue of the order of the President, dated January 7th, 1889, delegating to us as Commissioners his powers during his absence from India, we hereby declare Section P. of the Revised Rules of 1888, which has reference to the collection of Fees and Dues, suspended until further order.

R. RAGUNATHA ROW, DEWAN BAHADUR.

P. SREENEVASA ROW, DEWAN BAHADUR.

ADYAR, March 28, 1889."

RICHARD HARTE.

The following official memorandum has also been handed to the *Theosophist* by the Commissioners for publication:—

"The order of March 28, 1889, has been issued by the Commissioners in consequence of representations made by the American and British Sections, which find that the voluntary system as defined and provided by the Revised Rules interferes with the practical work of those Sections as already organized. As it seems to be the wish not only of those Sections but also of many of the Fellows in India that the subject of Fees and Dues should be reconsidered by the General Council, and alterations made in respect to the same in the Revised Rules, a Special Session of the General Council for that purpose will probably be summoned at no distant date. In the meantime the Sections are at liberty to abide by their existing rules, or to frame *ad interim* rules regulating fees and dues, subject to the approval of the Commissioners."

THE INDIAN SECTIONS.

The General Secretaries of both the North and South Sections, Brothers Dina Nath Ganguly and Tookaram Tatia, report that they have sent copies of the Rules that have been drafted for their respective Sections to the various Branches for criticism, comment, suggestion or approval; but have not yet received answers from many of them, which does not look as if the Branches understood or appreciated the blessings of self-government.

Both of the General Secretaries find that many of the Branches hold no regular meetings, and feel but a feeble interest in the Society. While some of the Branches in the published list seem to have passed altogether into *pralaya*.

They both write hopefully of the future, but say that effort is required on their part and on the part of Head-quarters to bring about a more active condition in the Branches. The intelligent interest in Theosophy taken by the natives of India is very rapidly increasing, and it is already out of all proportion with the active interest shown by them in the Theosophical Society. This certainly should not be the case and something must be the matter somewhere. The success attending Mr. Powell's efforts to awaken the Branches and Fellows in Southern Section seems to point to the necessity of regular and constant visits to the Branches of energetic lecturers and organizers; but it is now the duty of the Sections themselves, rather than of the Head-quarters, to find and send out these regular visitors.

No news of any kind whatever has been received from the Ceylon Section since the Colonel's departure. It is therefore impossible to tell whether anything has been done by the General Secretary of that Section, Mr. W. C. Leadbeater, to carry out the intention of the Revised Rules and the instructions of the President. There are only ten Branches in the Ceylon Section and their importance is slight as far as the Society as a whole is concerned; still it seems a pity, in view of the general activity now being displayed in other portions of the Society, that Ceylon should continue to peacefully slumber on, indifferent to everything,—even to its own very evident interests.

THE AMERICAN SECTION.

The Annual Convention of the American Section will commence on the 22nd April at the Palmer House, Chicago, Ills.; and it is expected by our American brothers to be by far the largest concourse of Theosophists ever assembled in the United States. These Annual Conventions in America are attended not only by Fellows of the Society, but by a considerable sprinkling of outsiders—Free-thinkers, Spiritualists, discontented Christians and others who have heard Theosophy favourably spoken of, and are anxious to know more about it, and to see with their own eyes what live Theosophists look like. They are all welcomed to the Convention, but of course not admitted to any business or exclusively Society meeting.

It is the intention of the Convention to pass resolutions suggesting certain modifications in the Revised Rules, and the early summoning of the General Council for the purpose of considering the same.

THE BRITISH SECTION.

The news from England is that great activity is manifesting itself in Theosophical centres there. A new Head-quarters for the British Section is soon to be opened, the business of the Section having been hitherto conducted at the Theosophical Pub. Co's. Office, 7, Duke Street. The Blavatsky Lodge, notwithstanding the "pledges" which cause some of the less courageous of our British Brethren to "balk" (theosophically speaking), is growing fast, and the Esoteric Division now remembers several hundred pledged supporters of Universal Brotherhood, and students of Occultism. The General Secretary, Dr. Arch Keightley, writes that several new Branches are talked of, and some may be formed very soon, and that every Branch is growing steadily in membership and knowledge.

THE NEW SWEDISH BRANCH.

A Branch of the Theosophical Society was founded at Stockholm on the 11th February last, which has been named "The Swedish Branch of the Theosophical Society." The President is Dr. Gustaf Zander, 4, Tagtvarfsgård. Secretary, Madame Amelie Cederschiold, 1, Oster-Malmgatan.

MR. C. F. POWELL, F. T. S.

Mr. Powell is expected to make his appearance at Head-quarters in a few days. He will probably make a stay here sufficiently long to rest himself after his labours. It speaks well for the work that Mr. Powell is doing, and for the appreciation which his efforts receive, that he was expected here three weeks ago, and has been constantly writing to say he had to put off the date of his visit on account of new calls from Branches on the road, and fresh requests to lecture. It is to be hoped that he may take the Madras Branch in hand and give it a good theosophical shaking, and make it sit up straight again and open its eyes once more.

THEOSOPHY AT ANANTAPUR.

Mr. C. F. Powell, F. T. S. of America, going on a tour to all the branches in the Southern Section of the Theosophical Society, paid a visit to the Anantapur Branch on the 12th instant, and in the evening gave a public lecture on the above subject to a crowded audience of the educated young men of the town. Mr. P. Kesava Pillay of Gooty was in the chair. The lecture was very interesting and instructive. The lecturer observed that man being the highest in the varied manifestations of life, the duty demanded of him as husband, father and citizen, should be of the highest ideal; that when one had reformed oneself other things would follow; that he who was in earnest would not be discouraged by caste feelings, religious or race prejudices or by apparent failures; that the attempt at moral improvement never wholly failed; that it might be retarded temporarily, but that it was bound to succeed; that the triumph of the efforts of a few earnest souls for the abolition of slavery might be an example to the point. He further said that it must be understood that the reformation and practice of liberty made England what she was, and it was the dignity of labour that raised America to its present unparalleled prosperity. Those countries only can prosper where the moral standards are accepted and followed. Decadence must follow where morality is ignored; and he argued that the histories of Egypt, Greece, Carthage and Rome proved this truth. Every citizen must make an improvement in self and educate those around him intellectually and morally by precept and practice. Man must learn physiological laws and self-restraint, and understand that one's children are but reflexes of oneself and thoughts. He also touched upon some of the religious systems of the world and showed where they failed, and he concluded by saying that Theosophy is the common basis of the great religions of the world, and showed that Reincarnation and Karma are the fundamental truths, the only logical conception offered to explain the mysteries of life, and are capable of mathematical demonstration. Mr. Raghavendra Charlu then proposed a vote of thanks to the learned lecturer, Mr. Sudarsana Mudelliyar seconded it, and was carried most heartily. After the Chairman had also spoken, the proceedings terminated.—*Madras Mail*.

THEOSOPHY AT GOOTY.

A correspondent of the *Madras Mail* lately wrote in that journal—"During the last week we have had a lively time of it. A series of public lectures were delivered under the auspices of the Local Theosophical Society at the Theosophical Sanscrit School Hall. Mr. Charles F. Powell, an American gentleman, is on a visit to India, and he is visiting various branches on a lecturing tour. This place has been visited within the last four years by four Englishmen, Mr. Lane-Fox, Mr. Brown, Mr. Cooper-Oakley, and Dr. Cook, the German Baron Weber, and three Americans, Colonel Olcott, Mr. Q. Judge, and Mr. Powell. The visits of these gentlemen have been of

great benefit to the educated people. Mr. Powell, like his predecessors, delivered a thoughtful and impressive discourse on 'the duties of man.' Following it Mr. A. L. Narsimham, B. A., B. L., F. T. S., lectured on the meaning of the first 'Three Anuvakams of the Krishna Yajurved.' There might be differences of opinion as to his interpretations, but the able way in which he handled the subject left no doubt whatever that he is devoting great attention and energy to the study of Sanskrit and the Vedas. Again, on the 10th instant, Mr. Powell delivered an instructive lecture on 'The aims of Theosophy,' when Mr. P. T. Rajagopalachariar, Deputy Collector, presided: Mr. Narsimham explained the lecture in Telugu for the benefit of those that were ignorant of English. The Chairman remarked, in conclusion, that he heartily sympathised with the Theosophical movement, as it had benefited the country by promoting a healthy revival of Hinduism, and agreed with the learned lecturer that people that joined the Society should co-operate together and work unselfishly for the good of their fellow-creatures, without minding the shortcomings of anybody connected with the Society. With the usual vote of thanks to the lecturer and the Chairman, the meeting dispersed."

DONATION FROM AMERICA.

The Assistant Treasurer reports the receipt of one hundred dollars fifty cents from America. The General Secretary, Mr. William Q. Judge, says in his letter: "Herewith I send you the applications of 81 new members, together with \$40, 50 to cover the fees due thereon, also \$10 for the Charter fee of the following Branches: Brahmana, and Satwa, and \$50 more as donation from the American Section, which latter amount is taken from the yearly fees received by us." These fees date from before the abolition of fees and dues, at the beginning of this year, and in any case, are in reality donations; for they are due to the liberality of the American Fellows, as the Society gave up the right to any entrance fee from America some years ago.

WORTHY EXAMPLES.

The Secretary of the Library Committee reports the receipt of two donations—one of £10 from Mr. Henry Pratt of Leamington, England. The other of Rs. 100 from Pandit Purmeshri Dass of Barabanki.

Mr. Pratt writes:—"I watch with great interest the progress of the Adyar Library, which I consider a very valuable institution, and I herewith enclose a cheque for ten pounds as a contribution towards it."

The Pandit Purmeshri Dass writes:—"The sum of Rs. 100—separately remitted in a money order—constitutes an humble donation by my poor self to the Adyar Library Fund. It is in commemoration of a ceremony of 'Vidyarumb' of a child of mine by name Ram Chundra. Similar occasions will in future be similarly availed of."

The Pandit of the Adyar Library, the learned N. Bashyacharya, has just presented to the Library a valuable collection of books and MSS., some of which latter, written on palm leaves, are very ancient, and consist of commentaries and treatises on various subjects, entirely new to Europeans. The Library has now got a considerable number of ancient MSS. of undoubted interest and value, the contents of which ought to be made known to the world in translations. A catalogue of the Oriental Section of the Adyar Library will, it is anticipated, be published in a few months.

THE OBJECTS OF THE THEOSOPHICAL SOCIETY.

From private letters received at Head-Quarters it seems that some American brothers are under the impression that the words "and demonstrate their importance," have been omitted from the end of the Second Object of the Society by the last Convention; also that the words "pursued by part of the Fellows," were added to the Third Object on the same occasion. This is an error. These changes were made in the wording of the Objects several years ago, as may be seen by reference to the Rules of '85, '86, '87 and '88, which are in the hands of many of the older Fellows. Had the American brothers referred to Mr. William Q. Judge, General Secretary of that Section, and Vice-President of the Theosophical Society, he would no doubt at once have set them right on this point.

DELIGHTED TO HEAR IT!

Our respected brother Russick Lal Bannerjee writes to say that he is not dead as reported in last month's *Theosophist*, but very much alive, at Monghyr. The same Mail brought a letter from the Secretary of the Ayodhya Theosophical Society of Puzabad to say that the name of the abovementioned Brother was accidentally substituted for that of Babu Paresch Nath Chakrabutty; so, after all, our delight is but comparative, for our regret is only transferred.

KIND AND TRUE WORDS.

In an excellent article on the late reforms and present position and prospects of the Theosophical Society, the *Indian Spectator* says:—

"These reforms appear to us to be as healthy as they are far-reaching; and we congratulate the accomplished President-Founder on his having been able to introduce them. Colonel Olcott has placed the Society now on a popular basis; if there is anything like earnest zeal amongst the members, it ought, in its practical branch, to do immense good to the people."

The *Theosophist* makes its politest bow to the *Spectator*.

THE T. P. S.

Speaking of the Theosophical Publication Society's pamphlet No. 15, entitled "Swedenborg Bitrons," The *Buddhist Ray*, published by "Philangi Dasa" at Santa Cruz, California, says: "It will make delightful holiday-reading for Sinhalese boys that attend the Missionary schools.... By issuing this serial of pamphlets which contain the thoughts and experiences of some of the brightest and most progressive minds at this day, the Society is doing an incalculably good work." Well done British Section!

DR. HARTMANN'S THEOSOPHICAL CONVENT.

A correspondent sends us the following clipping from *The Hindu*, and asks how the "Asram" is getting on:—

"Dr. Franz Hartmann, the Theosophist, intends establishing in Switzerland an *Asram*, which will be a place of refuge for persons of either sex free from religious prejudices, but desirous to attain self-knowledge and to learn the mysteries of nature, and spend their time in useful researches."

By private advices received some six weeks ago, the Theosophical "Convent" on the margin of a mysterious Swiss Lake had not descended from the archetypal world into the realm of gross matter. By the by, some people smile at the idea of a "Convent" for both sexes, but the fact is that although Dr. Hartmann writes English like a native, his conceptions are sometimes tinged with colours reflected from other languages of which he is a master. "Convent" in French is a term used indiscriminately for both sexes, so it might be better to twist round the letter "n" in future, and print the word *Couvent*.

A GRACIOUS ACKNOWLEDGMENT.

Referring to a late article in the *Dharma Pracharak* on the proposed Vedico College, Mr. Raj Kumar Roy says in the course of a letter to *Hope*:—

"Lastly, I beg to observe that the author of the article referred to has given entire credit to the *Arya Dharma Pracharini Sabha* for the present religious activity in India. On my part I do not grudge the thanks bestowed on the above association, but it is misleading to every right-thinking person, whose opinions are that the so-called activity is due to the impetus given by the Founder of the Theosophical Society. Since the last few years the Bombay Branch of the Society, under the management of its public-spirited and good-natured Fellow, Mr. Tukaram Tatya, is bringing out cheap and annotated editions of *Vedas*, and other valuable publications."

The great wave of spiritual revival now breaking over the world is the work of no one man or of no one Society. The Theosophical Society is a powerful focusing glass for the spiritual rays now beginning to be reflected into men's hearts. It affords common ground for all the lesser associated

efforts for the spiritual development of mankind to meet upon. Colonel Olcott has been a long in the forefront of the battle, but he would be the last man to wish to enjoy the exclusive credit of "Founder," and the first, were he now in India, to claim for that noble-minded woman, now in England, Madame H. P. Blavatsky, at least an equal share of the honor as "Co-founder."

OUR SENIOR COMMISSIONER AGAIN!

"Some time ago when the Rev. Thomas Evans spoke to us on the drink question in India, some of our readers might remember that he called the Dewan Bahadur the Gladstone of India. The missionary was correct in his epithet, but partially as it explains the views of Mr. Raganatha Row on political questions of India, we will fain supplement it by calling him the Luther and John Howard of India. He is more a religious and social than a political reformer. In his latest utterances, he pointed out the necessity for every district having three distinct systematic associations—religious, social, and political—well and steadily worked up, and entreated those present to do their best in forming them."—*Southern Star, Tanjore, February 25, 1889.*

On the 27th February a public meeting was convened at Tanjore to devise measures to give effect to the Dewan Bahadur's suggestions, and a religious association, which is called "The Tanjore Arya Sabbah," with about 50 members to begin with, was formed. A district branch of the Hindu section of the Social Conference was also formed. A separate political association was not formed, as the sense of the meeting was for strengthening the hands of the already existing Tanjore People's Association.

"THE PHILOSOPHY OF DESPAIR."

The *Madras Mail* tells us that:—"The forthcoming number of the *Indian Church Quarterly Review* will contain a paper on 'Buddhism, the Philosophy of Despair,' by Dr. Strachan, the Bishop of Rangoon. Whatever the philosophy of the religion may seem to be from the S. P. G. standpoint, the professors of Buddhism in Burma, male and female, are as cheery a lot of people as can be found anywhere. If they do 'despair,' they are wonderfully successful in keeping up their spirits, and making the best of mundane things."

Buddhism has long been the despair of the Missionaries, who find its doctrines cold and chilly. They miss in it the genial warmth of the Christian hell. It will be interesting to Theosophists to learn what the Bishop of Rangoon has to say about the Philosophy of Buddhism. If he has made use of the opportunities afforded by his residence in a Buddhist country, it is possible that he may not talk such unmitigated nonsense about Buddhism as gentlemen of his cloth usually do. The title of his coming article is not very hopeful, but at all events a philosophical attack by a man of learning is a thousand times better than the ignorant abuse of the average missionary. By the bye, was it not the Patriarch Job who said "Would that mine enemy would write an article in the *Indian Church Quarterly Review*!"

A GREAT MAN.

If the following paragraph from the *Allahabad Morning Post* is not a hoax, this gigantic skeleton is a timely answer to the scientific critics of *The Secret Doctrine*, who, when asked by the authoress to produce their theoretical "missing link," reply: "show us the skeleton of one of those primeval giants you talk about":—

"The skeleton of a human being fifteen feet in length was found the other day by a native near Goti, on the G. I. P. Railway, and was made over to the Mamladar. We hope that official will take care of it."

A COOL PROPOSAL!

The desire of all ecclesiastics in every age is to get hold of the reins. The animal driven is the people. It is not surprising, therefore, to see our friends the missionaries coming forward to put the Congress on the back, now that the movement seems likely to live. But it is a little astonishing to find such a man as the Rev. T. E. Slater, who is described by the *Hindu* as "one of the fairest and most respected missionaries in Southern India" (which by the way does not necessarily say very much) openly proposing that the guidance of the Congress movement should be assumed by the missionaries. He writes lately in the *Harvest Field*, a missionary publication: "It (the Congress movement) needs the wisest guidance—correction, admonishing, training, teaching—.....and no class can do this work better and more quietly than missionaries..... If we do not help to guide and counsel it, there are very few others who will."

Further on in his article he explains the reason why missionaries should take an interest in the Congress movement. "Without taking any prominent part in political meetings.....we have many opportunities of showing ourselves friendly, and speaking a word in season. And by so doing, we shall legitimately gain greater influence over the people." The Reverend gentleman's cool proposal, that what is virtually the guidance of the "political generation of India"—since that, he says, is the aim of the Congress movement—should be quietly assumed by the missionaries, is too grotesque to be taken seriously; but all the same, it is just as well for our Hindu and Mahomedan congressional friends to keep an eye on proselytising missionaries, for Mr. Slater is in hope that the native Christians in the Congress will try to christianize it, or, as he puts it in his article, will "press the claims of Christianity on the National Congress itself."

TWO PICTURES.

A correspondent sends us the following paragraphs, which he says are cut from the same number of an English newspaper.

"Very little interest is shown outside of clerical circles in the coming trial of the Bishop of Lincoln before the Archbishop's court for ritualism. It is said to be 200 years since any similar trial occurred, and in the meantime those ecclesiastical tribunals have so entirely lost their power and importance that the public seems inclined to look upon the incident as little better than a farce, a kind of religious 'Judge-and-jury' entertainment got up by the clergy after the pattern of other recent 'revivals' of old institutions and customs by society people who have nothing else to amuse them. Besides, no one exactly knows what ritualism is; the popular notion being that it is a question of clerical millinery or church ornamentation."

The other paragraph runs:—

"A new food depôt was recently opened by the Salvation Army to the numerous poor of the Marylebone district in London. The depôt has a capacity of 24,000 meals a week, and 3,000 customers are expected to cross its threshold daily. Here the hungry child may buy a dish of soup for a farthing; and the hungry man or woman a meal for a penny."

And still the clergy cannot for the life of them imagine why they are not loved and respected by the multitude; and keep wondering what it possibly can be that people see in those "horrid vulgar Salvationists."

THE VOICE OF THE GRIFFIN.

Some men are like Chinese crackers. They splutter, fizz and bang in this direction, and in that, and one never knows on what spot they will give their next little explosion. With Sir Leppel Griffin's political Theosophists have, of course, nothing to do, but that not very "agreeable rattle" has lately fizzed and banged himself into the legitimate province of Theosophy, and the sooner he is put over the fence again the better. Even the *Pioneer* is anxious about him, and tells him to come out of that, and not make a fool of himself. Sir Leppel, it seems, has lately said:

"Hinduism, so far as it is a religion at all and not a mere body of social rules devised to secure the supremacy of the priestly caste, is mere fetishism. There is of course an educated class which professes to find a somewhat thin and spiritless monotheism in the Vedas; but the peasant population, which education has so far hardly influenced, rises no higher in its theological ideas than the village deity represented by a vermillion-smeared stone in the forest."

Whereupon the *Pioneer* solemnly points out that:—"A great deal of the subtlest and most refined conceptions of modern thinkers and writers on religious metaphysics has its counterpart in ancient Indian wisdom, if it is not actually descended from Indian sources. Not one or two but a very great number of translations and commentaries on the BHAGAVAT GITA have familiarised English readers at large with the recognised fact that the brief work—not to speak of the gigantic MAHABHARATA, in which it is embedded—is a marvellous epitome of exalted ethics and spiritual science, whether we call it theology or speculation does not matter for the moment. The important point is that the Hindu religion on its literary side—whatever else it may be—is intellectual and wonderfully elaborate—imaginative and delicate in its metaphysical exposition."

The *Pioneer* goes on to lecture Sir Griffin in a kind grand-motherly fashion, telling him that if he indecently exposes his ignorance about matters which every one else understands, no one will believe he knows anything; and not only he, but others also will "get the credit, to an unreasonable and most unjust extent, of being governed by race prejudice and dislike of the people of the country round. That false impression will be greatly strengthened by every rude blunder which English writers make in reference to aspects of phases of Indian life they imperfectly or scarcely at all understand." The *Pioneer* apparently thinks that if Sir Lepel will only hold his tongue and try to look wise, like other respectable men of the world, "the rude blunders" won't be remarked, and therefore won't matter at all.

The *Amrita Bazaar Patrika* has noticed this little lecture administered by the *Pioneer* to the bumptious knight and has pitched upon one passage in particular as a peg to hang an excellent sermon on the shortcomings of European civilization. The *Pioneer* fears that Sir Lepel's absurdities may increase the false impression that: "We are too materialistic, too stolidly practical and absorbed in the life of the flesh to care a straw about the subject." Upon which the *Amrita Bazaar Patrika* remarks:—

"Now, this is exactly the complaint of the vast majority of the educated Hindus, and of the entire body of the orthodox classes, against European civilization. That the Europeans are a great race, and that they have changed the features of the world by their intellect and enterprise, are of course admitted by the most bigoted villager, who thinks that the white men are only monsters. But the main result of the European civilization is seen to be, materialism, ungodliness, and cruelty. It has led Europeans to beggar their neighbours, outwit their friends, and enslave their fellow-beings."

The article goes on in a similar strain, and ends by declaring the Hindus will never give up a belief in a future life. This is all very well, but it should not be forgotten that it is not the absence of spirituality which has made Western civilization wonderful; but the presence of "intellect and enterprise." Experience shows that these latter qualities, which undoubtedly give their possessors "the kingdom, the power and the glory" in this sublunary sphere, are not compatible with self-indulgence in the superstitious fancies and empty ceremonial which has of late centuries passed in the world, and still passes, for religion and morality. Every one allows that there must exist, if one only could find it out, a morality and religion fitted for the existing condition of man's material development—a spirituality which will not melt into "the stuff which dreams are made of" at the touch of the actual trials and necessities of modern life. The leading minds of the West believe that this new order of spiritual things will have to be invented, and then laboriously introduced in practical life. Theosophists believe that it exists already, hidden deep down in all religions and philosophies, more especially those of the East, and that the only way to get at it, and bring it to the light of day, is to purge religion of the evil growth of priest-made dogmas and ignorant inter-

pretation. But there is one thing which our Hindu brothers should bear in mind when they talk of Europeans; namely, that there exists a large and quickly growing proportion of Westerners, men and women, people in the forefront of intelligence and enterprise, who are just as disgusted at the brutal and material, immoral and tyrannical spirit that now pervades Western civilization, as any "impractical" Eastern dreamer of pre-vedic dreams could possibly be.

THE PIONEER ON HINDUISM.

In the course of the article in the *Pioneer* alluded to above,—an exceedingly liberal and sensible article, and one which we have reason to believe was greatly appreciated by Hindu readers,—the following very true opinions were expressed:—

"The educated class which, according to Sir Lepel's crude and rather barbarous statement, 'professes to find a thin 'monotheism' in its sacred literature, would laugh at this curiously inappropriate phrase. Monotheism rather is just what it does not find in its view of the universe—though it may be monistic in its conceptions of Nature, which is a very different thing, and is undoubtedly pantheistic. We do not find fault with the assertion that a large proportion of the rural population scattered in millions over the length and breadth of the land are as ignorant of the significance and the doctrines of the religion to which they nominally belong as the lower classes in every country must be ignorant of the theological refinements embodied in their national creeds. The red stone in the forest may be a fetish for many a villager in India, and the scarcely more beautiful shrines by the roadside in Italy play precisely the same part, we may fairly assume, in the reflections of the local peasant very often. But a great mistake would be made concerning uneducated India at large if we imagined that the stone, or the temple, or the religious festivals of the year with their public recitations from the *Ramayana* and *Mahabharata* are unassociated with expectations concerning another life and reverence for divine power. A native Brahmin, writing in an English magazine on a controversy connected with one of the numerous English books which of late years have dealt with Indian philosophy, says:—"There is not a single village or hamlet in the whole of India in which people are not more or less acquainted with the sublime tenets of the Vedanta philosophy.... the effects of Karma in the next birth, the enjoyment of its fruits—good or evil—in a subjective or spiritual state of existence prior to the reincarnation of the spiritual monad in this or any other world... &c. No doubt this writer exaggerates as much in one direction as Sir Lepel Griffin does in the other; but taking the middle course, we still find reason to deplore the sweeping and altogether groundless depreciation of the Hindu religion embodied in the comments specially under notice. Whoever wants to know more of what Hindus who are raised above the ignorance of the masses really think in reference to the mysteries of religion, may study the varieties of their belief in the English catechisms and exposition thereof that have been brought out among numerous publications relating to Oriental religions in this country and in England during the last few years. In whatever conclusions these may land the European reader, he will at all events acknowledge that they represent the ideas of a deeply metaphysical and spiritually-minded race."

A subsequent issue of the *Pioneer* contained a long letter from our learned and respected Brother, Professor Gyanendra N. Chakravarti of Bareilly, in which he heartily endorses the sentiments expressed by the *Pioneer*, ending his letter thus:

"I am no cynic, and appreciating as I do the altruism—when it is sincere—which leads any of us to step beyond the routine of personal wants and to attempt to do good to the people by representing their wants to the Government with moderation and judgment, I do yet believe that if the Hindus are to take appreciable and decided steps in the upward march, it must be by a proper cultivation of their higher nature and by attracting the attention of the West by the new vistas of spiritual science and philosophy which will open up by a thoughtful application to their religious and metaphysical works.

I am quite certain no Hindu can examine the history of his ancestors with his eyes open without feeling the conviction that in the palmy days of Hindu civilisation religion formed the mainspring of all institutions—moral, political and social. It was the fountain head from which all of them derived the waters of life, and upon it they depended for their vigour and strength. And we aver that only by the culture of spirituality, which lies hidden in the heart of the modern Hindu beneath the crust of material accretions, can the sallow nation be supplied with that pabulum which would give it strength to stand up again. And never, if we want to work, can we hope to be under more favourable auspices than at the present moment, when a merciful Providence has placed over us a ruling nation the most just and impartial on the face of the earth.

Now we may count upon being unmolested either by external invasions—the strong hand of the Government supported by our loyalty being enough to repel them—or by internal feuds. And if, in the future, we can be of the slightest help to our conquerors in contributing towards the attainment of spiritual knowledge for which the wisest of them are striving with an eager and sustained effort, we shall have the satisfaction of having done something, however humble, in return for the manifold blessings they have bestowed upon us. They would then come to understand better the people they govern, and there would be established between the two widely differing branches of the Aryan nation more of that *entente cordiale* which can be the outcome only of a better appreciation of each other's merits and virtues. All this may appear very much like something possible only in Utopia, but for all that the ideas set forth in these few lines do form the conviction, based on reason, of a large number of Hindus who are partly aware of the spiritual possessions of the race. Whether you fall in with my views or not, I must now take leave of you by thanking you once more, on behalf of the Hindu fellow subjects, for your article and for the casual remarks we have, with much satisfaction and pleasure, observed you making every now and then in your columns in vindication of the transcendental philosophy of India. The Hindus are not ungrateful, whatever else they may be."

PSYCHO-RELIGION.

The Psycho-Religious Society of Calcutta held its first annual meeting lately, Dr. Salzar in the chair. In the course of his address the Chairman said:—"We see before us two great forces at work; the one is creative, which we choose to call *good*, the other is destructive, which we choose to call *evil*. We have only to appeal to facts before us to prove that the destructive force exists for the progress of the creative; otherwise this beautiful world before us and the glittering worlds above us, would have been a chaotic mass. The materialistic force or the destructive force of the present day is to be, and must be, counteracted by a superior force, and spiritualism is that force. But spiritualism must be united to religion to be recognized as a force, and religion should have this force added to it to resist the opposing force of materialism. Those who think that spiritualism consists of rappings, ringings, table-turnings, &c., are mistaken. It stands on higher grounds than those. There is a good deal of moral evidence to support it, irrespective of physical manifestations, that appeal directly to the heart as well as to the intellect of an impartial enquirer. An enquirer may, in the first instance, satisfy himself by reading the works of some of the eminent men of England, Germany, France, and America, such as Zöllner, DeMorgan, Louis Figuier, Howitt, Owen, Crookes and Wallace. Let him also, without putting an implicit trust on what I have said, investigate the subject himself, and report the result of his enquiries to this Society."

The following extracts from the report of the proceedings may interest the many friends and admirers of the gentleman named therein:—

"Mr. Mohini Mohun Chatterji, in compliance with a request of the meeting, gave a very thoughtful and interesting address. To attempt to state in a few words the substance of his address will be simply doing him an injustice. He was of opinion that his countrymen are generally not materialistic in their faith, but they are simply indifferent. He dwelt at considerable length on the various phases of spiritualism in Europe and America, and advised the Society to cultivate mesmerism and hypnotism, and sat down amidst cheers."

"Mohini," as he still called with affectionate familiarity in Theosophical circles, used to write beautiful articles on Eastern philosophy and Theosophical research, and on the strength of the reputation thus acquired he was treated with great consideration and respect by the University Dons in England. What on earth would they think of the young man now! Mohini did not find room in the T. S. to stretch himself out spiritually, so he resigned his fellowship. It must not, however, be supposed that he has quite exchanged the great problems of philosophy for psychic experiments. It is a subject of wonder with some people why prominent members sometimes withdraw from the Society, for the excuses they make are too trivial to be accepted seriously by those who know them. It is also a surprise for some people, especially for the deserters themselves, that the T. S. does not tumble to pieces when prominent Fellows withdraw. The fact is, that those who go out simply obey a great law of nature, which bids the calf stop sucking when it is full, and the leach fall off when it can hold no more. Only in the case of Theosophists the moment they leave the Society they begin to give out the wisdom they have taken in while members. Only think for a moment! Does any one imagine that if Mohini had still been a Fellow of the T. S., or a "Chela," the Psycho-Religious Society would have given him a hearing? Could he with any sense of propriety or dignity have tailed into such a meeting with the other spiritualists? No; such men are in reality Theosophical missionaries. They nobly sacrifice their reputation as members of the Society in order to carry light to those who would not let them approach if they did not believe them deserters from their former camp. More power to Mohini! May he continue to lead it by the nose in the direction of Theosophy without their coming to suspect these benighted and somewhat hybrid enquirers into occultism. He and we understand each other perfectly; and if he wishes at any time to go back to Oxford or Cambridge, and be feted once more as a great Pandit, he has only to apply to the *Theosophist*, and he shall have the necessary coat of whitewash with pleasure.

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MAY 1889.

THE PRESIDENT'S JAPANESE TOUR.

Colonel Olcott's reception by all classes and sects in Japan is everything that could be wished. His lectures are attended by crowds, the highest ecclesiastics vie with each other in showing him respect, and the Missionary organs vehemently abuse the Theosophical Society—the most cheering sign of all! He is steadily collecting the books of Japanese Buddhism for the Adyar Library, with the prospect of securing the whole of the Northern canon. The effect of the Council of Chief Priests he called together at Kioto on the 19th February was that a Joint Managing Committee was appointed by them to take Col. Olcott's whole tour in charge and accompany him throughout his journeys to the principal cities of the Empire. On the 24th they took him to Otsu, a large place situated at the foot of a most beautiful lake with which a great tradition is connected. Once upon a time, centuries ago, there dwelt in the lake a monstrous serpent which ravaged the whole country around. No man was daring enough to face or brave enough to conquer it. But the Queen of the Watery Kingdom, taking pity upon mankind, assumed the form of a beautiful lady of the Japanese Court, and appealed to Ben-Kei, the Hero demigod, to exhibit his superhuman powers. Thereupon the Japanese St. George bent his strong bow and shot a shaft with aim so true that it penetrated the monster's brain and effectually did for him. It is not stated whether the incarnate Naiad Queen rewarded him with tokens of her affection, but at the ancient temple of Mee-de-ra on the hill above the city pictures are sold which represent the Hero in the very act of archery, and future visitors to the Adyar Library will be able to see one for themselves. Poor Mr. Dhammapala's rheumatism got so bad that he had to be removed to the Kioto Hospital, where a private room was engaged for him and every kindness shown. On the 27th Col. Olcott sailed in a Japanese steamer from Kobe for Yokohama, and reached the latter place the following day. On the 29th he took train for Tokyo, a ride of only about an hour. At the station upon arrival he was greeted with loud cheering and applause by a multitude, which included a large body of students of the Jodo religious school, and leading priests of all the sects. At his hotel in the evening the world-famed scholar-priests, Bunyin Nanjio and Akamatsu, visited him and had a long talk about his programme. The former gentleman is a graduate of the Oxford University, and the best, if not only, Sanskritist in Japan. He is greatly respected and admired by Prof. Max Müller, who sent him a friendly message by Col. Olcott, when the latter spent the day at his house last October. Mr. Akamatsu (pronounced Akamatz) is a man of rare ability and great influence in Japan. He spent three years at the Cambridge University and converses as fluently in English as Mr. Nanjio.

At Tokyo (ancient Yedo), the busy metropolis of the Empire, our President has been received in the most aristocratic society, and presented to two of the Imperial Princes and Princesses and many of the highest nobles. The *Japan Gazette* of March 7th contains the following:—

"Mr. Sannomiya, President of the Palace-keeper's Bureau, held a ball at his residence at Takawawa on Monday night, to which the Imperial Princes and chief officials were invited. Amongst the guests was Mr. Otani Koson, Chief Priest of Hongwanji, who was accompanied by Mr. Olcott, the American Buddhist. In consequence of the presence of the last named gentleman and Mr. Fennelosa the conversation was chiefly about Buddhism."

MR. TOOKARAM TATYA.

Our "American Buddhist" had lectured to crowded audiences always—to latest advices as follows: March 3, 6, 7, 8, 9, 10, 11, 12 and 13. The lecture of the 9th was before the Educational Society of Japan by invitation of the Vice-Minister of Education. This Society has the Princes of the Blood as Patrons, and all the most important men of the Empire as members. The subject of the lecture was "The True Object of Education." The Minister of Education subsequently invited Col. Olcott to lecture on Agriculture before the Japan Agriculture Society, and the 19th was chosen as the day. The Committee so arranged the above noted lectures as to reach all classes of people, learned and unlearned, priests and laity, and all the sects in Tokyo; and the opinion seems to prevail that a Buddhistic revival will be the result. Certainly the enthusiasm has been general and the good feeling between the sects unprecedented. Every paper and magazine in Japan is discussing the visitor, his views, and personal appearance, so that something must come of it all. There is talk of holding a great Council after Col. Olcott's departure, to agree upon a plan of joint work by all the sects. On the 13th March Col. Olcott had a long and animated discussion with His Excellency the Governor of Tokyo upon the religious and political state of the Empire, the result of which was that His Excellency issued invitations to the Cabinet Ministers to meet Col. Olcott at a private dinner on the 19th. On that same day a lecture in English was to be given in the Imperial University upon the relation of Science to Religion.

On the 13th the "Nippori" Crematory, built about a year ago, was visited. The building and furnaces are built of brick, the latter lined with fire bricks, and having raised floors of iron which pull out and run in for the removal of the ashes and introduction of new corpses. The cost of cremating a body is only 28 cents, and the time required 3 hours. Tasteful glazed earthenware vases for holding the ashes and unconsumed portions of bone are available at the trifling cost of 30, 12, and 10 cents, respectively, for first, second and third qualities. The charge for cremation is \$7, \$2.50, and \$1.30 for first, second or third class respectively; there being no difference whatever in the quantity of fuel used nor in any other detail: only in the name of the thing and family pride. The establishment belongs to a private corporation, the capital being \$30,000, and the ground and buildings having cost \$12,000 only. Thirty-one corpses may be cremated simultaneously, in as many separate furnaces. The funeral ceremonies are held in an anti-chamber, the body packed in a tub, in sitting-posture, resting on a trolley and covered with a white sheet; at the conclusion of the prayers it is wheeled into the furnace room and put into the chamber prepared for its cremation.

ORDER BY THE COMMISSIONERS.

In virtue of the Powers conferred upon us by an order of the President, dated January 7th, 1889, we, the Commissioners, hereby declare the North and South India Sections of the Theosophical Society respectively divided into two Sections each. The two new Sections that formerly composed the North India Section will be known respectively as the Bengal or North-Eastern Section, and the Punjab or North-Western Section. The two new Sections that formerly composed the South India Section will be respectively known as the Bombay or Central Section, and the Madras or Southern Section.

Pundit Dina Nath Ganguly, the General Secretary *pro tem* of the late North India Section, becomes herewith the General Secretary *pro tem* of the Bengal Section.

Mr. Tookaram Tatya, the General Secretary *pro tem* of the late South India Section, becomes herewith the General Secretary *pro tem* of the Bombay Section.

Pandit Gopi Nath is hereby appointed General Secretary *pro tem* for the Punjab Section.

The Dewan Bahadur R. Ragoonath Row is hereby appointed General Secretary *ad interim* of the Madras Section.

R. RAGOONATH ROW.
P. SREENIVASA ROW.
RICHARD HART.

ADYAR; April 14th, 1889.

The Commissioners regret to have to announce the resignation of Mr. Tookaram Tatya as *pro tem* General Secretary of the Bombay Section. Mr. Tookaram Tatya accepted the office of *pro tem* General Secretary of the former South India Section of the T. S. at the request of the President, and at the time he expressed a doubt whether his many important engagements would allow him to attend to the duties of General Secretary. This doubt was justified, for Mr. Tookaram Tatya found that the condition of the Branches in his Section required more time and attention than he could give them. He therefore wrote to the Commissioners that he feared he would have to resign his appointment unless his duties were lightened by help from Head-quarters, recommending at the same time that Madras should be made the head-quarters of the Southern Section instead of Bombay. The Commissioners hoped that the division of the old Southern Section into a Bombay and a Madras Section would so far relieve Mr. Tookaram Tatya, that he would consent to remain General Secretary *pro tem* of the Bombay Section; but he writes under date of the 19th April to one of the Commissioners, "I have to tender you very hearty thanks for the immediate action you took after the receipt of my letter to you. To tell you the truth my hands are so full of work that I do not find time enough to pay that attention to my duty which my office of Secretary devolves on me. I am also unable to carry on the work on account of my inability and little command of the English language. I need not assure you that though I tender my resignation as General Secretary, I have every sympathy for the cause of the T. S. Hoping you will be good enough to lay this before the Commissioners and do the needful, I remain, dear Sir and Brother, yours fraternally, TOOKARAM TATYA."

It only remains for the Commissioners to express their regret that Mr. Tookaram Tatya found himself unable to retain the office of General Secretary for the Bombay Section, and to thank him in the name of the Society and of the President for the activity he displayed while filling the post, and also for his expression of attachment and loyalty to the Theosophical Society contained in his letter, being well assured that the Society has no worthier Fellow, or Theosophy no more active friend than the late General Secretary of the South India Section.

[The office of Gen. Secy. for the Bombay division will be filled at once, and the Branches therein notified.]

MR. CHAS. F. POWELL.

Mr. Powell spent ten days at the Society's Head-quarters at Adyar, during which time he succeeded in re-awakening the Madras Branch from its slumbers. On Friday evening he met a few of the members of the Branch at their rooms in Royapetta and addressed them in strong and earnest language upon the necessity of self-reform and personal endeavour. On the following Sunday evening he continued his subject, "Practical Theosophy," before a much larger collection of the members, and when he left Madras the Branch pledged itself to meet every Saturday for the reading and discussion of papers on Theosophical subjects, lectures, &c., which meetings now take place regularly at the rooms of the Branch in Royapetta High Road.

While in Madras Mr. Powell at the invitation of the Founder, Mr. R. Sivasankara Pandiyagi, B. A., F. T. S., visited the Hindu Theological High School, and delivered an able address to the boys on "Duty," which was greatly appreciated.

Mr. Powell left Madras on Saturday, April 6th, for Chittur, arriving there on the 7th and leaving on the 15th for Bangalore. He had no intention of remaining so long, but he found that the renewed interest in Theosophy there, and in the work of the Society, made it impossible for him to leave sooner. His time was fully occupied in conversing with the brethren there, singly or collectively, advising, explaining, and delivering addresses, among which was a public lecture which was very largely attended. While there the annual meeting of the Branch was held and officers for the coming year elected, as reported in another place.

On the 16th Mr. Powell arrived at Bangalore, where he was met by Mr. V. S. Sadasiva Mudeliar, the Secretary of the Bangalore Cantonment Branch. Mr. Powell found that while the Bangalore Cantonment Branch was in an efficient condition, the Bangalore City Branch had held no meetings for some time and was completely inactive. With the assistance of the Cantonment Branch, Mr. Powell succeeded in reviving the City Branch, and placing it on the active list again. He writes: "I am greatly indebted to the members of the Cantonment Branch for their able cooperation with me in my endeavour, now happily successful, to put the City Branch in working order once more. It is a matter of surprise to me that the members of the City Branch should have allowed their Society to fall almost into abeyance, as far at least as any active collective life therein is concerned, for I find the members extremely intelligent men, and much interested in Theosophy and in the fortunes of the T. S. I regard the selection of officers for the ensuing year in the City Branch as a particularly happy one, as both the President and Secretary are active men and excellent Theosophists."

Mr. Powell finds it impossible to give the *Theosophist* any definite programme of his future movements. He will probably next visit Udumalpet (perhaps stopping at Pollachi); thence to Erode, Trichinopoly, Tinnevely, back to Tanjore, Kumbakonam and Bellary.

Mr. Powell complains rather strongly of the discourtesy of some of the Branches in not replying to his letters, and he reports that there are some Branches now in the Society's roll that have no right to be considered as active Branches any longer, as they have held no meetings for a long time, and in some instances the officers have left the locality. This is a wrong and dangerous state of affairs, and would be decidedly discouraging were it not that almost everywhere a strong disposition is now evinced to reorganize and reform the Branches which have fallen asleep. As to the not replying to Mr. Powell's communications, that is decidedly bad, for whatever more Mr. Powell may merit at the hands of the brethren in India, he is most certainly entitled to their courtesy.

ADYAR ORIENTAL LIBRARY.

Adyar, 21st March 1889.

From Pandit N. BHASHYACHARYA, F. T. S., to the Commissioners of the Theosophical Society, Madras.

DEAR SIRs AND BROTHERS,—I have the honor to forward my report on the progress of the Adyar Library (Oriental Section) for the quarter ending 31st March 1889.

1. 350 books and manuscripts were collected in this quarter, chiefly Sanskrit works, and these together with a few books that were not catalogued during the previous quarter (ending 31st December 1888) owing to my absence in Mysore, have now been catalogued and arranged. A few books (about 40) that required binding were also bound.

2. I have the pleasure to state that several valuable and rare MS.S. on Vedic Literature and Hindu Philosophy were collected in this quarter.

3. The total number of Sanskrit works in the Oriental Section stand at present as follows:—

Classification.	Nos.	Volumes.
1. Vedic Literature	137	150
2. Itihāsās and Purānās	69	75
3. Dharma Sastras	102	110
4. Hindu Philosophy	252	260
5. Sciences	79	85
6. Religions	157	160
7. Tantras	20	20
8. Grammar, Lexicons	132	140
9. General Literature (Poetry, Prose, &c) ...	199	205
10. Works of General Reference	40	40
Total...	1,187	1,245

Vernaculars and other Classical languages.

1. Cingalese	14	14
2. Tamil	14	15
3. Telugu	38	50
4. Bengali	33	33
5. Guzarāti	20	20
6. Mahratti	17	17
7. Hindi	42	43
8. Zend, Arabic, Hebrew, Persian and Hindustani... ..	80	80
Total...	258	272
Grand Total...	1,445	1,517

4. Several valuable Sanskrit works that have been published in India may soon be out of print; and with this view I recommend that the books I have marked for your perusal in Jyeshtharam Mukhundjee's catalogue (Bombay) may be purchased if funds be available.

I remain,

Dear Sirs and Brothers,

Yours fraternally,

PANDIT N. BHASHYACHARYA.

[The above report was received from the Commissioners too late for insertion in the April *Theosophist*.—Ed.]

RECEIVED.

The Commissioners desire to acknowledge the receipt from the General Secretary of the British Section of a copy of Minutes of Meetings of the Council of the British Section on February 5th and 11th.

Also the receipt from the General Secy. of the American Section of a copy of a Circular, dated from 35, Broadway, New York, on Feby. 21st, and addressed by Mr. William Q. Judge to Members of the American Section of the T. S.

These important documents arrived only by the Mail of April 24th, and the Commissioners beg to suggest that in future any papers of the kind be forwarded to Head-quarters without unnecessary delay.

THE QUESTION OF FEES AND DUES.

The Commissioners of the Theosophical Society desire to state that it was not the intention of the Revised Rules, even as they stood prior to the suspension of Section P, to interfere in any way with the right of Branches to charge any reasonable entrance fee into the Branch or annual subscription to it; or with the right of any Branch to expel any member (from the Branch) who neglected to conform to such rule thereof;—such ex-member of a Branch, as he still retained his Fellowship in the Theosophical Society, would necessarily then be a Fellow at large, or "unattached" of the Theosophical Society. What was abolished at the late Convention, by Section P of the Revised Rules (now suspended), was the entrance fee of the Theosophical Society of £1, or its equivalent, and the annual due to the Theosophical Society of 2 shillings or their equivalent. The abolition of Fees and Dues referred solely to the Theosophical Society as a whole. The rights of the Branches were not questioned or interfered with by the late Convention. The whole question has been thrown into confusion by misunderstandings on the part of Fellows and Branches who do not seem to have understood the question at issue, and until the sense of the Society is taken at a special session of the General Council, the old rule would seem to be in force, owing to the suspension of Section P. It seems to the Commissioners therefore that at present every person entering the Theosophical Society is indebted to that Society to the amount of £1, or its equivalent, Entrance Fee; and 2 shillings, or their equivalent, Annual Due, payable in advance; and that these sums are payable to the Treasurer of the Theosophical Society for the support of the Theosophical Society, and to no other person and for no other use. Such, at least, is the plain interpretation of Constitution and Rules of the Theosophical Society in force until the passing of the Revised Rules, and which, in the opinion of the Commissioners, the suspension of Section P of the Revised Rules should bring into action again in regard to Fees and Dues.

NEW BRANCH IN AMERICA.

Office of General Secretary, American Section, Theosophical Society.
New York, Mar 1, 1889.

To the Secretary T. S., Adyar, India.

DEAR SIR AND BROTHER,

I beg to report the formation of a new Branch T. S. in the United States at Los Angeles, Calif., called Satwa Theosophical Society. Charter is dated 30th January 1889, and organized February 18, 1889.

President: Samuel Calhoun.

Vice-President:—Jno. M. Pryre.

Treasurer:—Mr. E. A. Penning.

Secretary:—Miss Eliz. Hughes, No. 7, S. Spring, St. Los Angeles, Cal.

Librarian:—Miss Belle Hanson.

Fraternally yours,

WILLIAM Q. JUDGE,

General Secretary.

THE BRANCH AT WELLINGTON, NEW ZEALAND.

The New Zealand Branch of the Theosophical Society was re-organized at Wellington, New Zealand, on the 13th February 1889. This Branch, although a regular Branch of the Theosophical Society, does not desire publicity at present, therefore the names of the officers are not herewith published. Enquiries may be made of Mr. E. T. Sturdy, Woodville, Hawkes Bay, N. Z.

CHITTOOR THEOSOPHICAL SOCIETY.

17th April 1889.

To the Commissioners of the THEOSOPHICAL SOCIETY, Adyar, Madras.

DEAR SIR AND BROTHERS,—I beg to report for your information and for publication in the Supplement to the *Theosophist*, the fact that at a special meeting of the members of this Branch held on the 12th April 1889, under the presidentship of Brother Mr. Charles F. Powell, the following office-bearers were elected for the next year.

C. Masilamani Mudaliar, President.

C. M. Duraiswami Mudaliar, B. A., Secretary and Treasurer.

C. Annamalai Mudaliar,

A. Varadaraja Mudaliar,

M. Mohamaraiya Pillai,

} Members of the Managing Committee.

The President and the Secretary and Treasurer to be ex-officio members of the Managing Committee.

Yours fraternally,

C. MASILAMANI,

President.

REPORTS FROM BRANCHES.

Very encouraging reports of their proceedings have been received by the *Theosophist* from a good many of the Branches. As most of these reports are very full, it would be impossible to print them in the *Theosophist*, even were their contents of general interest, and to make a selection would be invidious. The Editor has therefore handed the reports in question to the Recording Secretary of the T. S. to be filed, and while thanking the Branches for the reports sent, he requests that anything sent for publication in the *Theosophist* may be curtailed as much as possible.

THE SOCIEDAD ESPIRITA.

[The following communication was received too late for insertion in our last issue.]

To the Director of the "*Theosophist*."

DEAR BROTHER,—The Spiritists who reside in this city, and have accepted the resolutions of the International Congress of Barcelona, have nominated their centrum of relations, as follows.

Felix M. Alvarez, for France and Belgium.

Miguel Pino, for England, Germany, North America and other English-speaking countries.

Esteran Machorer, for the United States of Mexico.

Benigno Gonzalez, for the State of Puebla.

And by resolution of this centrum I have the honour to communicate it to you, and also I beg you to publish this notice in your honorable magazine, therewith the centrams established in your country, and whoever has accepted the resolutions of the Congress of Barcelona, will make us the honour of their friendship and correspondence.

Receive, dear Brother in doctrine, the salutation of this centrum for you and for the Spiritists of your country.

To God by love and science.

For the Committee of Relations.

MIGUEL PINO.

PUEBLA, Dec. 31, 1888.

THAT'S WHAT'S THE MATTER!

The Dean of Rochester has lately preached a powerful sermon against drunkenness. The Dean evidently believes that "open confession is good for the soul." He said in the course of his sermon:—

"It has been said to our missionaries, 'You come to us with your Bible in one hand, and in the other there is a cup of deadly wine; you tell us to give our full strength of mind and body to Christ, and then you Christians stupify us with opium.' So it was said by an Indian who was reproved for drinking whiskey: 'Yes, it is too true; we use it too freely; but we do not make it. And, again, when a British officer was trying to persuade a Mohammedan to be a Christian, and a drunken Englishman passed, the native said, 'Would you have me to be like that? My religion makes it impossible; but yours does not.'"

That is just the trouble. The situation could hardly be more truthfully described. The good Dean is too honest a man to make any attempt to deny the terrible impeachment of the Christian religion contained in the words he utters. If he did, it would be useless, for every man, woman, and child both in England and out of it, is beginning to be perfectly well aware that for some reason or other so-called Christianity and drunkenness go hand in hand together.

THE DRINK QUESTION.

The Rev. Thos. Evans, writing lately to the *Hindu*, points out that Lord Cross and the Viceroy are both anxious to do what they can to abate the evil of drunkenness. Lord Connemara has also shown a strong sympathy with the enemies of drink, and Mr. Evans thinks that the outstil system is doomed. He goes on to say:—"Still we need go on and on exposing more and more the great evils of the drink traffic in India, which is fast extending its blighting influence even to the holy cities of pilgrimages of the Hindus, such as the cities of Benares and Muthra, where the very priests and Brahmins begin to take to the bottle. The influence of the "*Bammaryi*" or "*Shuketi*" sect is very bad. These Hindus drink under the cloak of a religious rite and drink till they vomit.

Cannot our good and powerful friends Sir Madhava Rao and Dewan R. Raghunath Rao, of Madras, use their influence against a profligate sect which degrades morals, and ruins every fine feeling in man?"

Is it not a little like trying to fill a sieve with water to endeavour to preach down drunkenness so long as political and social institutions exercise a counteracting influence of overwhelming force? It is probable that there could be no more absolutely immoral thing for Rulers to do than to encourage the manufacture of liquor for the sake of the revenue derived from its taxation, if it be not the rewarding of great distillers and brewers with titles and distinctions. Can any one imagine the Pharaohs delighting to honor the poisoners of their people? Was there ever a savage chief who had not the sentiment of his paternal responsibility too strong to suffer him to be guilty of such wickedness? Mr. Evans is an excellent and a courageous man: Will he, if he can, mention any "heathen" Ruler who did these things? And then will he kindly say which of the Christian Governments and Rulers disgrace themselves most by these practices?

WITCHCRAFT.

What a field of interesting and really useful research for our Indian Branches is suggested by the following paragraph! Of course there is nothing to be made out of such cases as those mentioned, if they be regarded as indicating merely ignorance and superstition. But at the present moment the scientific world of the West is taking these matters up, observing, experimenting and theorizing; and here in India there is said to exist a whole ancient literature of the subject, which, if translated, would be of the greatest interest at present.

"Witchcraft," says the *Englishman*, "has still a firm hold on many parts of Bengal. This might not matter greatly, except that, unfortunately, it sometimes leads to murder. In Gya recently an old woman who was believed to be a witch was ordered by the people to leave her village, which she did, but, on returning, she was attacked and murdered. Another case shows that the custom of fashioning an image in wax for purposes of exorcism still prevails. In the Gya district a reputed wizard lately poisoned a woman who had called him in to cast out an evil spirit, because her servants had dug up and removed a doll which he had buried for the purpose of circumventing a demon. At Monghyr, a woman was murdered by her brother-in-law, because he believed that she had bewitched him. To escape from her influence the man actually left his home and travelled to Calcutta, but there he lost his money—a circumstance which he, no doubt, ascribed to her devilish art. In rage and despair he bought a knife, which he had specially consecrated to render it proof against her spells, then returned home, and stabbed her to death. In another case, a Kol was murdered by a fellow-tribesman for failing to cure him of a disease by charms, and the same fate all but befel a reputed wizard at Puri, who was unsuccessful in his tricks. Among the wild tribes of Chota Nagpur suspected witches are often cruelly beaten, and in some cases killed. Two brutal cases of murder were lately reported from that district, one at Hazaribagh and the other in Lohardugga, the wretched women being done to death in a peculiarly savage manner."

"AN APPEAL TO THE PUBLIC."

(From the *Hindu*.)

SIR,—A Bombay Magistrate is reported to have remarked, in acquitting a Mahratta of 47 years, who had married a girl of seven or eight years' old, of the charge of assaulting her. "I must say, I cannot help having a strong feeling in a case of this nature. It does appear to me to be unnatural for a father to part with his daughter at the age of seven or eight years to a ———, if I am informed, of forty-seven years, of whom he personally knew nothing, and with whose family relations the mother apparently had no acquaintance. It is extraordinary that the father should enter into a promise of marriage on behalf of his daughter with this ———, leaving her in his charge at such a tender age, for the sake of receiving the sum of Rs. 20 a month. And, further, it does seem to me to be wrong that a girl of this tender age, should not be allowed any womankind to associate with, or attend upon her." British blood and money have flown like water to rescue slaves. They are still being used for the same purpose in the Eastern Coast of Africa, yet the very same Government allows slavery in India with impunity and its Magistrates sit on their Benches deploring their inability to rescue a slave!! A father sells his daughter in consideration of receiving 20 Rs. a month, a daughter of 7 or 8 years of age to one of 47 years, who has already obtained a notoriety for possessing a fancy to ill-treat women; the child is carried away by this man, placed entirely alone "without any woman to associate with or attend upon her"!! In this state the child is assaulted and it makes up its mind to commit suicide rather than associate with this man of 47. The Police prevent her from putting an end to her life and bring the matter to the notice of the Magistrate. This officer being bound to administer law, and not empowered to do justice, is compelled to declare the incapacity of the Magistrate to protect the child! The human part of the Magistrate "cannot help having a very strong feeling" in the case. He gives vent to it by the aforesaid remarks of his. Can there be a clearer case of injustice throwing discredit on the administration of Criminal Law in India! Can there be anything more disgraceful than the failure of justice in this case, in a country whose sovereign is an Aryan

Lady famous for her affection to her subjects? I invoke with great submission the Sovereign of the Universe to send down his blessing upon our Sovereign Lady, her advisers, her Viceroy of India, Lady Landsdowne, Lord Reay, Lord Connemara, and their advisers, and give them moral courage to do the needful to rescue from slavery millions of our sisters, such as are brought to notice in this paper.

R. RAGOONATHA ROW.

MYLAPORE, 19th April, 1889.

In a letter to the *Hindu* on the same case, the Dewan Bahadur says:—

"The questions for the consideration of the Hindus are, whether there was, in this case, a marriage as contemplated and sanctioned by Hindu law; who was the legal guardian of the girl, whether her parents or the husband; whether in the circumstances proved, a Magistrate has power to hand over the girl, even temporarily, to her mother and to have her medically examined as requested by the prosecution. Now, my beloved countrymen, would you allow such cases to crop up? Has your law ever contemplated the possibility of such a case? If so, what remedy has that law provided? Is it not a natural disgrace to be told that our law tolerates such a treatment of a poor unfortunate child? Your revealed law does certainly not tolerate such a state of things. It does not sanction any assault upon a girl of her tender age, much less any marriage with her. Such limitations are not of rare occurrence. Thousands of similar cases do not see the light, while hundreds are hushed up by hush-money. Are you, my beloved brethren, not ashamed of yourselves? Arise:—proclaim your allegiance to your sacred laws; ask with one voice to put down and prohibit baby and child-marriages: allow your sister to be married to him whom she loves, and which love is in the view of their parents to be unobjectionable; restore your sisters to the position to which they are entitled, by your law and religion, which they once occupied and enjoyed. Be once more Aryans! Arise, I implore you! Show to your fellowmen that you have got Aryan blood still flowing in your veins; cast off your lethargy, vindicate yourself, your nationality, your law and your religion."

WIDE-AWAKE WACO.

Waco is called "the Athens of Texas," and bristles with literary and educational institutions. Theosophy ought to gain an easy foothold there, judging by Mr. Shaw's "Temple of the Unknown God," and the following extract from a letter signed "Pericles" in a late number of the *New York Truth Seeker*:—

WACO, TEX.

MR. EDITOR:—Certainly "the Gods must go"—the anthropomorphic Gods must go. But it is none the less true that "science has given us a new, a greater God." That new, or rather that oldest of all the Gods, is that one that was, from the most remote antiquity, understood and believed in by our Aryan forefathers as said Burnouf. It is the "great cosmic unity," of which everything that is, is only a part or a manifestation. He is not the "end of a circle," as are the other "Gods"—he is the circle itself. He is nature itself, he is everything that is. Each being, if it be "matter," or "spirit," man, beast, plant, or mineral, is to him exactly that which an electric spark is to all the electricity. The great trouble and misunderstanding in such discussions comes from the sense or signification applied to the word "God." As a distinct, or rather, anthropomorphic, individuality God is not, but as the whole or infinite, or universal being God cannot be denied, and science has not only discovered him, but is every day extending more and more our knowledge of him and of his or its "holy" trinity, as said Burnouf, after our Aryan forefathers, i. e., substance, movement, and law, of which Christian anthropomorphism has made the Father, Son, and Holy Ghost.

AN UGLY DILEMMA.

A number of learned Sanskrit scholars and theologians met lately at the house of Mr. Vaman Shastri Islampurkar at Girgaum to discuss the authorship of the Vedas. The published report says:—

"Mr. Jinsivale ascribed the authorship of the Vedas to man. He, in support of his argument, produced some internal proofs. Sri Swami differed from him,

and contended strongly to support his own opinion that the Vedas are not composed by man. Several of those Shastris who were present there supported Shri Swami, but they did not arrive at any unanimous conclusion. After a hot discussion of about a couple of hours, the meeting was dissolved."

It looks as if Hindus were going to suffer from the same irritation that has kept Christendom scratching its head for several centuries without being able to get relief. Of course there would not be a moment's doubt if gods and men did not resemble each other so closely in their language, sentiments and literary style. Nobody would hesitate an instant if asked to decide whether a certain passage was written by a professor or a ploughboy. The existence of any doubt in the matter shows that the God who inspired or wrote any particular book must very much resemble a man, and therefore must be a *very* low grade of God indeed,—at least as much lower than the Supreme Spirit as a private soldier is lower than the commander-in-chief. It would seem, therefore, that these learned Shastris are running on the horns of the same dilemma on which the Christian clergy have helplessly pinned themselves. If they decide that God *did not* inspire the Vedas, they kill the Vedas as the basis of dogmatic religion, and leave themselves without a compass or a chart. If they decide that God *did* inspire the Vedas, they confess virtually that the inspiring divinity cannot possibly be the highest God, as the people have hitherto been told, and is therefore not to be entirely trusted when he contradicts our innate perception of what is right and true. In the one case they must give up their Vedas, in the other case they must give up their God. Any learned Shastri who can find a way out of this dilemma would, no doubt, confer a great favour upon Christendom just now, if he would communicate the same without delay to the Right Reverend Father in God Dr. Benson, Archbishop of Canterbury; to His Holiness Pope Leo XIII, Vicar of God, care of the Postmaster, Rome, Italy; and to the Most Holy, the Ecumenical Patriarch of the Greek Church, care of the Sultan, Constantinople.

Of course this view of things leaves out of consideration any inner or esoteric meaning in the Vedas or other sacred books, which is the last thing that philologists or theologians are likely to look for, or to find.

HE, SHE, OR IT?

The Rev Chas. Voysey, B. A., is a preacher who is regarded by the orthodox clergy as a raging infidel and by the freethinkers as a slightly unorthodox churchman. He does not tickle the theological appetites of those who come to his "Theistic Church" by serving up souls fried in damnation sauce, or heretics curried à la John Calvin, neither does he ruin their digestions by placing before them raw scientific deductions and half cooked theories. He feeds his flock upon what sailors would call "soft-tack,"—boiled theological duff with plenty of sugar and butter, which can be agreeably swallowed without much chewing, and is warranted to make his congregation in the shortest possible time as religiously plump and contented as so many spiritual pigs. The most beautiful thing about Mr. Voysey is his utter absence of jealousy. He is willing to allow the Almighty to take a fatherly interest in the rest of creation. In a late sermon he said:—

"It would not distress me to believe that every sentient creature on the face of the earth, nay, every herb and flower and weed and fungus stood in precisely the same relation to my Heavenly Father as I do. If true, it would only heighten my delight and deepen my wonder at the immensities of His love. What I contend for is that all souls are His offspring and that He has begotten them, transmitting to them a share of His own Eternal Spirit, while their bodies are only a creation, as we call it for want of a better term. The inclusion, therefore, of all living creatures in the family of God cannot disturb my argument at all."

Why, of course, he is "all-of-our" Father! But how does he manage it? How does he "beget" souls? He is male. Where is *She*? Or does He fill us with his own Eternal Spirit as a balloon is filled with gas? Of course this is all figurative language, which seems to have a definite meaning only so long as one lies back in his pew with his eyes shut, half hypnotized by the dulcet voice of the preacher. Theosophy says much the same thing, however, as Mr. Voysey. "He," that is to say, "the Elohim," the Dhyani Chohans, or

Severo Sanchez de la Vega, for Spain and South America, the aggregate of the creative powers, or "Creator," or Demiurgos of this planet, does, or do, transmit to us a share of His or their own spirit. The only thing is that these Powers are not the highest God. Mr. Voysey should not mistake the Lord Mayor's butler, who lays the table, for the Lord Mayor himself, who gives the banquet. It would, however, be interesting to know if Mr. Voysey would have any objection to his Heavenly Father taking a paternal interest in the billions of other solar systems that fill space. Or has each system or planet got its own "Heavenly Father"?

A CASTE REBELLION.

The Chandals of Bengal, a community of humble workers, numbering perhaps a couple of million, who have hitherto been treated as outcasts, have threatened to rebel against the caste system and any longer to acknowledge the superiority of Brahmans, Kayastas and Vaidyas—refusing to work for them any longer. The *Hindu* makes the following remarks thereon.

"This spirit of rebellion against the tyranny of caste would seem to extend to one or two other low castes also. This circumstance is worth serious attention from our social reformers, because if the spirit of caste is not broken and the lower classes are not treated with consideration and kindness, the Hindu society will have to face the danger of deeper and broader disintegration than what now weakens and degrades it. Instead of the different castes giving up their mutual prejudices and advancing towards gradual union, they would get into wider estrangement from one another. In Southern India, no tendency of this description is visible. The ignorant lower classes are content with their lot. Education has hardly reached them, and the few that are educated understand that the present generation of higher castes is not responsible for existing institutions, and that it is only the ignorant that still adhere to the spirit as well as the form of caste distinctions. The Christian Missionaries have done a good deal for the education of these low caste people, and the Hindu society recognizes a convenient practice, that when a low caste Hindu embraces a foreign religion, he ceases to be the degraded man that he was before, and is fit to be treated more or less on terms of equality. This process of transformation would appear to be attended with less evil than the one now witnessed amongst the *Chandals* of Bengal. For the Native Christians and the Hindus are as good friends as Hindus themselves are to one another, whereas the *Chandals* and the higher castes of Bengal are not likely to cherish feelings of friendship or respect under the circumstances which threaten to bring about a rupture between the two."

It looks as if the *Hindu* thought that the disintegration of caste was inevitable in the course of time. It is certainly a great barrier to the establishment of the sentiment of fraternity among men.

"TO CHRISTIANITY AND BACK."

Under the above heading the *Madras Mail* lately stated that the Madras Committee of the National Social Conference of India has issued a circular stating that eight years ago a young Hindu was converted to Christianity by the Lutheran Mission at Tirupaty, and, four years afterwards, his girl-wife, who had then attained womanhood, and her mother, also embraced Christianity. There are two children, who were baptised as Christians. The circular states that the family is extremely anxious to revert to the Hindu religion. "The propriety of this step was discussed at a meeting held in the Gungai-kondan Muntapam at Triplicane, at which there were present Dewan Bahadur R. Ragoonatha Row, Mahamah Upathiya Paravustu Venkatarunga Charlu, Dewan Bahadur P. Srinivasa Row and others. It was decided that the family may revert. Yogee Sriman Parthasaradhi Iyengar concurred in this decision." A sympathiser has promised to give the family a monthly sum of Rs. 10 for maintenance. "What is now required to be done is to subject the family to Prayuschittum. In order to make this an example, it is proposed to perform this purification ceremony in the most systematic manner as is stipulated in the Shastras, with the assistance of Pundits and Achariapurushas." The cost of the performance of these ceremonies is estimated at Rs. 100, and only Rs. 15 have been promised. The circular there-

fore requests some help for the purpose stated. An early date has been fixed for the public celebration of the purification ceremony at Triplicane.

This decision ought to have a particular interest for Fellows of the Theosophical Society, since two out of the three Commissioners that represent the President during his absence sat in the Committee mentioned—the Dewan Bahadurs R. Ragoonatha Row and P. Srinivasa Row. It is an important decision in every respect and shows a growing liberalism in the Hindu community. The only point open to question is, the wisdom of making repentance such an expensive luxury. If the just, who need no repentance, are dunned for subscriptions every time a lost sheep returns to the flock, they will soon begin to wish their erring brothers would remain Christians—and be damned. On the other hand, the pomp and circumstance of these ceremonies may cause a regular rush of Christian converts back in the pale of Hinduism, for there is nothing that weak-minded people, like so much as to be objects of general attention, and heroes of the moment, even if it be heroes in “sack-cloth and ashes.”

PURIFICATION.

The *Indian Mirror* lately had the following:—

“In Madras, we are glad to see, the prejudice against sea-voyages is giving way before the influence of the enlightenment of the age. Sringeri Jogoth Guru, a Hindu priest of considerable influence, whose voice in religious matters is law to many in the South, has recently allowed two lads, who had accompanied their fathers to England, to be re-admitted into caste, after the performance of a simple ceremony of penance. The decision of His Holiness was announced at a large public meeting, and it was accepted as valid by those present, only a few persons dissenting. This spirit of enlightened reconciliation with the necessities of the modern times is unhappily not dominant among the orthodox community in Bengal.”

It is an excellent thing that Hindus are waking up to the folly of wilfully handicapping themselves in the race with people of other religions. But one would think that if Sringeri Jogoth Guru had ever made a sea voyage himself, he would be very lenient with any Hindu who had been sea-sick on the way, for surely that is “penance” enough. As to any wretch who was well and jolly at the time, no punishment is too severe; he ought to be boiled in carbolic acid, smoked, scrubbed, and deluged with disinfectants, and even then it is doubtful if he would be half purified!

“TUFTS AND CREEDS.”

A Madras journal lately contained the following letter:—

“SIR,—Dewan Bahadur Ragoonath Row criticised recently, in your columns, I think, the practice followed by some missionaries, of requiring converts to Christianity to remove the tufts of hair ordinarily worn by Hindus. He said nothing of other requirements, such as the removal of the thread, and the marks on the forehead which betoken the wearers to be Sivites or Vishnuites. There are those who think the tuft is as distinctively significant of doctrines and ceremonies which are not consistent with the Christian faith and profession as are the other. The Dewan is justly regarded as a high authority in such matters. Will he favor me with his opinion as to whether or not the three are to be classed in the same category? Those Missionaries who require the removal of the tuft do not prescribe any special mode of wearing the hair, as I believe the Mahomedans do, but simply desire their converts to put away everything especially connected with idolatrous rites. Is not the tuft thus connected?”

DOUBTFUL.”

There seems to be for a conqueror some peculiar magnetic attraction in the tuft of hair on the top of the head of a captive. The early American settlers had the same difficulty with the Indians. The missionaries are probably obeying a deep-seated instinct of savage man when they mercilessly scalp their converts. We wonder whether these scalp-locks are ticketed with the name and age of the late owner and sent home to be hung as trophies round the head offices of the Missionary Societies in England and America. They would be very effective at missionary meetings.

HINDOOISM.

“Hindooism, says the *Globe*, appears to be drawing near to a great convulsion, which, when it comes, will utterly revolutionise that ancient faith. So wedded is it with the caste system that the two seem well nigh inseparable. It is scarcely possible to conceive of a Brahmin meeting a Sudra on terms of social equality. Nor is that all. Each caste is sub-divided into many grades, while it sometimes happens that a broad gulf divides men of the same caste. Thus the Mahratta Brahmins hold aloof from the Bengal Brahmins, and the Goorkhas claim to be equal to either. A native reformer, writing on this subject, shows that the whole caste system is a comparatively modern encrustation on Hindooism. Manu recognized the inevitableness of class distinctions, but laid it down emphatically that these should be gained by personal merit and not by mere accident of birth. In other passages, the great Hindoo sage asserted that the lowest Sudra might elevate his family to Brahmin rank by continuous marriages into the higher order. It was not until after the Mahomedan conquest that the system of caste assumed its present character of an hereditary monopoly of aristocratic privilege. This change was, perhaps, partly brought about by the wish of the conquered to fence themselves in against social intercourse with their conquerors. It has effectually served that purpose, at all events, in connection with the later white conquerors of the Peninsula. Far more than difference of creed, of race, or of colour has caste operated to stereotype the antagonism between Christians and Hindoos.”—*Madras Mail*.

GROWING TOO BIG.

Some pious bigots in America have lately been agitating their little ant-heaps to have Unitarians solemnly and officially declared non-Christians. The Unitarians ought to feel flattered. The fact is that there have been a good many abnormally large-minded monads incarnated lately in Unitarian bodies, and when these growing young giants yawn and stretch themselves, there is considerable danger that if they are not put out of the house they will be knocking down some of the ornaments or breaking the furniture. The divinity of Christ is not safe while they are about, and what in the world would the clergy sit upon if divine damnation got upset?

Mr. E. M. Wheelock, in an address delivered not long ago before the Unitarian Society of Spokane Falls, America, said, “The evolution of the religious sentiment is going on as rapidly now as as in any former age, aye more rapidly. Christendom will yet be christianized. The mustard seed of rational religion is growing, and its grateful shade shall yet cover the earth. This religion teaches that nowhere in the Universe, outside of the morbid fancies of priest-ridden men, is found a revengeful and jealous Deity. An angry God is as obsolete to its thought as is the tree worship of the savage. It teaches that law governs: that there is no space, no possible crevice anywhere in the creation for caprice, miracle, parenthesis, or interpolation.”

The Rev. Dr. F. R. Lees of Aberdeen is another of these awkward Neo-Unitarians, who seems likely to prove a little too big for the house of the clergy. The following sentiment expressed in one of his sermons lately is enough to give rise to the dreadful suspicion that he has been reading the Bagavad Gita on the sly, instead of sticking to his Bible.

“What then, is God? He is the Spirit that underlies our highest and deepest consciousness—the true Humanity within us, the vital potency of all our powers—who reasons in our reason, loves in our love, and seeks by His own laws to ‘draw all men unto Him’ by sympathy and communion. This, if men but knew it, is the highest honour and the truest happiness, is what Christ taught when he said to his apostles, ‘I am one with God, and you are one with me.’”

If the Reverend gentleman's congregation only knew that their pastor is in reality suffering from a mild attack of Theosophy, what a rush there would be for the door!

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SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1889.

THE PRESIDENT'S JAPANESE TOUR.

THE PRESIDENT IN JAPAN.

The last news received from Colonel Olcott was dated April 20th. He was then just starting on a tour through the Southern part of Japan which he expected to occupy five or six weeks. He says hardly anything about himself, as he thinks it better that the *Theosophist* should quote what is said about him, and of his work in Japan, by the Japanese newspapers, a bundle of which he says will be duly received. These newspapers have not come to hand, and so the readers of the *Theosophist* must go without much news this time.

LATER FROM JAPAN.

A long communication, dated 21st April, has been received from Mr. H. Dhammapala, the young Cingalese gentleman who accompanied Colonel Olcott to Japan and has suffered so severely for two months from rheumatism and neuralgia. This letter repeats the incidents of the President's tour since leaving Ceylon, and the greater part of it is therefore "ancient history" for the readers of the *Theosophist*. The following portion is new:—

"From Col. Olcott's Diary I get the following additional particulars: Among the notable men he met in Tokyo were Mr. Hinton, author of "A Persian King" and other philosophical monographs which are included in the *Theosophist* Manager's book list; Mr. Basil Hall Chamberlain, Secy. of the Asiatic Society; Mr. Satow, a well known Sinologue; Capt. Z. M. James, another; Professors Fennelesa and Divers of the University; Captain Burkley, R. A., Editor of the *Japan Mail*; and General C. W. Legendre, an old companion in arms, whom he saw desperately wounded in the battle of Newbern. On the 23rd March he left Tokyo for Sendai, far away to the north, where he was honored with a public dinner by the Governor, and lectured to audiences which almost broke the floor of the building. Utsonomiya, Mayabashi, Tagasaki, Yokoyama, Shizuoka, Hamamatsu, Okasoti, Nagoya, Narumi, Gifu and Ogaki were in turn visited, and the same success repeated at each Station. A gratifying circumstance was the hoisting of the new Buddhist flag, introduced by Fellows of our Society into Ceylon two years ago, and now universally adopted there; at each Japanese town where he lectured it was displayed. Upon arrival he found it hoisted at the temple, sometimes also over the gate of his hotel, and even at the Railway Station. Its beauty makes it popular, and its non-sectarian or local character commends it as a common symbol of their faith for all Buddhists. I should here mention that His Imperial Majesty has accepted a copy of it offered by Col. Olcott along with a stone relic from Buddha Gaya, leaves of the Bo Trees of Gaya and Anaradhapura, and some photos of sacred shrines in Ceylon sent by the Buddhists of our Island. The collection has been placed in the Imperial Museum.

After a few days rest at Kioto, the President began the final portion of his tour, by visiting and lecturing at Nara, Osaka—where the Governor and General Commanding, Baron Takashima, entertained him at a dinner, to which the leading military and civilian officers were invited,—Ho-din-ji, Nagahama Nagasawa and Kikono; the last-named three lying along the shore of the beautiful lake Biwah. He is again in Kioto for a few days to organize a large branch of the Theosophical Society, and will presently start for Nagasaki and other places in the extreme south, whence he is to work his way back to Kobe, at which port he will take steamer—probably on the 14th of June, for Colombo and Madras."

THE PRESIDENT'S MISSION.

The *Morning Post* (of Allahabad) contained on May 14th an interesting letter from its Tokio correspondent describing the revival of Buddhism now in progress in that Empire. In the course of the article the writer says:—

"One circumstance has helped greatly to fan the fervour of Buddha's worshippers—the appearance in their midst of Colonel Olcott, the American Buddhist, a more powerful advocate for the ancient faith and a more devout Buddhist than the best among them. The *Japan Mail* publishes a lecture delivered by this gentleman the other day in the hall of an educational society in Tokio to a large audience, among whom were many students and Buddhist priests. Colonel Olcott spoke of the absolute necessity of religion as a basis in education. He had, he said, been looking over the educational curricula of Japan, and had been surprised and pained to see that on it was no mention of religion. Morals indeed were mentioned, but there could, he believed, be no efficient system of morals without religion. In training youth, the thing first to be determined was, whether man has only one life, or whether he had two or more. For his own part, Colonel Olcott had no doubt as to man's future state, and as to the necessity of teaching him to look forward to existence of which the present is only a small part."

It must be remembered that Col. Olcott (if rightly reported) speaks here as an individual. The introduction of religion into the national schools is the very thing which sectarians in the West, whether Protestant or Catholic, are fighting for, and with the large majority of Fellows there oppose. The T. S. as a Society of course promulgates no opinion in the matter.

WHAT THE "DANDOKAI" SAYS.

A Japanese F. T. S. sends us the following extract from the *Dandokai*, a leading Japanese periodical:—

"The arrival of Colonel Olcott has caused great excitement among the Christians in Japan. They say that he is an adventurer, a man of bad principles, and an advocate of a dying cause. How mean and cowardly are these Christians! They may use the unprincipled pens at their disposal as much as they choose, but they cannot weaken the effects of his good principles; nor fasten upon him any of their scandalous insinuations. They do not produce the least effect upon Col. Olcott or upon Buddhism. When he was told in Tokyo that the Christians were abusing him, he only smiled and said: 'This has been the case in all countries; these are the weapons that they employ. I do not mind their slanders in the least; it is like the chirping of birds in the trees, or the croaking of frogs in a swamp. Do not worry, my Japanese Brothers, they can never beat us; our religion is based upon truth.' We thoroughly concur in these ideas, and recommend our Japanese brothers and sisters to pay no attention to these slanderers. It is a common observation of the world that an ugly woman hates a beautiful one, and evil hates righteousness. We feel great pity, however, for those who are Christians that while ignorant entirely of our doctrines, they are crying out their fantastic ideas to the four corners; as when one dog barks all the others imitate him. How ridiculous this all is! How great has Col. Olcott's influence become in Japan!"

A later issue of the *Dandokai* says:—

"Since Col. Olcott arrived in Japan, Buddhism has wonderfully revived. We have already stated that he has been travelling to all parts of the Empire. He has been everywhere received with remarkable enthusiasm. He has not been allowed a moment of leisure. He has finished the northern half of his tour, and returned on the 9th instant to Kioto. He has taught our people to appreciate Buddhism, and to see our duty to impart it to all nations. Since his discourses in Tokyo, the young men of the Imperial University and High Schools have organized a Young Men's Buddhist Association after the model of the Young Men's Christian Associations, to propagate our religion; and some learned and influential gentlemen have given encouragement. An additional lustre has also been given to Buddhism by his coming."

OPINIONS DIFFER.

Colonel Olcott is still in Japan, where he has been most courteously received by many Japanese officials. One of the high functionaries, who was present at the Colonel's lecture, predicted that his visit to Japan would have a considerable influence on Buddhism and the Buddhist priests. On the other hand, many Japanese scoff at the idea of Japanese Buddhism requiring a foreign propagandist to galvanise its moribund body.—*Indian Mirror*.

COLONEL OLCOTT AT TOKYO.

Colonel Olcott has finished his visit to Tokyo, and left for Sendai, the first of a series of interior towns where he is to hold consultations with his co-religionists upon the present state of Buddhism throughout the world. His last two lectures in the capital were given at the Ko-soi-kan on the 18th and 19th instant; the first upon "Practical and Scientific Agriculture," before the Japan Agricultural Society, the second upon the "Scientific Basis of Religion" in English, without an interpreter. It is not generally known that Colonel Olcott was formerly as closely identified with scientific agriculture in the United States as he now is with Oriental Philosophy. His address on Monday last was so well appreciated by the audience that the Society elected him an honorary member, and sent him a pair of handsome vases, accompanying a letter of thanks. His discourse upon the scientific aspects of religion was a closely reasoned argument to show that no religion or fragment of religion can hope to survive the current scientific analysis of ideas unless it can prove its harmony with natural law and scientific discovery. Materialism, so-called, is, as commonly understood, most unscientific and inconclusive, since it brutally ignores the abundant evidence of the transcorporeal action of consciousness. The new term "Telepathy" has been coined to explain away a part of the phenomena of phantasmic intercourse at a distance between the living and living, and the dead or dying and their living friends. But this thing does not cover the facts of the bringing back to the body, by the living sleeper's wandering "double," of things not previously known to him, and of which a knowledge is only procurable upon the theory of the conscious and voluntary action of the "double." Examples illustrative of this phenomenon were cited by the lecturer, who touched upon the psychological and physiological states of clairvoyance and hypnotic vision. The corner-stone of materialistic psychology is the maxim that there is no consciousness apart from the brain: once break this down and the whole case falls to the ground. The scientific basis of religion is simply the scientific demonstration of the fact that a man can be fully conscious, before and after death, outside the physical body. And this question was fully argued out in a calm and dispassionate spirit free from dogmatism and prejudice, but of course upon the strength of evidence to which no absolutely conclusive value attaches in the minds of the general public.—(*Indian Mirror*.)

MORE WORK FOR THE PRESIDENT-FOUNDER.

Pandit Gopi Nath, General Secretary of the Punjab Section, writes to the Commissioners as follows:—

"I quite agree with Dewan Bahadur Raghoonath Row in his address delivered at the late Annual Convention of the Theosophical Society and published in the May number of the *Theosophist*:—

"While there is so much for congratulation, there is a great deal to be anxious for in respect of the safety of this mighty organization (the Theosophical Society). The branches are yet young. There are only a few earnest workers in some of these branches. Among those few, there are serious differences of opinion.' (In this I do not agree, inasmuch as why there should be any serious differences of opinion in the few earnest workers if they are honest workers too). 'Among some of these workers meekness has not permeated, while ambition is burning in their minds; selfishness, envy and ignorance have yet to be expelled. Apathy, the peculiar Indian vice, still rules among the majority of the members of these associations. Fresh life has to be infused into them for the eradication of these and such vices, and for letting in the love of universal brotherhood, charity, knowledge and activity. The Theosophical Society should now take up this task, strengthen the hands of those in these associations who have been doing good work, bring into existence new and additional votaries for the important work, and send its President occasionally to enlighten these associations with his presence, advice and instruction.'"

"The italicized lines have my most hearty co-operation, and I would most humbly and at the same time very strongly suggest that this advice of the Dewan Bahadur be carried out at once, specially at this time when new life is being infused in the branches by the careful and heavy work of the Commissioners. Colonel Olcott, our universally respected President, is now-a-days engaged in his tour in Japan. On

his return request should be made to him to undertake an extensive tour in India, and visit all the branches and 'enlighten them with his presence, advice and instruction.' After his tour in Japan his presence among us will be doubly interesting, and to hear from him the account of his experiences of the Japan tour will be all the more instructive. The expenses of this extensive Indian tour of our President-Founder must be borne by the branches or the individual Fellows who are in a position to take part in such an important work. We cannot expect such expenses from the Head-quarters, which is itself too much in want of funds for the general purposes of the Society and its own up-keep. If there is any likelihood of this my suggestion being carried out (please put it before the branches and individual Fellows, after taking the consent of Colonel Olcott) I myself will be most happy to subscribe Rs. 100 for that purpose. If the Commissioners agree in opening a subscription list for the President-Founder's Indian tour, they are authorized to put this amount after my name, which will be duly remitted as soon as subscriptions are invited, and estimates are made for the expenses of the whole tour."

The Commissioners beg to notify the branches and Fellows of the Society herewith of their entire approval of the admirable suggestion of Pandit Gopi Nath. They do not think it necessary to obtain the consent of Colonel Olcott before making it public, for two reasons: (1) The required consent could not now be obtained before the return of the Colonel, whereas the preparations for this tour ought to be made in advance. (2) It is known to the Commissioners that it is the President's own wish, as his visit to America was postponed, to make a tour through India on his return from Japan, such as is suggested by Pandit Gopi Nath.

The Commissioners desire, further, to thank the General Secretary of the Punjab Section for the handsome sum with which he heads the subscription list, which may now be considered as opened, and to which it is hoped by the Commissioners that not only all the Branches and Fellows will give according to their means, but also those liberal and large minded persons who, while not actually Fellows of the Society, recognize the useful work it has done and is doing in India, and appreciate the noble and disinterested efforts of Colonel H. S. Olcott for the regeneration of this Land.

GENERAL REPORT.

The Commissioners cannot congratulate the Society upon the state of efficiency at present of the Indian branches. There seems to exist in many districts a want of interest on the part of the Fellows in the well-being and work of the Society. In some districts however the Fellows and branches are active and doing excellent work. This state of inertia has apparently existed for some time, having only been brought to light by the enquiries and activity of the General Secretaries of the recently formed Sections. It appears to be the general opinion of the Fellows that if interest in the Society is to be kept up, more attention must be paid to the requirements of Fellows and branches by the authorities at Head-quarters; and the Commissioners are now in consultation with the General Secretaries and with prominent Fellows of the Society with regard to what steps can be taken in that direction. Any Fellow who will favor them with his opinion on that or any other subject connected with the work of the Society will oblige,—such communications will, if desired, be considered confidential, and should be addressed "To the Commissioners of the Theosophical Society, Adyar, Madras."

APPLICATIONS FOR FELLOWSHIP.

Frequent enquiries reach Head-quarters with regard to the formalities to be gone through in India in order to join the Theosophical Society. Clause 9 of Section B of the Revised Rules runs thus:—

"Applications may be forwarded to the President or sent to the General Secretary of the Section within whose limits the applicant resides; who, in the capacity of agent for that purpose of the President in Council, shall provide the applicant with a diploma of Fellowship in due form under the seal of the Society, should the application prove satisfactory."

As the simplest and quickest way for obtaining a diploma of Fellowship is to apply to the President at Head-quarters, the Commissioners recommend that course; and in order to save the valuable time of the General Secretaries of the Indian Sections, who are all very busy men, the Commissioners have determined that in future all diplomas issued to applicants in the four Indian sections will be sent from Head-

quarters direct to the applicant, the General Secretary of the Section in which the applicant resides being notified of the name and address of the new Fellow.

Forms of application may be obtained from the Head-quarters or from the General Secretaries.

THE AMBASAMUDRUM THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society at Ambasamudrum, presided over by Mr. C. F. Powell, F. T. S., of America, it was resolved that a Branch Theosophical Society be opened under the designation of 'The Ambasamudrum Theosophical Society.' Mr. V. Coopooosawmy Iyer, M. A., was elected President, and Mr. K. Subbiah, Secretary and Treasurer.

AMBASAMUDRUM, }
12th May 1889. }

K. SUBBIAH,
Secretary.

NEW BRANCH AT BALUCHUR, BENGAL.

An application has been received at Head-quarters from Rai Bahadur Bhunpat Sing, through the General Secretary of the Bengal Section, for the Charter of a branch of the Theosophical Society at Baluchur, Bengal. This Charter will be duly forwarded, and the branch will be organized without delay.

NEW BRANCHES IN AMERICA.

The General Secretary of the American Section writes that a new branch is being organized in San Jose, California; and another in Brooklyn, N. Y. Particulars are promised as soon as obtainable.

The Annual Convention of the American Section of the Theosophical Society was to have been held at Chicago on April 28th and 29th and probably was so held. As it takes a month for news to reach Adyar, the particulars of the Convention cannot reach the Theosophist in time for this issue.

NEW BRANCH IN TASMANIA.

An application has been received by the Commissioners for a Charter of a branch to be formed at Hobart, Tasmania. Mr. W. H. Dawson, an old and active F. T. S., is the moving spirit in the matter. A Charter will be sent at once together with a number of Diplomas of Fellowship applied for at the same time. Hobart is an active centre not only of material but also of intellectual energy, and good results may be expected from the establishment of a branch there.

REMOVAL OF A BRANCH.

Babu Rajkrishna Mookerji, President of the Saidpur branch of the Theosophical Society, in the Bengal Section, by name "The Gyanankur Theosophical Society," writes to say that by authority received from the Theosophical Society, his branch has been removed to President of the Theosophical Society, his branch has ceased to exist at Sinthee, near Baragur. In other words the branch has ceased to exist at Sinthee, near Baragur. This proceeding is very unusual, Saidpur, and has reincarnated at Sinthee. This proceeding is very unusual, but having the sanction of the President, it is presumably all right. Perhaps those branches which are now reported as "missing," have taken themselves off somewhere else, in which case it is much to be desired that they would send their present addresses to Head-quarters. The fact is that in India, as elsewhere, "a branch" is simply a group of Fellows of the Society that agglomerate round one or a few of the more advanced students or stronger characters among their number the large majority of the Fellows being "unattached."

WORK IN THE BENGAL SECTION.

Pandit Dina Nath Ganguly, General Secretary of the Bengal Section, writes :—

"One of our Brothers here determined to issue periodically, with the help of the other brothers, Bengali pamphlets under the title of 'The Theosophical Series.' No. 1 of the series is already out, selling at 2 annas a copy. We have adopted the Bengali language, for there are many in the Bengal Section who do not understand English. This first issue appears to have met with the approbation of the public. I beg to send a copy for inspection.*

"At the request of Brother Rai Bhuput Sing Bahadur of Baluchur, some of our Brothers were deputed to visit Azimgunge and Baluchur, and hold theosophical conversations with the Jains there, who exhibited much sympathy with the objects of our Society. The result has been that several Jains have applied for fellowship and they are desirous of establishing a branch of the Society there."

ANOTHER SAD DEATH.

We regret to have to report the death of Mr. M. V. Subbara Naidu, B. A., B. L., Secretary of the Rajahmundry branch of the Theosophical Society, and Vakil and Town Councillor at that place. He was a staunch and active Theosophist and an honest lawyer. He succumbed to consumption at the age of 34 years; and, strange to say, many of his friends attribute his illness to the too sudden adoption of a strict vegetarian diet about two years ago.

MAY HE REST IN PEACE.

We regret to inform our readers of the recent death of Mr. P. Parthasaradhi Chetty of Black Town, Madras. He joined the Society in April 1882, when the Madras branch was formed. He was for several years a member of the Executive Council and always took the deepest interest in the fortunes of the Society. At the time of his death he was maintaining a school for the study of Sanskrit. A more active Fellow, earnest Theosophist, and better man it would be hard to find.

WHAT IS MIND?

[The following communication from Pandit T. Venkatrama Iyengar, Secretary of the Ootacamund Branch, is extremely interesting, as showing the class of work that is carried on in the meetings of that Branch.—Ed].

At the weekly meeting of the Toda Betta Lodge, Ootacamund, lately the subject under discussion being "*Can the adoption of a special diet have any improving effect on the mind?*" A definition of the word mind was called for. Various passages bearing on the point were read from Western psychologists and Sanskrit writers, and finally the members wrote down their various definitions, some of which in curtailed form appear below :—

I. Mind is the consciousness of the action of the brain when under the direction of the will.

II. Mind is a store room of sensations from which under the direction of the will are given out thoughts and actions. It can be stored unconsciously as is seen when men sleeping repeat Vedas, &c., quite unintelligible to themselves, and which they have no recollection of having heard.

III. Mind is a material subtle essence of physical organisation distinct from the brain or prana; the probable seat of which, in an advanced Spiritualist, is the heart. It has four states, viz., Manas, Budhi, Chita and Ahamkara.

IV. Mind is the state of consciousness and discrimination of sensations impressed on the retina of the brain. In the uneducated it is dominated by the senses. In the educated it is dominated by the will.

V. Mind is on the spiritual or material plane in accordance with the life of the being. It can be lowered from or raised to either. When not under the dominion of the will, it is merely a recording machine.

VI. Mind is the receptacle of sensations and the source of thoughts.

* Duly received; a most excellent undertaki g.—Ed.

VII. Mind is that power in man of comprehension, remembrance and discrimination. It has two actions—inward and outward. For the latter, likening it to a man living in a glass house, the purity of his judgment on outward matters and his consequent actions, thoughts and orders depend on the cleanliness of his glass (nervous system and sensory organs). These latter (sensory organs, &c.) should be kept in healthy condition (i. e., the glass kept clean and clear) by a careful selection of diet. In its inward action it communes with the soul, and by the above careful selection of diet it should have its panes of glass so well fitted that no external matters could interfere or draw attention from the indoor work. Its will (a part of itself) can determine whether it shall look outward or inward.

WORKING AMONG THE BRANCHES.

"Mr. C. F. Powell reports :—

My first visit was to Chittoor, where I found the Branch laboring under difficulties that were owing to press of official duties, and which necessitated a stay of a week. During that time however the Anniversary was celebrated and new officers elected. The Branch has a capital hall.

From Chittoor the next place on the route was Bangalore, where the Branch is admirably housed and located. A delightful week was spent here, during which time the City Branch re-organized and was fortunate enough to secure Mr. V. N. Narsimaiengar as their President and Mr. Gopala Charlu as Secretary.

Next on the list came Udumalpet, where the President and Secretary are a host in themselves. Although weak in numbers, the Fellows in this branch are very energetic, and have established a school for girls and a reading-room.

At Coimbatore we had a revival, and there is every hope that it will work thoroughly and earnestly.

Tinnevely gives some hope for the future. While I was there an invitation to Ambasamudrum was received, and on going over there I found Bro. Coopposawmy Iyer had prepared a number of resident gentlemen for membership and a Branch was organized there most auspiciously.

At Madura the mystic number met and re-placed their Branch on an active footing. A misunderstood communication received at Tanjore obliged me to shorten my stay and return to Adyar.

In closing I cannot forbear to say that many cards and letters sent by me to the Secretaries of Branches have been unanswered. This is a gross discourtesy in India as well as in the West, and no excuse can palliate it. I trust that this will not happen in future, and that it will never become necessary to revert to the subject."

THEOSOPHY AT MADURA.

(From The Hindu.)

Mr. Charles F. Powell, F. R. S., a delegate from the Headquarters of the Theosophical Society, who is on a tour to the southern branches of the Society with a view to put life and vigour into them wherever necessary, came to Madura from Tinnevely on Monday evening by the mail train, and was received at the station by the Secretary of the branch. He stopped two days, putting up at the Native College Rooms. Some of the citizens discussed with him on theosophical and kindred subjects, and on Wednesday morning, a few of the local theosophists (seven in number) met at the college. There was a discourse on "Theosophy" followed by practical hints for a theosophic course of conduct in life. At the close of the discourse, resolutions were passed, putting the local branch on an active footing. Mr. Narasimma Chariar, District Court Pleader, has been appointed President, and Mr. P. Narayana Iyer, Secretary, for this year. This institution, if properly worked, will be a source of immense good to the general public. Inasmuch as there are many schools in the town, the members of the branch might profitably use their holidays in addressing young boys, the future generation of the country, on "The high ideals of an Aryan's Life," "Aryan Morals." I am informed that Sunday meetings of the Society for lectures or readings will be held regularly hereafter. The local society was once considered a very strong and influential branch, but owing to the apathy of the members, it was

almost extinct. It is hoped that the new life imparted to it by the American gentleman will enable it to develop into a healthy and useful body. There are, no doubt, in the Society, one or two earnest and sincere souls; but unless other members work harmoniously and put forth all their energy in the cause of moral and spiritual progress, no permanent good will come out of it.

VISITING THE BRANCHES.

Mr. Chas. F. Powell's work among the branches of the Southern Section of the Theosophical Society has been found by the Commissioners so useful in many ways that they determined to avail themselves of his valuable services by sending him out again among the branches of the Society in India generally, under the auspices of the Head-quarters. Mr. Powell will continue the excellent work he has been doing, and will visit all the Sections of the Society. Although he will report to the Commissioners, from whom he derives his authority, he has particular instructions not in any way to infringe upon the prerogatives of the General Secretaries,—a course which entirely coincides with his own wishes. Mr. Powell will visit only such branches as desire to see him.

All communications for Mr. Powell should be sent to Head-quarters, except those in answer to letters from him, wherein he gives a specific address.

WHY HE IS A THEOSOPHIST.

The following letter to the press was published some years ago, we venture to reprint it now because it expresses in very clear language the view of the Society which is justified by its "Objects," its rules, and its history. The writer, Dewan Bahadur R. Ragoonath Row, is himself "a representative man," being highly esteemed and respected throughout India as a statesman and a reformer. His appointment as "Commissioner" during the absence of the President has again drawn the attention of the Indian public to the fact of his Fellowship in the Society, and to those who question him about it his answer is still the same.

SIR,—Many of my friends, often out of sheer love to me, take me to task for being a member of the Theosophical Society, or a Theosophist. Some of these friends are representative men. The Theosophical Society consists of many thousands of men and many of them also are representative men, in their various nations. The question whether I and many of my brethren ought to be or ought not to be Theosophists becomes, therefore, more than personal one. Hence I venture to ask you for a little space in your next issue.

The word Theosophy means etymologically, according to *Encyclopædia Americana*, "a science of divine things." According to Maunder "Divine wisdom." Truth is divinity, one who wishes to know truth and is searching after it, is, according to the Theosophical Society and myself, a Theosophist.

The main object of the Theosophical Society is to search after truth and to understand as much as possible the truth from which all truths proceed. Each Theosophist is allowed to hold this inquiry in the manner considered best by himself and to compare his results with those obtained by his brethren. The Society is not wedded to any particular religion, opinion, or creed. It has no Pope, no Archbishop of Canterbury, no Grand Lama, no Saviour, no Mahomed, no Buddha, no Sankara Chariar, no Ramanuja Chariar, no Madhwa Chariar: the Society as a society, I mean—not its individual members. It has no organ of its own, *the Theosophist* pointing distinctly that caution in its every monthly issue. It does not swear by Tyndall, or Huxley, or Mill, or by any other Scientist. It is not dogmatic. It does not run down any particular opinion and hold some particular opinion as the truth itself. It holds all as brethren, requires its followers to be tolerant and charitable, and aye, inculcates brotherly love to one another. Among its followers there are inquiring Agnostics, Deists, Freethinkers, Buddhists, Jews, Christians, Parsis, Mahomedans and Hindus. No theosophist has a priest of the Society to whom any artificial respect is due by him. There may be lost or deluded sheep among them incurring at the hands of their brethren the reproach, kind and corrective one, of being "erring brothers"—the highest reproach that a theosophist can use towards one of his colleagues.

The Theosophical Society is, therefore, an Institution for the inculcation of universal brotherhood and its actual practice. Of this Society I am a member, and I shall continue one, so long as the object of the Society is not changed, whether I be blamed, or pitied, or loved, in consequence.

R. RAGOONATHA ROW.

CHELASHIP.

It ought to be clearly understood that there are no Chelas of the Theosophical Society. There are numberless individuals calling themselves Chelas in India and elsewhere, some of whom have entered the T. S., while some few Fellows of the Society profess to have become Chelas since they joined it. With the Chelaship of any of its Fellows the Society, however, has nothing to do. These remarks are suggested by enquiries which have reached the *Theosophist* with regard to the validity of the claim of being Chelas put forward by individuals whose lives are known to be no better than those of the mass of mankind, if they are not decidedly below that standard. The *Theosophist* is of course unable to pronounce upon the merits of the cases about which it has been consulted, and it is not its business to attempt to do so. But it feels called upon to repeat here certain things that ought to be perfectly well known to all Fellows of the Society.

(1.) That Chelaship is a personal thing between the Chela and the Guru, in which the T. S. is not concerned.

(2.) That no person who is leading an immoral life, or offending against any of the ordinary moral laws can, for an instant, be believed to be the Chela in any degree whatever of any of the Mahatmas connected with the Society.

(3.) That a person may have been a true Chela at one time, and may have ceased to be one at present. When a Chela fails the Guru very rarely advertises the fact in any way, he simply ceases to take any further interest in him, and leaves him to his own devices.

(4.) That accepted Chelas of any of the Mahatmas connected with the T. S. are very rare indeed, and as a rule keep the fact of their Chelaship a secret, mixing when necessary with their fellow men, but leading an isolated internal life.

(5.) That the saying, "By their fruits ye shall know them," is preeminently applicable to Chelas of every degree.

AN EXCELLENT MOVE.

Under the title of "The Theosophical Forum," a little eight-paged periodical pamphlet has been started in New York. It is to be sent to the Fellows at large in the American Section, who are, it states, "entitled" to receive it. It is issued from "P. O. Box 2659," and apparently by Mr. Alexander Fullerton.

"The Theosophical Forum" consists of answers to questions on Theosophical subjects by a variety of different hands, and is very interesting and instructive, for the writers do not always agree in their ideas, and so the reader gets a view of the subject from various stand-points. The questions answered in the first number are: "What books should I read in order to thoroughly understand Theosophy?" and: "What are the meaning and scope of the term Universal Brotherhood." The questions for the following issue are given in each number. How often it is to appear is not stated; presumably, as often as "P. O. B. 2659" feels "so disposed."

WHO IS RESPONSIBLE?

In a review of the Secret Doctrine in the *Memphis Appeal* the following paragraph occurs:—

"In Great Britain and Ireland there are many Theosophic Societies, in India, the islands that form the Indian archipelago, and in Australia. In this country, there is the parent Society in New York, two in Chicago, three in St. Louis, one in Oakland, Cal., one in Los Angeles, one in Santa Cruz, one in Minneapolis, one in Washington, one in Cincinnati, one in Boston, one in Malden, one in Omaha, one in Grand Island, one in San Diego, one in Muskegon, one in Bridgeport, one in Cleveland, one in Decorah, Ia., and one in Milwaukee...."

Now who should be held responsible for the ridiculous statement that "in this country (America) there is the parent Society in New York?" It surely ought to be publicly made known by the heads of the Society in America (1) that the Head-quarters of the Theosophical Society is at Adyar in India. (2) That there is only ONE Theosophical Society, the "branches" being allowed to take the title of "Society" only by courtesy. (3) That "Fellowship" in the Theosophical Society is conferred only by the central authority of the Society at Adyar, and that it has nothing whatever to do with membership in a branch—the Rule of the Society being that no one is eligible for election

to a branch who is not a Fellow of the Society; a very obvious and natural requirement since a branch is, by the law of its existence, an aggregation of Fellows of the Theosophical Society, many of whom do not belong to any branch but may join one at any time, and leave it again when they like, without their status of Fellow of the Society being thereby affected in the least.

OUR GREAT MISSION.

The *Indian Mirror* has been publishing a series of articles from its London correspondent, entitled "Theosophy in London." In a recent leaderette the editor has explained that this series of articles, which he says are written by a person hostile to the Society and Madame Blavatsky, have been inserted in order to elicit a reply. He will probably receive one. The editor of the *Indian Mirror* says in this leaderette, in reply to the assertion that the Congress has robbed the Theosophical Society of its vitality:—

"Now, we have had something to do with both the Theosophical and the Congress movements from their infancy upwards. We have taken our humble share of work in both, and we assert with positive knowledge that the Theosophical Society has done much more for the country than some people imagine, or have an idea of. We say the Society has fully accomplished its great mission. The Hindu revival of which such vivid signs are to be observed throughout the country, is the work of the Theosophical Society alone, and India's ancient religion, science and literature have been very largely recommended to the approval and even admiration, of large sections of cultivated Europeans and Americans, mainly by the efforts of Theosophic writers and preachers. The work of the Theosophical Society now lies not so much in India as in the West, and we feel sure that there it has a grand work to perform. As for the Congress, it is no depreciation to say that its meetings are imitations; it may, perhaps, be not too much to say that they are the direct result of the great annual gatherings, the conventions of the Theosophical Society, which used to be attended by highly-cultivated delegates in their hundreds from all parts of India, and who represented all the different classes that make up the population of the Indian Empire."

The italics in the above extract are the *Indian Mirror's*; but we would respectfully suggest that it would be a mistake to understand the sentence to mean that the Society's mission in India has already been "fully accomplished." It has only begun its work in the world, and its full influence in men's lives will only be realized when its true nature and purposes are understood by the public, which, owing to the multitudinous lies that have been told about it, and foolish conduct of some of its more conspicuous Fellows, is far from being the case as yet.

A BOOK ON PHENOMENA.

Signor Manuel Otero Acevedo, of Alcalá 11, Madrid, Spain, writes to *The Theosophist* that he is about to publish a book on the phenomena of spiritualism, and would be glad to learn the particulars of any experiments made in that line in a scientific spirit. Any accounts sent to him should be authenticated as fully as possible.

A NEW MAGAZINE.

"*The World's Advance-Thought*" and "*The Universal Republic*," edited by H. N. Maguire and Lucy A. Mallory, a large, twin, four-paged paper, that has been published monthly for three years at Portland, Oregon, U. S. A., was to be issued in a Magazine form on the first of May last. We congratulate the able editors on this step. This publication is the organ of those who follow the curious practice of "Soul-communion," which consists of what may be termed concentration or meditation carried on in a spirit of united effort; those who take part therein timing themselves so as to meditate at the same actual moment of all parts of the globe. The effect of this consciously united effort is believed by the advocates of the system to create powerful psychic and spiritual currents which can produce extraordinary results in those planes. Although not a professedly Theosophical publication, "*The World's Advance-Thought*" contains many Theosophical thoughts and ideas, and the average standard of the articles it contains is intellectually high. It is singularly

liberal and large-minded, and deserves the attention of all Theosophists. The subscription price (for America) will be \$3 a year. It is published by The World's Advance-Thought Publishing Company, Portland, Oregon, U. S. A.

FOR THE 27,599TH TIME.

The *Madras Mail* lately said:—

"If we are to believe the *Indian Spectator*, it is a mistake to suppose that the only object of the Theosophical Society is to find out the means, by which occult powers could be achieved. This forms only a secondary part of their religious practice, the true and principal *raison d'être* of the Society being the study and research of the Sanskrit Shastras."

There does not seem to be any physical reason why Editors of newspapers should be more ignorant about the things of this world at all events than other people, and it is known to hundreds of thousands of people in India—to put down a modest figure—that the chief "Object" of the Theosophical Society is "To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour." Its other two Objects being, respectively: "To promote the study of Aryan and other Eastern literatures, religions, philosophies and sciences;" and: "To investigate unexplained laws of nature and the psychic powers of man."

Editors of newspapers, sub-editors, correspondents, paragraphists and others connected with that great "Educator of the world"—the Press—are respectfully informed that the objects of the Theosophical Society are now quoted for the 27,599th time, and that this is done for their special benefit, as they don't seem to have heard them before, so that in future they may keep nonsensical statements about the Theosophical Society out of their respective journals. It may be further stated for their benefit the Theosophical Society does not advocate or promulgate any opinions, has no creed, and belongs to no "party."

HIS NAME WANTED!

The following paragraph has been "going the rounds":—

"A young man was lately found, in an apparently dying condition, on the floor of a Paris church. When he was restored to consciousness, it was discovered that his mind was wandering, and he was accordingly conveyed to an asylum. It has since been ascertained that he was a victim of the Spiritualists or Theosophists, who had been using him as a medium in order to find out what General Boulanger was doing at a certain time in the Hotel Mengellee at Brussels."

The words "or Theosophists" have been added to the above sweet little bit of ignorant malice since it started on its "rounds." To fancy for one moment that "Spiritualists" use or abuse "mediums" in the manner above stated, shows complete ignorance of both Spiritualism and mediumship, while Theosophy ought surely to be well enough understood by the Editors of Indian newspapers by this time to make it impossible for them seriously to accuse Theosophists of such stupid and criminal practices. We should like to know the name of the champion idiot who started the malicious and ridiculous slander, and thus took in so many poor little innocent Indian Editors.

LECTURE BY MR. A. J. COOPER-OAKLEY, M. A.

Mr. Cooper-Oakley, who is at present professor of philosophy in Pachaiyappa's College, Madras, delivered an interesting and instructive lecture on May 14 at Conjeevaram, Mr. R. Sivasankara Pandiya, B. A., F. T. S., in the chair. The *Hindu* says:—

"The lecturer most ably dwelt on the following points of contrast between ancient and modern India:—(1). The ancient Hindus were much more spiritual and faithful than the modern Hindus, who are becoming more and more materialistic and sceptical. (2). In ancient India there were not so many inter-divisions among the different castes as we have now. (3). The spirit of sectarianism was not so great in former times as in recent times.

(4). There was more co-operation and unanimity in those times than in these days. (5). We have in our times increased the outward formalities in religion and decreased true spirituality, while the case was quite the contrary in the past. (6). Religious rites and observances are now generally performed on the commercial principle of small profits and quick returns, whereas, in the by-gone days, they were performed for their own sake and for the mere love of God, without any desire of gain or *Phalāpēksha*. (7). The old Hindus pursued knowledge for knowledge's sake, but their modern representatives make the acquisition of knowledge a mercantile affair. (8). The past history of India is full of remarkable men, while the present period is very much lacking in such persons. The lecturer then spoke of the good work that is being done by the Hindu Tract Society in the shape of laying open the treasures of Hinduisim to all by means of instructive tracts and pamphlets."

SIAMESE BUDDHISM.

The wave of Buddhist revival has struck Siam. On the 15th of February last the King was present at a meeting of 500 high priests of Siam, who are engaged in making a revision of the Tri-pitakas, preparatory to the printing of these scriptures on paper, as heretofore they have only been written or scratched on palm leaves. It is hoped that by issuing them in a cheap form, the true doctrines of the Lord Buddha will obtain a wider circulation among those nominally professing to be his followers. It is feared, however, by the Siamese religious authorities that the result of Western education on the thinking class in Siam is most likely to be the conversion of the rising generation to materialism. "At present it is enough for anyone to mention any belief in the wonder-working powers of the Arhats, to be ridiculed by his fellows, and pronounced mad by nearly all the young men;" so, at least, writes Prince Chandradat, who ought to know.

GONE!

It is with deep regret that we have to notify our readers of the collapse of a gentleman who, we hoped, would be an ornament to the Society. As is shown in the following letter, none of the usual reasons for resigning the fellowship of the Theosophical Society operated in his case: he did not wish to be an autocrat and dictate to the President; he did not object to subscribe a trifle towards the maintenance of the Society; he was not disappointed because a Mahatma failed to come and teach him how to fly; he had not had any quarrel with another member of his branch.

The fact is that he was a skeleton, and the following is a courteous reply from a gentleman in the Government service to our enquiry about this man 15 feet high, reported to have been lately discovered in Northern India, and which was mentioned in the *Theosophist Supplement* of April last. He writes:—

"I cannot furnish you with the information called for in my private capacity. I therefore treat your letter as an official reference, to which the following is my reply:

"A cultivator of a village in my Taluk let out his field to a contractor for chunam kilns. The labourers employed by the latter for the above purpose found a skeleton head which they took for a giant's head. The news went round like wild fire that a giant's skeleton was found, but it was ultimately discovered to be the skull of some big animal. Under my orders it was brought to my office at Igarpuri, where it is lying at present."

So the primeval giant's skeleton is still to be found,—and not to be found!

ALMOST INCREDIBLE!

The editor of the *Calcutta Statesman* is not a very likely man to insert letters of the following kind, unless the contents were at least approximately true:—

TO THE EDITOR.

SIR,—About a couple of miles from the Kidderpore dockyard, on the road to Budge Budge, there has been established quite recently by some low caste natives what may be termed a swine torturing yard. The cruelties practiced at this place on these poor creatures daily are really fearful. For instance, a huge

fire is lighted and a live pig with its feet tied together is thrown into it to be roasted alive; or the poor beast is tied up by its four legs to as many posts in an open space, and about half-a-dozen men, with red-hot spears fly at it, poking at the sides, and thrusting the weapon into its eyes, nostrils, and mouth, the spears being re-heated now and then at a fire kept burning for the purpose close by), till the animal is tortured out of its life. The agonies and the yells of these unlucky animals, while subjected to these fiendish tortures, are too heart-rending to be described. Cannot the agents of the S.P.C.A. teach these men a lesson?

G. N. M.

April 26, 1889.

TO THE EDITOR.

SIR,—The correspondent "G. N. M.," who wrote to you on the 26th April about the cruelties practised upon swine is quite right in his statements. I have made enquiry into the matter, and learn that the animals are thrust into a fire to be roasted alive, and that the place at which these cruel tortures daily take place is only two miles and-a-half from the Kidderpore dockyard, on the road to Budge-Budge. I trust that this matter will attract the notice of the Government, and of the agents of the Society for the Prevention of Cruelty to Animals. If the Secretary of the Society were to depute Mr. Morris to look into this case of diabolical cruelty, I believe we should have no further cause to complain.

P. D.

There is nothing which distinguishes the "Mild Hindu" from the "blood-thirsty and brutal European" more than his tenderness for animal life and sympathy with the sufferings of the brute creation, at least that seems to have been the case some thousands of years ago, and "friends at a distance" imagine it to be true still. It would be interesting to know to what nationality and religion these fiends in human shape can belong. Why are we Theosophists as powerless as a flock of sheep to help put down cruelty or any other crying evil of the time?

PREVENTION OF CRUELTY.

The following exceedingly sensible remarks are from an article on the subject in the *South of India Observer*:—

One thing is certain that so long as the masses are not educated up to the required standard to withstand the temptation to ill-use their animals, such ill-usage will continue in spite of fines and all manner of punishments. And this consideration brings us to the point we wish particularly to insist upon to-day. One of the objects of the Society for the Prevention of Cruelty to Animals, as set forth in the meeting we have referred to, is the dissemination by placards and notices in English and the vernacular, of information which shall instruct the ignorant and warn the heartless against acts of cruelty to animals. We should indeed like to see this done on an extensive scale all over the District. But how shall we reach the illiterate masses? By means, of course, of the headmen of the villages. The Monegars and Adhigaris ought to be utilized for this purpose, if necessary, through the Tahsildars of the various taluks, and other Government officials. And if these are found apathetic, the agents of the Society might deal direct with the headmen. In towns, no difficulty need be apprehended. Placards may be posted both in English and the vernacular at all the various resorts. And thus, the necessary information and warning as to the inhumanity of the practice of ill-treating dumb animals will find their way into every hut and cottage. We do not expect that all cruelty will cease the moment the masses of the people are thus instructed, but a desire is sure to be generated in their breasts to act more humanely towards their dumb animals; and thus much brutal ill-treatment, to which these irrational beings are now subject, will gradually cease to worry their poor lives. They will be better cared for, and in consequence be far more serviceable to the lords of creation."

"SLAVERY IN BRITISH INDIA."

"It will be remembered that some time ago we published a letter from Dewan Bahadoor R. Ragoonath Row, regarding the acquittal of a Mahratta, of 47 years, who was charged with having ill-treated his wife of seven or eight years old. The Rev. Thomas Evans sends the following letter on the subject from Dehra Dhun:—

"England boasts of her law of liberty, and Englishmen say that no sooner does the slave breathe the free air of Britain, than his shackles fall to the ground. We have, indeed, good reason to exult in the noble deed of twenty millions sterling paid for the emancipation of our slaves in the West Indies. But is not slavery as vile *here* in India, as elsewhere? We are told that domestic slavery in this country is a 'social custom,' and that the law cannot therefore interfere with it? May we not ask—What of *sutteeism* and infanticide? Were not these social and religious customs also, but they are abolished. Why, then, does domestic slavery escape? The "customs" of the country seem to be a bugbear to our rulers, and how timidly do they shrink from all attempts at social reform even in 'customs that are repugnant to the best feelings of the Hindoo people themselves.' It is not a 'fanatical missionary,' or 'sentimental politician,' but an orthodox high caste Brahmin—a Hindoo gentleman—who is now the leader in all Hindoo movements and a referee on questions of caste by his own countrymen, one who stands next to his celebrated cousin, Sir Madhava Rao, and more famous than any perhaps in India as a staunch and honest advocate of Hindooism. I allude, of course, to Dewan Bahadoor Ragoonath Row, C.S.I., and he comes forward as the intrepid denouncer of domestic slavery in India. He now brings into the light of day a case out of many that might be given, and no doubt is fully prepared to prove the reality of the crime in question. Let the public now read the heart-stirring appeal of this representative of the people.

"Such is his 'appeal to the public,' but the public in India has little real power. The Dewan Sahib should have appealed to the Government direct, for I think that such an appeal, from one who is regarded as an oracle by his own countrymen, and who, no doubt, is backed up by the great mass of influential Hindoos, would secure the attention which it deserves from our rulers. Should Government fail to interfere, an 'appeal' should be made to the House of Commons at home"—*Hindu*.

THE DRINK QUESTION.

The Rev. Thomas Evans, of Mussoorie, wrote lately to a Madras daily paper as follows. In the concluding paragraph of his letter Mr. Evans hits the nail square on the head:—

SIR,—It is a comfort to know that our good temperance friends in England, are up and doing in real earnest, and I hope the people of Madras who gave me such a cordial welcome as a temperance advocate last winter, do not allow other duties to swamp the cause to which they stand pledged, and which is of intense interest to the people of India.

Mr. Samuel Smith, the President of the Anglo-Indian Temperance Association, secured the 30th of April to move a resolution in the House of Commons, which was to be seconded by Mr. Caine. The terms of the resolution are already known to the public.

I have strong hopes that it will carry with it convincing proof of the urgent necessity for excise reform in India. That will go beyond the abolition of the out-stills.

But, while the friends in England are thus keeping on the work of reform, we in India must not fail to do our share of the work. I recently wrote to the papers urging the desirability of flooding the Indian Government just now with memorials on the need of excise reform. You have in Madras an influential body in the "Mahajana Sabha," and you have men of power in Madras, such as Sir Mahadava Row, and Dewan Ragunath Row Bahadur, whose names would be a power for good in this cause, beside numbers of lesser lights for which Madras is famous, despite the stigma of the "Benighted Presidency."

I am glad to see that that noble philanthropist, the John Bright of the South, Dewan Ragoonath Row Bahadur, has come out so bravely against domestic slavery in India. His appeal will not be in vain, for though it may not do much to move the "public" or the Government of India, it will not fail to move the public of England, as well as the House of Commons where it shall be heard in due time.

But now as to the excise. I hope the "Mahajana Sabha" in Madras, as well as its various branches in the Districts, will not fail to draw up and send up a strong petition to the Government calling for immediate reform in the excise department all over the Empire. Nor should this be all. The public press, English and Vernacular, should take up the question and urge the absolute need of making the excise a repressive, and not an expensive system.

That it should be conducted simply for the checking of drinking habits, with no reference whatever to fiscal profit to Government. As long as it is made a gain to Government we have no hope of the radical reform, which is so much needed.

THOMAS EVANS.

MUSSOORIE, 2nd May.

GO EASY!

Under the heading of "Domestic Slavery in India," the Rev. Thomas Evans of Mussoorie writes to the daily press as follows, in reference to the case of child wife of "7 or 8" years old, who tried to kill her poor little self to escape from the brutality of a husband of 47. He says:—

"This domestic slavery is not of Hindu origin, it is one of the evil customs brought into India (with many others) by the Mahomedans, and every earnest Hindu should set his foot down firmly against such an insult to the morality and common sense of the people. Questions such as these are well worthy of the noblest and most devoted efforts of the leaders of social and moral reform in India, and it is a pleasure to see such a hero as the venerable and able Dewan of Mylapur using his powerful influence in favour of social reform. Is not *infant* marriage one of the roots of this evil, and of many others besides? I know that the present *ghosha* character of society in India is dead against the needed reform in this respect. But should the Hindus adopt the *ghosha* or *purdah* customs of the Mahomedans?

"There is no fear now of pretty Hindu ladies being ordered off to grace the Zenana of some luxurious and licentious 'Nawab Bahadur.'

"Those days of *Badshahi Zooloom* are past and gone, and the sacred bonds of domestic relations no one dares disturb while John Bull, the respecter of women, is master in India. Now what is really more needed than even appeals is a few *practical examples* of reform among men of high position in India."

Go easy! Go easy, friend Evans! The "Dewan of Mylapur," as you call him, has no objection to your taking a ride on his shoulders, but don't whip him and spur him too much. Let him take his own time, or he may shy, and land you in the road, as he has before now gentlemen of your cloth who thought they had found a very nice stalking-horse. You are a brave man, and have a good heart, and the *Theosophist* likes and admires you. But—go easy!

THE PURDAH SYSTEM.

There could be no better instance of the difference between the Eastern and Western ways of viewing the rights and proper position of women, than an article in the *Kayastah Gazette*, signed R. Prasad (not our Rama, though!) on the Purdah (or Parda) system of secluding women. The most curious thing about this article, as about other similar defences of that system, is the complete absence of the slightest sign of any perception whatever on the part of the writer that women themselves have the smallest right to be considered or consulted in any way whatever in regard to their own lives and happiness. They are treated as if they had neither thoughts nor wishes, wants nor predilections, or differed in the least, intellectually and morally, from so many sheep or pigs. They have no right to be gay or sociable, any more than they have to be happy and free. Their chief duty is to solemnly and stupidly tremble before their lord and master. The article reads to a European like the quintessences of masculine tyranny, selfishness and conceit; and such articles are a justification for anything that may be written or said

to the effect that such is the Eastern idea of women and her proper position. Of course every one knows that it is argued that women are quite happy as they are, and say so themselves. And equally of course, there are some things to be said in favour of the seclusion of women, but they are certainly not those brought forward by R. Prasad.

There is, however, a large and growing section of the Native Community that looks upon such notions with almost as much detestation as Europeans and Americans do, and who declare, apparently with perfect justice, that in the time of India's glory women were treated with the greatest respect, and as completely their equals by men. Nothing proves the truth of this assertion more clearly than the fact that the goddesses of Hindu mythology are depicted as the equals and companions of their husbands the gods. It is an equal and a companion that a civilized man desires in a woman; a savage wants a slave who will tremble before him and be his drudge and his plaything; and it is somewhat strange to think that while the ideas put forward of woman's place and excellencies by Mr. R. Prasad would be utterly abhorrent to Europeans and Americans they are precisely those of the Australian aborigines, who are proverbially the lowest type of human beings on earth. This is a simple statement of fact, not the expression of an opinion about the merits or demerits of *Purdah*, as any one can convince himself by reference to books of travel. Perhaps the "Black-fellows" and those who think like them are right and the West all wrong, but that is another question. The following is the extract from the *Kayastah Gazette* :—

"If we institute a comparison between English and native female character, in the latter we everywhere find the presence of the good effects of the *Parda*. Is there not a total absence of gaiety in the character and temper of our ladies? Do our ladies display any fondness for company? Do they not regard viracity and sprightliness of manner as opposed to well-bred modesty? Take away the *Parda* and all these beautiful traits in the native female character, which the English ladies make so light of, will vanish. Under false notions of liberty give the ladies undue freedom, and those very ladies who tremble at the bare idea of displeasing their husbands even by look or manner, will tax them with 'unkindness' and 'cruelty' if least chidden for their faults and opposed in the exercise of their sweet will. If reproached by their husbands for having been seen with strangers, they will turn round and say 'This feeling of jealousy is unworthy of you, Sir.' And we pause to ask, are not English novels replete with instances of this sort? But let us see what is at present the case with us. The most daring native wife receives with a trembling countenance the rebukes of her husband, and asks his forgiveness even if she has committed but a very slight fault, but she never complains of unkindness."

All this is bad enough, but we wonder what our Western readers will think when they learn that the writer of this panegyric of the subjection of woman actually prophesies that the *Parda* system will be adopted soon in the West! He says :—

"The English are just beginning to grow sensible of their social defects, and whether marriage is a failure or not is the burning question of the day in England. We watch with interest the solution of this problem by the Englishmen. Should they be brought to see the necessity of enforcing the *Parda* system, it will prove a hard experiment for their delicate ladies to submit to, many of whom no doubt will at first languish into sickness, but our ladies have happily got used to the system and bear it cheerfully."

It would be "real fun" to dump Mr. R. Prasad down in the middle of a Woman's Rights Meeting in Boston. There would not be much R. Prasad left in about 15 seconds!

HOW ABOUT THIS?

The Rev. E. Slater delivered a lecture the other day at Tanjore, in which, if the newspaper reports are correct, he openly made use of an exceedingly dangerous argument in favour of Christianity. He is reported as having said :—

"A national struggle demands national unity, and here, in India, the thousand and one creeds, castes, and colors render any solidarity impossible.....If the people of India accept Christianity, the requisite element of unity is immediately supplied."

Now any one who remembers the great ventilation which the subject of British Rule in India received in the newspapers at home soon after the Mutiny, must be perfectly well aware that one of the greatest safeguards of the British position was said to be the very caste system which this clergyman would abolish. It was then apparently an opinion accepted by every one that the fact of the Mutiny being but partial, was mainly due to the jealousies and prejudices existing between different castes and religions. It was, therefore, argued that the existence of castes was the very best guarantee of the peaceful continuance of British Rule in India, for it stands to reason that people who will not eat together and will not associate with or even touch each other, cannot effectively combine, and could never be made into a unit such as a strong army or national party must necessarily be.

Hence, when the British Government was asked to promise not to interfere with caste, it did so with a particularly smiling countenance, and it is very doubtful whether anyone would receive its blessing even now who succeeded in appreciably lessening caste feeling in India. The Theosophical Society does not interfere with caste, just as it does not interfere with politics; not because the Fellows are necessarily admirers of caste, nor because it wishes to see the Hindus divided, and therefore impotent, but because it respects the pious weakness of all religionists. If, however, any Fellow of the Theosophical Society should in future plead for the mitigation of caste exclusiveness, the "powers that be" cannot with any justice complain thereof, since they have let the Rev. Slater's uncompromising denunciation of the system go unchided.

HARD ON THE DOCTORS.

"How the present mode of criminal administration serves to brutalize the official, would appear from the case of Choukya Tookaram. He being versed in the occult art was asked to exorcise a woman of the ghost which possessed her. He adopted the usual remedy of the lower classes, caning, burning, &c., to drive the devil away. This man was tried before a Hindu Deputy Magistrate, and he was sent to jail for a year and half. The case came before Mr. Tagore, the Sessions Judge, and he confirmed the sentence. Now, these Hindu worthies have altogether forgotten the principles which underlie criminal justice. Did this Choukya mean ill or well to the woman? He meant well, but in his ignorance, adopted the method that is in vogue among the classes, to which he belongs. If he is to be punished for this, why are not the medical men all sent into jail? Every one of them must have, at one time of his life, killed or deeply injured a man through his ignorance about the property of drugs. They are never sent to jail, because they mean well. Choukya meant also no ill, and adopted the usual mode with the full consent of the woman. The High Court reduced the sentence to six months, shewing that they too in India do not always recognize the principle, that there cannot be any crime when there is no bad motive. The best way to prevent such mishaps is to educate the masses, and not to send the ignorant to jail".—*Amrita Bazar Patrika*.

SUPERSTITION, OR WHAT?

"The worship of serpents in India is common enough, but it takes rather a practical form in the vicinity of the little road-side station of Kuram, on the G. I. P. Railway, within a short distance of which is a village called Cawtha. In a grove of trees here there is a masonry temple dedicated to the serpent deity called 'Sufi Nath,' in whom the people of the neighbourhood have implicit faith. They assert that by worshipping this deity they enjoy complete immunity from snake-bites, deaths from time immemorial. It is said that even when bitten by a snake, if the patient is quickly brought to the temple,—he will not die from the bite. Should he be too far from the temple to be brought before the poison has worked its way into the blood, he has only to invoke the deity by name, and place a large stone—a mill-stone if possible—on his head, squat down, drink water at intervals, and he will most assuredly be cured."—*Hindu Patriot*.

The Adyar river is full of water snakes, some of which are said to be poisonous. The fishermen, who wade and swim in the river day and night and never get bitten, attribute that circumstance to the good office of a serpent goddess, in whose honor they get drunk once a year, after going through various religious ceremonies.

These curious cases, which resemble the immunity of the pearl divers from attacks by sharks when they perform puja to the shark-god, seem to be cases of elemental worship.

ALWAYS THOUGHT SO!

Mr. Grant Allen has settled the question at last. How life originated on the planet is a conundrum which Professor Huxley has given up; but Mr. Grant Allen is a man of more daring spirit, and he states the case thus:—"It must suffice here to recognise the fact that life owes its origin to the chemically-separative action of ethereal undulations on the cooled surface of the earth, especially carbonic anhydride and water, and that the existing diversity of organic forms is due to the minute interaction of dynamical laws." That seems clear enough!—S. of I. Observer.

"SAFE IN THE ARMS OF JESUS."

According to a writer in the February *Blackwood* poor Laurence Oliphant's mind shortly before his death became childlike or childish (according to the standpoint from which it is viewed). He says:—

"I have been allowed to see one of the last conversations he ever held on earth, and where it is told that two mornings before his death he called his wife and said: 'Darling, if I were to live now, I should be quite different to what I have been. Christ took me in His arms last night and pressed me tight, and cleansed me from all my sins, and all is pure now, and all is joy.' He had long struggled against the feeling of repugnance to being bedridden for years, which a few weeks before he thought might be his fate; but not long since he said: 'I have overcome that feeling, and I can now carry on Christ's work on a sick-bed, if He so wishes it, as if I were well.' He was constantly humming and singing: 'Safe in the arms of Jesus,' and, by his widow's special desire, his favourite hymn was sung over his grave."

It is very hard to believe that story about the author of "Scientific Religion;" but there can be no doubt that the mind frequently leaves the body some time before the vitality quits it. It is to be hoped that he won't find his *Sympneuma* over there waiting for her faithless other half with an astral broomstick!

"THERE'S MONEY IN IT."

Dr. Hatcher, an American divine, describing a recent visit to Mr. Spurgeon, says he was filled with astonishment to find how the latter lived. He says that "his private carriage is very superior, his horses are finely kept, lightfooted and beautiful, and his driver, dressed in livery, looks like a gentleman of rank,"—*Madras Mail*.

WHERE IS "GOD"?

In speaking of the death of the "Hero-priest," Father Damien, at the leper settlement at Molokai, the *Indian Mirror* says:—

"It is fifteen years ago since the young priest, in the full vigour and freshness of early manhood, begged to be allowed to take charge of the settlement. The lepers were dying then at the rate of eight or twelve a week. Walsh, the blind custodian of the island, had retired, and there was not a soul left to aid the seven or eight hundred lepers languishing there untended. Father Damien's request was granted, and for twelve years he laboured among them, sustaining the sick, ministering to the dying, burying the dead—there was a

death every other day—teaching the children, building huts, and helping in a thousand ways to make life endurable to the victims of the scourge. During all these twelve years he was uncontaminated, but at length his time came. 'The microbes,' he wrote, 'have finally settled themselves in my left leg and my ear, and one eyebrow begins to fall.' He had no doubt of what had happened, and he was calm, resigned, and happy. Last January an old friend of Father Damien's visited him at Molokai, and he found that the disease had done terrible work. Mr. Stoddard, describing the hero-priest a few months before, had spoken of him as 'a picture of health, chanting with clear ringing voice the *Paternoster*; at his feet the acolytes upon whose infant features was already fixed the seal of early death.' And again 'his body clean as the soul that encases it, uncontaminated in the midst of contaminators, an impenetrable armour shielding him from the poison darts that assail him on every hand.' But the armour was no longer impenetrable, and the poison entered into his blood. Father Comardy found him disfigured dreadfully, the leprosy eating into his ears, his eyes, his nose, his throat, his hands, his lungs. 'If you could only see him,' he wrote in February last, 'as he lies on the floor in his little room on his bed of suffering, tears would come into your eyes at the sight of that man who has done so much for thousands of lepers, now himself reduced to so terrible a condition.' Later on came the news that poor Damien could no longer either move or speak. Arms, legs and body were eaten away in great patches, and his bones shone bare and ghastly through the vanished flesh. The shadow of death was hovering over him, and he had felt its agonies a hundred times. But he was still calm and resigned, and his only anxiety was as to what would become of his poor flock after he had left it.' And now comes the news that the noble life is ended, the hero-work finished. All who can admire self-abnegation and courage have already felt for Father Damien, while in his affliction scientific men found an absolute proof of the contagiousness of leprosy, a question of very great moment to us in the East. Already another courageous priest, Father Comardy, assisted, it is said, by two nuns, has arrived at Molokai, and in a few years more the same sad story will be repeated."

ANYTHING FOR A CHANGE!

An exchange says:—

"A Franciscan nun has just visited the United States to collect from the convents of her order a band of volunteer nurses for the leper hospital of Wailuku, to the Sandwich Islands. When a few years ago the Franciscan nuns of Syracuse, New York, were asked to supply nurses for the lepers of Molokai, the whole convent volunteered, and the matter was decided by drawing lots."

There are plenty of noble-minded, brave, self-sacrificing women scattered over the world, but knowing what we do of woman in general and leprosy in particular, is it possible to believe that these nuns knew what they were volunteering for?

INSURING HIS LIFE.

What a materialistic age this is to be sure! Even the Japanese are losing their grasp of "invisible cogencies." *The Express* says:—

"A note in the *Indo-European Correspondence* informs us of the doom of "Hari-Kari" or "Happy Despatch" in Japan. We are told that this ancient Japanese custom has received its death blow. For centuries it has been usual for any exalted Japanese dignitary who may have mortally offended his sovereign to receive a polite official intimation to the effect that his suicide will be pleasing to the authorities; and until recently, it has been the unvarying practice for the offender to acquiesce resignedly, and, after summoning his relatives around him, to formally disembowel himself in their presence. If the culprit happened to be of exceptionally high rank, the sovereign would, as a mark of honour, send him a jewelled sword, with which to operate upon himself. But all these things are now of the past. Not long ago the Mikado was grievously hurt by the words and conduct of a High Court official. The man was an old and very valued servant of the Crown; but his crime was unpardonable. Next

day, therefore, an officer brought him the fatal sword, magnificent weapon, with a blade inlaid with gold and a handle encrusted with diamonds, together with a sympathetic intimation that his early death would be regarded as a benefit to the empire in general and to the Mikado in particular. The culprit received the sword with all proper respect, but, as soon as the emissary had departed, the wily Japanese—in whose mind European habits of thought have evidently taken firm root—walked down to the quay, went on board a mail steamer that was bound for Havre, and upon reaching Paris incontinently sold his sword of honour for £6,000. We never met with a better illustration of the eminently practical nature of the Japanese character. It is exceedingly unlikely that the Mikado will ever again trust one of his subjects to execute himself. Still less will His Majesty be inclined to favour exalted criminals with jewelled swords of honour."

NEW ROAD TO MOKSHA.

Americans are apt to think that they have not much to learn in the advertising business, and the last people they would probably think of applying to for instruction in the noble art of puffery are the mild Hindus. Let our American friends read the following conclusion of the advertisement of a proprietary medicine in a Calcutta paper and hand over "the belt."

"In short, it purifies the body, sweetens the temper, exhilarates the heart, cheers the mind, and makes the whole existence a pleasant living, and the body a fit receptacle of the divine essence. Altogether it spiritualises one to divine being, inasmuch as divinity is the necessary accompaniment of purity."

NINETEENTH CENTURY WITCHCRAFT.

Several years ago Madame Blavatsky told her friends that "from information she had received," there was no doubt that during the closing years of this century a new development of psychism would take place in the world, which would be much more baneful than the phenomena of Spiritualism had been; and she has thrown out hints to that effect in *Lucifer* and elsewhere since then. It would seem that the new "Science" of Hypnotism is fulfilling her prophecy. The papers lately contained long accounts of how King Milan was hypnotized by Madame Artemisia Christich into resigning his crown. This woman, who is described as vulgar and uneducated, and a woman whose influence over the late king has long been an unaccountable wonder to his friends, has for some time been carrying on hypnotic and mesmeric experiments, using the king as her subject. His manner on the day of his abdication is thus described by several eye-witnesses, says the *Standard* special correspondent:—

"He came in briskly enough, and then suddenly stopped with his eyes downcast. When he began speaking one of his most intimate friends standing by could hardly believe it was his voice. 'He was speaking like a ventriloquist, and if I had not seen his lips moving, I could never have believed it was Milan.' Another officer remarks:—'Directly he entered he seemed to lose his self-control and to be acting under compulsion. When he had finished he raised his eyes for the first time and they had a wandering, sleepy look. He soon recovered his normal bearing.'"

The quiet manner in which this correspondent speaks of hypnotism as an "accepted fact" in the world to-day is certainly striking. The following is part of what may be called his "digest" of the case, based upon "the accepted facts of general hypnotism":—

"First. All nervous and particularly hysterical temperaments are peculiarly susceptible to hypnotic influence.

Secondly. This influence is exercised with greater facility by persons with whom the subject is in daily and close intercourse; as was King Milan with Mme. Christich.

Thirdly. Nothing would be easier than for an operator to dictate to a subject who was frequently under his or her influence any action, the most serious equally with the most frivolous. Whatever command was laid upon him would be blindly and punctually executed as has been proved hundreds of times.

Fourthly. In a case of exceeding gravity like the present one, the operator would probably not only forbid the subject to state that he had been acting under compulsion, but would suggest strongly that the act was entirely spontaneous and based on such and such reasons.

Fifthly. The operator would also probably guard against detection by suggesting that the subject should deny ever having been hypnotised. Cases of this kind are frequent, and a denial coming from King Milan himself would be utterly valueless in the eyes of Dr. Charcot, or any other student."

Here is another case clipped from a European Exchange, in which hypnotism is spoken of as an accepted method of gaining absolute control over others.

"A remarkable case is being investigated by the police of Buda-Pesth. A boy at the Public Grammar School has confessed to his father that he has for some time past taken money from the till in his shop, being ordered to do so by a man who had made him the subject of experiments in hypnotism. The father went to the school authorities, and it was discovered that a whole class of boys was in a similar plight. They acted as 'mediums,' and by a process known as 'suggestion' were made to steal money from their parents, and bring it to the ardent scientist in question. The affair is the subject of general comment."

In an account of a murder lately committed in France, the newspaper reporters say in the most matter-of-fact manner: "It is said that Chambridge had hypnotised the woman in order to induce her to accompany him home." We are only in the infancy of hypnotism as yet. By and bye it will become epidemic both as regards the power of hypnotising and susceptibility to it; and then we may look out for a "scare" only comparable to the terrible "witch scare" of the Middle Ages, which cost several millions of lives.

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JULY 1889.

THE PRESIDENT'S RETURN.

The President-Founder, Colonel H. S. Olcott, arrived in Ceylon on the 19th of June, and is expected at Head-quarters about the 1st of July.

RECEPTION TO COL. OLCOTT BY THE BUDDHISTS ON HIS RETURN FROM JAPAN.

Last night the Theosophical Hall at the Petean presented an animated scene owing to the welcome reception given by the Buddhists to Col. Olcott, on his return from Japan. The Hall was tastefully decorated with ferns and flowers (a good many hampers of the latter being sent down by upcountry Theosophists), and illuminated most brilliantly with Japanese lanterns. The Buddhist and the national flags (presents from the Japanese to the local Buddhists) were flying. The meeting was announced to commence at 8 p. m., and one hour before, the place was so literally crowded by an anxious audience of Buddhists, that there was hardly standing room, and several had to return owing to want of accommodation. For some time back there never was such a crowd at the Theosophical Hall.

The meeting commenced at 8 p. m., when there were on the Platform Col. Olcott, High Priest Sumangala (Chairman), Subhuti and two other yellow robed monks. The proceedings commenced with the Pansil. High Priest Sumangala then said that they were assembled to-day to welcome Col. Olcott on his return from Japan after his successful mission there. Before he called upon the Colonel to address the meeting, he said that the Assistant Secretary of the "Nari Shikakadhana Samagama" would read an address of welcome to Col. Olcott on behalf of the members of the Society.

Miss M. E. deSilva then stepped forward and read the following address, which received a loud applause. (Miss deSilva is the first Buddhist Sinhalese young lady that ever read an address in English before a crowded audience, and she deserves credit for the very creditable manner she acquitted herself last night).

To COL. H. S. OLCOTT,

President of the Theosophical Society.

SIR,—We, the members of the "Nari Shikahadhana Samagama," beg to accord you a cordial welcome.

Our Society has been organized recently for the promotion of Female education in Ceylon, and it may not be out of place to bring to your notice the fact of the neglected state of education among our women.

We take this opportunity to ask you, whom we consider a benefactor of the Sinhalese, to direct us in the path to success.

We are conscious of your unselfish labours for the welfare of Buddhism, and we do not hesitate to say that were it not for the Theosophical Society, of which you hold the distinguished position of President-Founder, the Philosophy of our Lord would not receive that attention, investigation and acceptance by the Europeans and Americans which it now receives.

In Ceylon the Buddhists owe you a deep debt of gratitude for the revival you have caused among them to bring their ancestral faith to its just position, and you have besides brought home to them the advantages of education.

We do not wish to confine our remarks to the good you have done to Ceylon, but may we be permitted to say that the fruits of your labors elsewhere, also, are now being gratefully accepted and enjoyed by thousands of people. We have heard and read with delight accounts of the immense success of your mission to Japan, and hope to hear ere long of its having borne grand results.

There have sprung up branches of your Society, in the short time it has been founded, in every civilized part of the globe, and that fact alone speaks of the beneficent effects of Theosophy.

We thank you most heartily for your unselfish attention and labours for the sake of humanity, and trust most sincerely that your career of usefulness may be prolonged.

We remain, Sir,
YOUR BUDDHIST SISTERS.

Mr. Weerakoon then read the Sinhalese translation of the above. Colonel Olcott replied in very fitting terms and congratulated his Buddhist sisters of Ceylon for the very laudable objects of their new Society. He said it gave him the greatest pleasure to have read in the *Ceylon Examiner* and in other journals whilst at Japan, about the movement, and he hoped that it may be the means of bringing education to every corner of the Sinhalese nation.

The Chairman then called upon the Colonel to give a brief sketch of his interesting mission to Japan.

Colonel Olcott then said:—"Respected and beloved High Priest, and you, my Buddhist brothers and sisters, I thank you very heartily for the cordial welcome you have given me on my return from my long journey and hard work in Japan. I shall never forget my sensations on the 17th January last, when, with the High Priest's solemn blessing and your hearty cheers still ringing in my ears, I passed out of this Hall into the moonlit streets of this beautiful city on my way to take this important mission. That was indeed an impressive occasion, and yet this, perhaps, is no less impressive; for to-day I have come to report to you that the mission is accomplished—the work is done—which brings together once more into friendly relations the two great divisions of the Buddhist Church—the first step towards the healing of the breach made two thousand years ago. And this work is really one of world-wide importance, for it cannot be denied, even by its bitterest enemies, that there is a great revival of our glorious religion among Buddhist nations, and also that it is receiving great attention from other nations not nominally Buddhistic.

"You have known me now for nine years, and you know that I am no bigot and no sectarian, but that I try to make my life reflect the tolerant spirit of our LORD—that I have no thought of forcing my opinions on any man, but wish only that my brother men should accept the doctrines of Buddhism when fully satisfied by reason that they are true. Our LORD taught us, and by His perfect example showed us, that

by unfailing kindness the hearts even of its bitterest foes may be won. We of the Theosophical Society have by that means made ourselves trusted as much by the Parsees and Hindus of India as by our Buddhist brothers in Ceylon: and at our annual convention delegates of many different religions meet together, and yet they all regard one another as brothers, because we teach the doctrine of perfect tolerance and kindness.

"When I became a Buddhist fifteen years ago, I was much pained to find that the Buddhist nations were not friendly with one another, and that even their sacred books were said to differ. It seemed to me a great pity that there should be such a separation among those who were the followers of the same LORD, since it could not but greatly weaken the influence and power of our common religion; and as to the sacred books, surely instead of the two parties holding aloof from one another, the proper course would be to institute a careful comparison of the two scriptures, and so try to discover what part of each belongs to the true doctrine, that we may all agree to teach that, and that only.

"The priests present know, and the members of the Society know, that I have been speaking for years about the importance of going to other Buddhist countries and endeavouring to effect some sort of spiritual union among them. Some years ago I went to Barmah with Mr. Leadbeater, but in consequence of the political condition of the country at that time we were unable to do much work there, and therefore soon returned. For a long time my attention was specially fixed upon Japan, and since I found that no one else seemed ready to go there as a representative of Southern Buddhism, I at last decided to go myself. My friends here did not give me much encouragement, for they thought that Japan was too far away to allow of the development of much sympathy between that country and our own; but personally I felt sure that the Japanese would prove to be ready to listen in a friendly manner to a brother Buddhist speaking to them for the good of our common faith. This opinion was shared by our revered High Priest, who has from the first done all that he could to help me in my work for Buddhism, and, as you all remember, sent me forth on this very expedition with his special blessing on the 17th of January last. Now on my return I am happy to be able to tell him and tell you all that the result of my visit to that distant empire exceeded my most sanguine expectations, and that all and more than all that I ever dared to hope for has been accomplished.

"It is to-day exactly five months since I sailed from this port, and six weeks of that time was spent in going and coming, for the distance by sea is no less than five thousand miles. I was on shore in Japan one hundred and seven days, during which time I travelled from Sendai in the north of Japan to the extreme south of the Empire—eight hundred miles in a straight line." (Here Colonel Olcott exhibited a large map of Japan, and pointed out the places mentioned.) "As you see, Japan is an island empire, and the number of islands is very great, amounting altogether to about two thousand, large and small. During my tour I visited thirty-three towns, all of which are marked on this map. In the capital (called Yeddo or Tokio) alone there are one million two hundred thousand Buddhists—nearly half as many as we have in the whole of Ceylon. In Japan there are thirty-seven millions of people, all speaking the one language, and all nominally Buddhists, but divided into eight sects. Now we have three sects here, but there is no real difference between their beliefs on any point of importance: but in Japan there is a difference of belief between the various sects. As is always the case where

there is sectarianism, there is a good deal of hard feeling between the sects and they are not accustomed to work together in any way. I made up my mind from the first not to touch sectarianism—not to have the slightest connection with it in any way whatever. I always avoid it in any country; and it would have been especially unwise for me, as representing the Southern Church, to have anything to say to any special sect in Japan—more particularly as we know so little of the sacred books of the Northern Church. Our sacred scriptures are written in Pāli and usually on palm leaves; here” (exhibiting it) “is a Japanese sacred book, written (as are all their scriptures) in the Chinese language on fine silk-paper—very light, but very durable. The writing as you see, runs backwards, and is in every respect quite different from ours. This book contains the story of the life of the Bodhisat and the BUDDHA, and is profusely illustrated with very finely-executed wood engravings.

“On arrival in Japan the first thing I did was to call together the Chiefs of the eight sects in order that I might discuss with them the state of Buddhism in the country, and read to them the Sanskrit letter from the High Priest Sumangala which I bore. All these Chief Priests accordingly met together (although, as I said, they have not acted in unison before), and I told them that I could not consent to do anything at all unless they would all agree together to appoint a committee to manage my tour, so that it might be clearly understood that I had no sectarian purpose. I told them that I represented no sect in Ceylon, but the whole Buddhist Church of the country, and I wished to secure the friendship of the whole Priesthood of Japan; that it was only on these terms that I would work. They accepted the terms immediately, and appointed a joint committee, which collected over Rs. 12,000 for expenses, made all the necessary arrangements for my tour, and travelled with me all over Japan.

“The greatest number of addresses I had ever before delivered within one hundred days was in the South of Ceylon, where I spoke fifty-seven times within that period; but during the hundred and seven days of my stay in Japan I delivered seventy-six public addresses, and my committee estimated that my audiences averaged 2,500, so that I must have carried the message of fraternal love from Ceylon to about two hundred thousand Japanese Buddhists. I am happy to say that my addresses everywhere excited the greatest enthusiasm, and that my remarks on the absolute necessity of union between the Northern and Southern Churches were always loudly cheered. These medals which I show you were presented to me by various Japanese societies that were kind enough to elect me as an honorary member, and these three gentlemen who stand before you here are sent to learn Pāli from the High Priest Sumangala, that they may return and teach the doctrine of the Southern Church to the Japanese. Before I left, also, the High Priests all came together again at a farewell meeting, and gave me a Sanskrit letter in reply to that from our own High Priest Sumangala.

It is now two thousand three hundred years since the quarrel about the sacred books arose between the Northern and Southern Churches, so in breaking down the wall between them we may well say we have accomplished an historical event. Here is the proof of it in this Sanskrit letter—a message of friendship from North to South. You see it is tied up, as are all complimentary presents or letters in Japan, with string of two colours, made of fine paper.

“Among the ideas of the Northern Buddhists is one about what they call AMITA BUDDHA, which appears to be Spirit of the BUDDHAS, which is always existent in the universe, and sends out from time to time the BUDDHAS Who have been born on earth. The magies of this AMITA BUDDHA

are very beautiful—just like those of our LORD; and some of them are among the finest specimens of carving I have ever seen anywhere.

“One sign of the goodwill felt towards us by the Japanese was their presenting us with this Japanese imperial flag, the red ball on which represents the sun—Japan being called “The Empire of the Rising Sun”—I suppose because it is as far east as we can go. Speaking on this subject I may mention that one result of my visit to Japan is the universal adoption of the Buddhist flag there; I found it flying everywhere, from north to south, and some of them were splendid specimens too—four yards in length by three in height. One evening before I left there was a splendid display of fireworks, and as one of the bombs burst at the height of one hundred and fifty yards, out from it there came the Buddhist flag, so beautifully arranged that it stood up straight and fluttered in the breeze. This went to my heart, for there in the sky I saw the sign of the brotherhood of Buddhist nations.

“I will leave my young brother Dhammapala to tell you with what truly fraternal love the Japanese treated him during his illness—how earnestly they tried to do everything in their power for him, and even to anticipate his wants. I hope you will all remember how kind the Japanese have been to one of yourselves, and will resolve in turn to treat all Japanese in the same way.

“Our friends there gave me a number of religious paintings—some of our LORD, some of AMITA BUDDHA, and some of various Arabats, whom they call Rakans. Here is a picture on silk” (showing it) “which is at least eight hundred years old. It is that of a female figure called Quanon, which signifies the embodiment of the mercy felt for mankind by AMITA BUDDHA. This painting, since it is on a religious subject, is called a *mandara*, while a similar painting on a non-religious subject is called a *kakamono*; they are to be seen hung on the walls of every house in Japan.

“I hope you will bear in mind that Japan is now in relation with you; always treat the Japanese well, and give them no cause to write home and complain that the Sinhalese, though pure in religion, are not always so in their lives. I will now ask one of my Japanese companions to say a few words to you.” (Great applause).

Mr. T. Kawakami then rose and said:—“When Colonel Olcott and Mr. Dhammapala came to Japan the Buddhists rejoiced greatly, and Japanese Buddhism was greatly strengthened. I regard all the Buddhists in Ceylon as my brothers. Three more friends have come with me to study, and we expect to stay for three or four years, so I hope you will give us all your friendship and brotherly love. The Buddhists of Ceylon and those of Japan must be united; then the religion will become a still greater power in the world than it is now.”

Colonel Olcott then said:—“The meeting of High Priests specially asked me to put these young men under the tuition of our High Priest Sumangala, saying that he was to be their spiritual chief, while the Theosophical Society was to take charge of their worldly affairs.

“One more subject I must mention before closing, and that is the Ladies’ Society for the Promotion of Female Education. When I heard of this Association during my stay in Japan, I felt great joy, for it was one of the things principally needed to complete our movement here. I wish to tell my sisters of this Society that they need have no fears for its future, and I invoke the blessing of the Three Gems on them and on their Society. Let them make their noble sacrifice of time and money until there is no more ignorance left in our beautiful island—till children are

everywhere brought up to follow those precepts which are the only rules for the happiness and true welfare of the world." (Tremendous applause.)

A Japanese Priest then said:—"This is a very happy and a very important occasion. The Northern and Southern Churches are like two brothers who separated long ago in the heat of youth, and have remained estranged through many years; but now at last they have met and shaken hands once more, and we must hope that they proceed to embrace one another, and that the fraternal embrace will be but the commencement of an intimate and lasting union." (Great applause.)

In closing the meeting, the High Priest Sumangala said:—"You have all heard Colonel Olcott's account of his mission to Japan, and it must have made you all glad and proud to hear it. The propagation and improvement of Buddhism is the noblest work in the world, and that is the work in which Colonel Olcott has been engaged. It is true that there is a slight difference between the Northern and Southern Churches, but still the Japanese are Buddhists as we are, and are struggling against the maleficent influence of Christianity as we are, and we therefore look upon them as our brothers. We must never forget the cordial reception that they have given to Colonel Olcott as our representative, and the brotherly love that they have shown towards us. I trust that this may be the commencement of a real spiritual union between all Buddhist countries."

[The above report was forwarded to the *Theosophist* by Mr. Peter d' Abrew, and has been supplemented by extracts from *The Buddhist*.]

THE PRESIDENT'S INDIAN TOUR.

Owing to the arrival of the President at Ceylon two weeks before the earliest time he had fixed for his return, the collection of the funds for his tour had not progressed far. From the letters that the Commissioners have received in reply to their invitation to the Fellows to write their suggestions and criticisms, it is evident that the desire for a tour by the President through the country is strong and unanimous. Still, with three or four honorable exceptions, no one has thought of the money question. There is something altogether wrong and childish in expecting Colonel Olcott, or any one else, to do the desired work, unless the necessary funds are furnished by those who benefit by that work being done. Those who have promised to subscribe towards the expenses of the Colonel's tour, and those who have not yet done so, but are anxious to do their part, may, if they like, forward the money to the Colonel personally (instead of sending it to the Treasurer or to the Commissioners), at Head-quarters, Adyar, and all money so sent will be duly receipted for, and also acknowledged in the August *Theosophist*.

COLONEL OLCOTT IN JAPAN.

"We observe, says a Japanese paper, that in Nagoya Colonel Olcott has been welcomed with extraordinary enthusiasm. His lectures were attended by fully four thousand people on each occasion, and the wildest applause greeted his declarations of the close relationship that must, in his opinion, exist between the revival of Buddhism and the stable progress of the nation. Evidently the people's hearts are inclined towards such teaching, for it is not at all likely that addresses, which necessarily lose nearly all their nerve in translation, could rouse an audience to sympathy so strongly marked unless a powerful feeling existed in favour of the speaker's idea. Of course the farther south Colonel Olcott goes, the warmer the response his preaching is sure to awaken. Religion in Tokyo and religion in Kyoto are two very different things. Nagoya occupies, perhaps, an intermediate position in respect of the vitality of its citizens' creed. It would seem that Colonel Olcott's Buddhist

guides are determined not to let the grass grow under his feet. We read that he proceeded from Nagoya to Narumi and delivered a lecture there, returning at noon to address an immense audience in the Hongan Temple, and winding up with a third address to the Governor and a select party of about 250 at 7 o'clock in the evening. We have noted that the Tokyo critics express amusement at the notion that an American should be brought to Japan to propagate Buddhism. The criticism is certainly just if it be held that the Buddhist creed is essentially the property of the Orient and that Westerners can have no proper share in propagating it. But the masses do not reason so closely. The coming of Colonel Olcott has evidently given Buddhism a filip in Japan."—*Madras Mail*.

BROTHER DHAMMAPALA.

"We are glad to be able to announce our brother Dhammapala Heravitarana's safe return from Japan. The steamer being unfortunately in quarantine, we have not been able to do more than exchange a few words with him; but he fully confirms the accounts of the splendid success of the Colonel's mission. We hope to be able to give fuller information on the subject next week."—*The Buddhist*.

The Buddhist is dated according to Buddhist reckoning only. The above appeared in the issue of "9th Para Poson 2433." As the Editor evidently does not wish the general reader to know what this means, we will keep his secret.

Mr. Dhammapala returned in the steamer before the President, and shepherded four Japanese priests, who have gone to Ceylon to study the southern Buddhist canon.

COMMISSIONERS REPORT.

The Commissioners are not able to give a full report of the work of the Society owing to several causes. In India the return of the President is anxiously expected, as the idea has become general that he will now make a tour through India, or at least visit the chief centres of Theosophical activity. This expectation has to some extent checked any tendency to exuberant activity in the Sections; but that a good deal of real work is going on is proved by number of new fellows entering the Society. Over two-hundred and fifty applications for membership have been sent during the month to candidates for admission in India, and in all directions public interest in the Society is being renewed.

NEW BRANCH.

A branch of the Theosophical Society was found on the 7th of June at Ranchi, Chota Nagpore, called the "Chotangpur Theosophical Society."

The following gentlemen are among those who signed the application for a charter:—

Mr. Mati Lal Datta, B. A. (President of Special Committee).

" Nibarun Chandra Gupta (President elect).

" Maumatha Nath Chatterjee (Secretary and Treasurer).

[In reply to the request of the Secretary, Mr. Maumatha Nath Chatterjee, to publish the rules of the new Branch, the Editor of the *Theosophist* begs to say that this custom has been dropped sometime ago, as it was found that those details of branch management had no general interest or importance.]

A DISCLAIMER.

The Editor of the *Theosophist* has much pleasure in publishing the following extracts from a letter from Mr. Bertram Keightley, Secretary of the "Esoteric Section" of the Theosophical Society, to one of the Commissioners, which have been handed to him for publication. It should be explained that the denial therein contained refers to certain surmises and reports afloat in the Society, and which were seemingly corroborated by apparently arbitrary and underhand proceedings by certain Fellows known to be members of the Esoteric Section.

Mr. Keightley tells this Commissioner that he must not believe "that the Esoteric Section has any, even the slightest, pretension to 'boss' the Theosophical Society or anything of the kind." Again he says: "We are all, H. P. B. first and foremost, just as loyal to the Theosophical Society and to Adyar as the Colonel can possibly be." And yet again he says: "I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to 'boss' any other part or Section of the T. S."

It is to be hoped that after this very distinct and authoritative disclaimer no further "private circulars" will be issued by any members of the Esoteric Section, calling upon the Fellows to oppose the action of the General Council, because "Madame Blavatsky does not approve of it;" and also that silly editorials, declaring that Theosophy is degenerating into obedience to the dictates of Madame Blavatsky, like that in a recent issue of the *Religio-Philosophical Journal*, will cease to appear.

MR. POWELL.

Mr. Chas. F. Powell, F. T. S., after spending some days at Head-quarters at the beginning of June, went to Kombaconam, where he spent a very pleasant few days with the brothers. This branch, he says, is in an excellent condition and doing good work. From Madras Mr. Powell went to Darwar, where he found a considerable interest in Theosophy and where a branch is soon to be organized. From there he went to Bombay, and found the branch in that city in its usual active and progressive condition. From Bombay Mr. Powell visited Surat, with which branch he was very much pleased, and at present he is gone to Baroda. It is probable that Mr. Powell will not visit any other branches until the President's plans have been made known, and his wishes consulted, as Mr. Powell has expressed himself anxious to do any work which Colonel Olcott thinks it well he should undertake.

THE CHICAGO CONVENTION.

The Annual Convention of the American Fellows of the Theosophical Society took place at Chicago on the 28th of April. Dr. Buck took the chair. Mr. William Q. Judge was re-elected General Secretary and Treasurer of the Section. Dr. Keightley of London attended, and read a letter from Madame Blavatsky, which was received with applause. Various papers were read; and the Convention passed some resolutions and adjourned. The Convention was to have continued for one or more days longer, but only a business meeting was held on the 29th. There seems to be something out of gear in the American Section. What it is, time will show.

AMERICAN NEWS.

DEAR SIR AND BROTHER,—The Purana Branch Theosophical Society, Santa Cruz, Cal., U. S. A., was dissolved and surrendered its Charter.

A Charter was issued April 22nd, 1889, to the Brooklyn Theosophical Society, Brooklyn, N. Y., U. S. A., Col. Henry N. Hooper has been elected its President, and Mr. Henry T. Patterson its Secretary.

Yours fraternally,

WILLIAM Q. JUDGE,

General Secretary, Am. Section."

May 8, 1889.

[Colonel Hooper being a genuine Theosophist, a true gentleman, and very popular man, the Brooklyn branch ought to be a success.—Ed.]

GOOD NEWS.

The Manager of the Theosophical Publishing Company, 7 Duke Street, Adelphi, writes: "We are about to publish a new book by Madame Blavatsky, 'THE KEY TO THEOSOPHY,' the price of which over here will be 5 shillings per copy. We propose, however, to print an Indian edition of 500 copies on cheap paper and cheap binding to be sold at Re. 1 each."

500 copies is not much for a country with 200,000,000 or so of inhabitants, so those who want this important book had better send in their orders at once to the Manager of the *Theosophist*—One rupee, with two annas more for postage.

A NEW BOOK COMPANY.

Some little time ago a circular was received at Head-quarters from the "Theosophical Book Co." of 110, Tremont Street, Boston, Mass., U. S. A. As the circular gave no names or references whatever, the *Theosophist* took no notice of it. The *Path* for May publishes an advertisement of this new Company (but again anonymously), in which it is stated that "the new Company is founded with the distinct object of endeavouring to awaken a more general public interest in Theosophical literature," and that "the managers are putting their time and their money into this enterprise for the sake of the cause." A catalogue of books to be issued, and to be kept on sale by this new firm, is in preparation. Its Post Office address, P. O. B. 5107, Boston.

THE THEOSOPHICAL SOCIETY.

The following letters are very interesting as showing the light in which the Theosophical Society is viewed by the natives of India:—

TO THE EDITOR OF "HOPE."

SIR,—In your issue of the 24th March I find Mr. W. S. Caine, M. P., give out that when we Hindus do finally separate ourselves from outward observances of our religion, we either join the Brahmo or Arya Somaj or become Theosophists.

Now as regards the large number of Fellows who form the Hindu Section of the Theosophical Society, it is a fact not perhaps known to our illustrious visitor that in joining the Theosophical Society, neither our religious observances nor our caste rules are required to be interfered with, much less laid aside. To form the nucleus of a Universal Brotherhood of Humanity does not require that we should all eat and drink together or be of the same creed, any more than that we should all take the same food or wear the same sort of clothes. After a time an earnest Hindu Theosophist becomes more attached to the grand old religion of his forefathers than he ever could hope to be by being a mere Hindu. For it is only by developing one's intuition and finding out the sublime esoteric meaning of our *Shastras* that one can hope to reconcile many apparent inconsistencies which prove a stumbling block to so many orthodox Hindus who attach too much importance to the dead-letter interpretation of our religious and religio-philosophical works. Amidst the materialistic influences of Western education and Western civilization, a sincere earnest Hindu Theosophist not unoften finds important occult truths underlying the least cared-for of his religious observances, and that he has got the means of verifying such truths by experiment.

Yours, &c.

Berhampur.

K. P. MUKHERJI, F. T. S.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—I, for one, should be extremely sorry if the cause of Theosophy decline in India, as your London correspondent is led to believe. There is a mighty difference between a Theosophist Hindu and an idolatrous Hindu. This difference has been prominently brought to the notice of the discerning public lately. Observe the difference between the definition, which the idolatrous Brahmins gave of *prayaschit*, when admitting Babu Amrita Lal Roy to orthodox society, and the definition that the Deccan Brahmin and leader of Hindu Theosophy has recently given of it. *Prayaschit* is penance and feeding Brahmins, says idolatry. *Prayaschit* is repentance at heart first, and penance or public confession of sorrow for past misconduct afterwards, says Theosophy. Hindu orthodoxy is nothing but ceremonials, whose object is to feed and enrich Brahmins. Hindu Theosophy is for moral regeneration to begin with.

I am no member of any Theosophical Society; yet I have been favourably impressed with it by the conduct of its two leading men in Madras and Calcutta, as in their sayings and writings they put the highest value upon the purification of the heart, and are never ashamed of upholding the cause of the weak. The Theosophists have always advocated the solidarity of the Indian nation by promoting inter-provincial marriages in the same castes, of which they recognise four, Brahmin, Kshatriya, Vaisya and Sudra.

Yours, &c.,

AN OBSERVER.

"HIS EXCELLENCY."

"THE SECRET OF LORD CONNEMARA'S POPULARITY.—Lord Connemara's tour through the famine-stricken districts in Madras at a time of the year when epidemics are raging in the Presidency, and the heat is intolerable, is viewed as much with alarm as with admiration. While the Ootacamund season is in full swing, and the advisers of the Government are enjoying the cool climate of the hills, the Governor himself, with a few attendants, is going from district to district, instituting minute and searching inquiries, and introducing measures of relief wherever necessary. After this no one will be at a loss to make out the reason of Lord Connemara's popularity."—*The Phoenix*

It is to be hoped that the reprinting of the above paragraph (a sample of a good many that appear) will not entail expulsion from the T. S. on the Editor of the *Theosophist*, for "interfering in Politics." If so, he would like to aggravate his offence by saying that Lord Connemara's undoubted popularity in the Presidency is also due to his generous and large-minded support of all movements for the improvement of the people. He is a strong advocate of temperance, and to him is chiefly due the resurrection of the Madras Society for the Prevention of Cruelty to Animals.

"SHOW YOUR POWER."

L'Etoile, the organ of the Abbé ROCA School of Roman Catholic Theosophy or Theosophical Roman Catholicism, says:—

"A new religious movement came into existence a few years ago, and this movement takes in the West as well as the East. One hundred and seven monthly reviews are devoted to it in France, Belgium, England, Italy, Germany, Russia, Holland, Spain, Portugal, America, India, Australia, and even Japan. It may be declared that *materialism has had its day*. THEOSOPHY rises above horizon with the white light of a radiant and beautiful sun, which will vivify and regenerate the blood of a world become sceptical and indifferent. It is intended to take advantage of this glorious Centennial at Paris to endeavour to synthesize this spiritualistic movement, and to group the organs that represent it. It has been decided that an *Executive Committee* be constituted, which will contain Theosophical, Kabbalistic, Spiritualistic and other similar elements, and which will make the necessary preparations for a great SPIRITUALIST CONGRESS at Paris on September 1st to the 8th."

This is all very beautiful. Of course it is charming for those who love each other as dearly as we all do to meet once in a hundred years and sing pæans or even dance a war-dance over the dead body of Materialism (a very lively corpse, by the way), but does the Congress mean flummery or work? If the latter, then the *Theosophist* begs to call the attention of the future delegates to the LUNACY LAWS of various countries. It seems to be an actual "cold, hard fact" that in most, if not all, "civilized countries," a belief in Spiritualism, or in the existence of spirits or celestial or other beings capable of intercourse with men, is considered at law to be EVIDENCE OF INSANITY, and a sufficient cause for taking away the property of whoever so believes, and shutting him or her up for life in that living tomb, or rather hell, a mad-house.

A COMMON FALLACY EXPOSED.

The following letter to the *Indian Mirror* expresses a truth that is very often forgotten:—

"SIR,—There have been three grand old mistaken Bengalis in the present century. One was Rajah Ram Mohun Roy, the second is Pundit Ishwar Chunder Vidyasagar, and the third is the "Old Hindu," whose 'Hope' was so ably criticised by the *Hindu* of Madras.

The mistake which these three persons make is that the 4,000 castes, which call themselves Hindus, have any faith in the Hindu *Shastras*. The noisy profession of the Hindus misled these great men. Rajah Ram Mohun Roy thought that the gross and debasing idolatry in which he found that his countrymen were steeped, would be given up as soon as he would publish the *Upanishads*, which, according to him, inculcated the noblest type of religion—nobler than Christianity and Islam. We know how mistaken the Rajah

was. Idolatry is as rampant, and worship of Parabrahma is as little practised to-day, as they were when he published the *Upanishads*.

"The great Vidyasagar believed that he had simply to prove that re-marriage of widows was allowed by the Hindu *Shastras*, and polygamy was disallowed by them, and the Hindus that professed faith in the *Shastras*, would at once stop polygamy, and allow widow re-marriage. We know his books have not made the least impression upon the Hindu *Somaj*. I ask your "Old Hindu," to appeal to anything but the undefined *Shastras*, by which there is not a single honest Hindu who guides his conduct.

Yours, &c.,

A MODERATE CONSERVATIVE."

INFRINGING OUR PATENT.

An English paper says that "a certain Mr. Albert H. Walker has invented a cartridge for pacifying the stormiest of seas. It holds two ounces of oil. It is made of heavy paper and weighted at the further end with a small piece of lead. The cartridge is put in a breechload and the trigger is pulled. The cotton connecting the cartridge and the shell is ignited by powder. It is burnt and the cartridge filled with oil is sent spinning away over the waves. The oil being lighter than the water, rises to the top of the sea and spreads over it like a film over the waves. By means of these cartridges a path an eighth of a mile broad can be made through the heaviest of seas."

We wonder if Mr. Walker took his idea from the *Theosophist*. That is exactly what we do. We fire off cartridges made of paper and printer's ink, and containing Theosophical oil, which, bursting in every part of the world each month, distribute a thin film of philosophy and brotherly feeling over the raging billows in the neighbourhood, and thus clear a way for the fine old ship, the Theosophical Society, to sail along without shipping any very dangerous seas.

THE FATAL EFFECTS OF EDUCATION.

"It is announced that an association with the control of a newspaper has been formed in Japan for the defence of Buddhism. Most of the Japanese journals decry the new movement, and warn the Buddhist against using education as a weapon, inasmuch as in the past education has been remarkably fatal to Buddhism."—*M. M.*

Education has a fatal effect on every form of religion which has fallen into the hands of a selfish priesthood, and has in consequence had its heart eaten out. Look what education is doing for the religion of the West—forcing on a reform to which that of Luther was a mere trifle! There is Buddhism and Buddhism, and it would indeed be a strange thing if education were "fatal" to the religion of the Lord Buddha, who attributed all the ills of life, temporal and spiritual, to IGNORANCE. However, just as there is the pure Buddhism and the corrupt, so there is a true and a false education; so perhaps the Japanese journals mean that false education is fatal to true Buddhism; or else that true education is fatal to false Buddhism. Both of which propositions seem true enough.

A CAUSE OF LEPROSY.

The following paragraph from a daily paper is important if true, and certainly deserves sufficient attention to awaken further enquiry:—

"A meat-diet in a hot climate is supposed to cause leprosy, and this does not appear unreasonable. Those who live upon vegetable diet are absolutely free from the attacks of this nasty disease. We believe that if an enquiry were made of persons suffering from leprosy, it would be found that the majority lived upon meat-diet, and that beef formed their chief food. It is for this reason, among others, that the Hindu is prohibited from eating beef."

WHAT A CHRISTIAN SAYS.

A Christian gentleman, highly respected in the community, has written to the Dewan Bahadur R. Ragoonath Row, as follows:—

"Many thanks for your most excellent and able letter (anent the Hindu domestic slavery and the attitude of Government towards it), which appeared in yesterday's issue of the *Madras Times*. Not only the inhabitants of Madras, Bombay and Cal.

cutta, but the whole world will bless you for your honesty and fearlessness in thus exposing the act of a Government which professes to be Christian. Yes, a few more such thunderbolts from your able pen, and you will have the whole world to back you, and what is more, when you have passed away long, long after will your name be cherished, and blessed by fathers and mothers. Yes, even generations yet unborn will learn to bless the name of 'Ragoonath Row.' Shame! why, it is a thousand times worse than shame, that a so-called Christian Government should tolerate such shameful acts as these. What can you expect when the Ministers of Religion, they who ought to be the pattern of the meek and lowly Jesus, when they too wink at such things instead of raising their voice against it. * * * * * What we want is one who would stand up for the people's right, that's the kind of champion we want. Please do not let the subject drop. Remember there are thousands and tens of thousands blessing you already for it; besides the father and mother of the child. The reason why the Gospel is not making greater progress is, because the Ministers themselves are the greatest stumbling blocks to Christianity. May God bless you and your dear family."

WHAT A PITY.

The following clipped from a daily paper has a very moral moral:—

"Two men who murdered an influential Zemindar in a district of the North-West while he was asleep, have been captured; but it is fair to say that this result was due entirely to an act of humanity and imprudent kindness on their part. They refused to slay, as they might have done, a boy who was lying with the Zemindar, but carefully put him out of harm's way at much risk of waking the Zemindar and of being identified by the lad. This lad has been the means of describing them and of now identifying them."

Murder is a bad thing, but a tender hearted, conscientious murderer is a good kind of a murderer as murderers go. Now it is said that the worst of a lie is that it necessitates two lies to cover it up, and these demand four more lies to hide them, and so on in geometrical progression; and therefore although one lie does not make a liar, it has the invariable tendency to cause a man to become a habitual perverter of "God's truth." Similarly one murder, especially if the murder has been "provoked," does not necessarily show that the person who commits it is greedy of blood; but we see by the above what happens to those who commit murder without proper qualifications for the job. Everyone who reads the above will think to himself, "what fools those men were to let the boy escape with the news!" And so undoubtedly they were. They were foolish murderers; but they were much more foolish men to be murderers at all. The moral of the story is: "Don't let your angry passions rise, don't cultivate vengeance and hatred, for after the first act of giving way to these feelings, you will be pushed on against your will to commit worse acts, which at first you would turn from with horror; and thus you will gradually become a hardened blood-thirsty sinner, lost to all sense of justice or of shame."—In other words: "Be Theosophical!"

JOURNALISM.

People should not look too particularly into what they read, any more than into what goes on in the kitchen, if they want to read with an appetite. The two following paragraphs appeared on the same day (June 15), the first in the *Tribune*, the second in the *Statesman* (quoted from the *Civil and Mil. Gazette*). Which is the original? That one is manufactured from the other is certain from the similarity of wording (note italicized passages). There is an air of truth about the first one, for in some out-of-the-way places in England it is still supposed by the yokels that the form of sale gone through in this case makes a legal separation that bars a subsequent action for bigamy. It is however probable that the attributing of the action to "a Salvationist" is just as much a bit of journalist spitefulness and dishonesty as making it fit an imaginary Brahmin.

"SALE OF WIFE FOR A SHILLING.—A curious instance of barbarism comes from Hucknell Torkard, a village near Sheffield. It is stated that the other day a leading member of the Salvation Army there disposed of his wife for the magnificent sum of one shilling. A friend of his had evinced an affection for the woman and the husband expressed his willingness to part with her for a

slight consideration. The sum of one shilling was offered and accepted, and the husband subsequently put a halter around his wife's neck and led her to the house of the purchaser. The affair has caused no little amusement in the district, and it is said that the Salvationists have got rid of their too broad-minded member. Lahaul Wila Quat!"

"HINDOO BARBARISM.—According to a native correspondent, a curious case of Hindoo barbarism has occurred in a village in the Lahore district. It is stated that a Brahmin there disposed of his daughter for a sum of Rs. 100. A low-caste friend of his had evinced an affection for the girl, and the father expressed his willingness to part with her for a slight consideration. The sum was offered and accepted, and the father put a halter around the girl's neck and led her to the house of the purchaser. The affair, it is said, caused a good deal of amusement to the public, but the sacred community to which the Brahmin belonged has got rid of its too broad-minded member."

A STUDY IN MORALITY.

Here is a case about which there is room for argument:—

"A London lady, having lost her watch, advertised offering a reward, but not mentioning an amount. She received an anonymous letter enclosing a shilling, which the writer asked should be spent in advertising what reward would be given. The lady did this; whereupon she received a letter making an appointment, and, meeting a man, she got back her watch without paying any reward, a convenient policeman coming on the scene just at the moment when the money was about to be handed over."

If the "lady" told the thief that when he gave her back her watch she would pay him a certain sum of money, and then got a policeman to hide in the neighbourhood, so that when she had the watch in her hand she might signal him, and the thief would run away without waiting for the promised money, then the transaction was a clear breach of contract on the lady's part. She cheated. There can be no doubt of that. Yes, but she cheated a thief! True, and by so doing she not only put herself on his level, but she proved herself devoid of the "honour" that is said to exist among thieves. Turn it over which way one will, the action of this "lady" was very mean and contemptible. A real lady would keep faith with the Devil, for her own sake.

WHAT INDIA WANTS.

The following, from the *Statesman* of some months ago, is as true now as when it was written; nay, if the increase in the number of people who see its truth, counts for anything, it is becoming truer and truer every day:—

"A private friend at home, who is an old Indian officer, and takes a deep interest in the people, writes to us as follows:—

"I rejoice greatly in your articles on the subject of the popular movement in India. The native leaders of this movement need all the help and advice that you and others can give them, because what all the educated class in India stand in need of is a new synthesis of life to give logical coherency to their political aspirations. The want of such a synthesis makes this agitation like that of a bad swimmer in deep water: a great deal of splash with little progress. They will not be long in discovering that the real obstacle in the way of realising their political programme is the social condition of the country, and that this social condition can be renovated only by an entirely new conception of the relation between the sexes and the whence and whither of the human race.

"What in my opinion India stands urgently in need of at this moment is a great religious reformer: a Paul or a Martin Luther. The negative teaching given in the Universities is potent for destruction, but it cannot reconstruct upon a higher level the old beliefs which it necessarily destroys. It empties the youthful mind of spiritual life and almost destroys the inner eye which apprehends the possibility of 'things unseen.' And it is this absolute privation of spirituality in the educated native that will prevent him, so long as it continues, from breathing a new life into his countrymen. Meanwhile, however, political unrest is a sign of life, a great deal more hopeful than the acquiescence of sleep."

"It is our old friend and colleague Colonel Osborn, who writes thus to us. It is ten years since he left India, but he continues to take as deep an interest in its affairs and in its people, as he ever did."

FIERY ZEAL.

The *Civil and Military Gazette* says:—"Mulla Khalil is a famous and powerful divine in the north-east of Afghanistan; and his teaching is of a fiery order. Because some of the inhabitants of Gandao, near Lalpura, did not observe the fast of Ramzan properly, he has caused the houses of thirty of them to be burnt to the ground. The minor offence of robbery was also charged against them. The Mulla has now passed on his holy way to Bakshali, near Kunar."

It is fortunate for Mulla Khalil that the natives of Afghanistan do not insure their houses in any of the big Western fire insurance companies, or he would find his holy zeal a sure passport to less pleasant place than heaven. Insurance companies are terribly devoid of religious sentiments. This is the Kali Yug.

ANSWERED!

Some egregious asses and others have been accusing the Rev. Thomas Evans in the *Pioneer* of "disloyalty," because he has been attacking the drink-demon like a valiant gentleman and liberal Christian. These people must have a queer idea of loyalty! The following is part of Mr. Evans' reply:—

"I would, however, beg leave to say that I yield to no one—official or otherwise—in my profound respect for the British Government in India, and though doubtless it has its faults and failings, yet, taking it all and all, I do not hesitate to say, after 34 years' experience, under the regime of no less than ten Governors-General, that the British Government is by far the most just, kind and considerate Government that ever the people of India have known or are likely to know, and well may they continue the constant cry—Long live the reign of the noble English. Yet with all my admiration for British rule in India, I am not blind to serious defects, nor do I deserve to be considered or called disloyal, because I feel it to be my imperative duty to solicit serious attention to what I consider to be not only sad blots on the glorious escutcheon of our Christian Government, but which are highly detrimental to the social and moral well-being of the teeming millions of people over whom Britain here rules by the grace of God."

THE OPINION OF A FRIEND.

In a recent letter to a Hindu friend, which has been published, Prof. Max Müller says:—

"I have never doubted that early marriage is the great impediment in the natural development of a woman's character, and I feel equally certain that your stunted wives and mothers are the chief cause of the slow, the very slow, social progress in India. You have made rapid progress in everything else, but you do not know yet what light an educated, healthy and thoughtful wife can spread over every home, whether rich or poor. You deprive your children of the happiest time of their lives, their independent youth, or, at all events, you shorten that period, the happiest in an English girl's life, without rhyme or reason. I know, of course, all your difficulties, and I never expected you would be able to grapple with some of them so well as you have done. You suffer from your mediæval traditions, just as we did in Europe. Go back beyond your middle ages, go back to your really ancient literature, and you will find there no mother of 12, but strong, healthy, educated women who could even be trusted to choose their own husbands (Svayamvara.) I have nothing to say on the psychological side of the question, but from a physiological point, marriage at 10 or 12, even at 15, seems to me the surest means to stunt the natural growth of the mind in its various spheres. The law should prevent all that is noxious to physical health; example only on the part of men of light and leading in India can effect a change in a long established custom."

A HOLY CITY.

The Rev. Thomas Evans having remarked in the papers that the defilement of Ganges at Benares, which is now exercising the minds of the local authorities, is a trifle compared with the defilement of the sacred city by drink, Dewan Bahadur R. Ragoonath Row writes to the *Hindu* as follows:—

"SIR,—With reference to the remarks of the Rev. Thomas Evans on immorality in Benares, I beg to say that this is no news to me, and that, since 1873, in which year I visited the place, I hold the town of Benares to be one of the worst places on the face of the earth. Regarding the sanctity of any particular spot in this world, I always thought that it cannot be so. I believe

that I am supported in this view by the religious works of the Aryans. Our fore fathers praised a place because it was at *their* time an abode of good men. Our religious works tell us that we are the tabernacles of God, that, as such, we ought to keep ourselves pure and sacred and see God in ourselves. When we fail to keep ourselves pure, we defile the tabernacles of God, and are said to commit suicide. Benares of to-day, and the large majority of its present inhabitants, are not certainly tabernacles of God. There is a proverb, that there is darkness just near light. This saying is realised in the case of all places which were once sacred. Benares, Jerusalem, Rome, Kumbakonam, &c. The cause of their fall is drink. A portion of the Hindus, fortunately a small portion, comparatively speaking, have elevated it to the position of the highest means of worship. These people are called *shaktas*. Benares and its neighbourhood abound with them. These may be called the aboriginal patronizers of the Abkari Department. Their ranks have received recruits from the worshippers of Western civilization, both affording a great relief to the Financial Member of the Indian Government. Like Antony, the Government call abstemious people honorable men, while exulting in the increase of the Abkari revenue. It is said that the manufacturers and vendors of drink in England have often made and unmade Prime Ministers in that country. Bacchus is thus supreme in all the centres of the highest civilizations.

"Some of us see the gigantic evil of drink, but very few of us are able to devise any scheme to destroy and eradicate it. All the teachers of religion should give up not only drunkenness, but all drinking, then the administrators of law, then those of Government, and others will follow suit. We want Vandals and Goths to suppress the evil, as civilization has been found from experience to foster rather than crush it. By what phenomenon God means to suppress it, I wait to see.

R. RAGOONATH ROW."

THE RELIGION OF PEACE.

The following is from the *Statesman*:—

"The other Sunday two ministers of the gospel at Navasota, Texas, abandoned their flocks long enough to kill a man each. During the morning the Rev. K. M. Lawson, while actively engaged in promulgating the gospel, shot and killed a negro who had stolen several articles from him. Later in the day the Rev. Hall Miller was interrupted while praying during the service by an intoxicated man. The clergyman went home, got his shotgun, returned, and fired its contents into the offender's side, and killed him instantly."

It would be interesting to know to which particular denomination these two holy murderers belonged. It is strange, when the clergy show such zeal in the maintenance of morality and religion, that anyone should have the effrontery to say that piety is dying out. There seem to be some worthy servants of Jehovah left at all events, and if the biblical accounts of the Hebrew God are true, he has every reason to be proud of the Revs. Lawson and Miller. Imitation is the sincerest flattery.

STRANGE SYMPATHY.

"Mr. William Johnston, M.P., tells a curious tree story in the *Standard*. In 1823, after the marriage of his father and mother, two Lombardy poplars were planted at Ballykilbeg. They grew in beauty side by side until 1858. In that year Mr. Johnston's mother died; so did one of the poplars. In 1853 his father died, and in the course of the same year the other poplar."

This sympathy between plants and human beings, when an occult connection has been made between them through a kind of consecration, is one of those "old superstitions" which modern investigation is beginning to look into, and which promise to become "received" by those who fancy that if they give a new name to beliefs that yesterday were regarded as popular delusions, these thereby become respectable scientific facts, open to explanation.

TOO SNUG INSIDE.

Archdeacon Farrar is said to have recently preached a sermon in Westminster Abbey, in which he characterised the Church of England as "dwindling and degenerating into a feeble imitation of the Church of Rome, with a pale reflection of her doctrine, and a poor copy of her practices." This is probably true, since Archdeacon Farrar says so; but the question naturally arises why does not the Archdeacon, if he be an honest man, get right out of such a washed-out church? Oh ye great twin Gods! Oh Loaves and Fishes! It is to you, under many names and many forms, that all ecclesiastics bow the knee in silent adoration. The ignorant multitude fancy that the Gods of different cults are different, but those whose inner eyes are opened perceive below the surface of exoteric worship the same great beneficent Gemini, in whom the clergy of all religions live and move and have their being!

IDOLATRY.

We recommend the following to the attention of Missionary Societies:—

"The Hindu revivalists in Bengal who have been trying to represent idolatry as the best religion for the educated and the enlightened, are not likely to attain success for their misguided cause. There is a division in the camp of these men, and I see their two organs, known as the *Navajibon* and *Vedavyas*, have fallen out. They do not agree in their views. Again, a certain pundit who was supposed to lead these revivalists has hidden himself in some remote corner of the Mofussil, and I hope he will not have the courage to make his appearance again in the metropolis. The movement has no leg to stand upon. People cannot for ever be cheated. The present revivalist movement in Bengal, which was in fact a retrogressive organization of the most audacious character, has never been under the guidance of men of light and leading, and no wonder that it should fail. Any movement designed to preach idolatry or fetishism as a part of enlightened faith cannot bear the dazzling light of the religious illumination which brightens the spiritual sky of the present century."—*Hindu*.

In some countries the secret police foment insurrection in order to give the Government an excuse for severity towards those who disapprove of its doings. Could it be possible that this idolatrous revival was worked by the enemies of Hinduism on the same broad principle? Unfortunately, however, the above only applies to the comparatively small number of the "educated and enlightened." The idol market is pretty active in other directions, as is shown by the following:—

"IDOL WORSHIP.—The great orthodox preacher, Bawa Kaishwa Anand, a Sadhu who has attained a high reputation as a preacher, has arrived at Lahore from Amritsar at the special request of the leading orthodox Hindus of Lahore. He will shortly deliver a lecture in the vernacular to prove the validity of idol worship according to the Shastras, and will also preach on the disadvantages of widow marriage. The Sadhu is believed to be a man of rare talents."—*C. & M. G.*

THEISM.

Many Fellows of the Theosophical Society are Theists, and no doubt the following description of a Theist, from an article in the *Indian Messenger*, will interest them. A Theist is generally understood to be a person who believes in a *personal* God, but a great deal, if not the whole, of the ideas expressed by the writer are applicable to the impersonal Parabrahm.

"The end and aim of Theism is, therefore, higher than all of these. The building up of right theology, or the promotion of human freedom, or the observance of rules of morality, no doubt form parts of its mission, and will accordingly always share a portion of the time and thought of a Theist; but Theism aspires to do something infinitely higher than all these—namely, to generate true trust in God, in other words to enable men and women to take refuge in God with their whole hearts. This turning to God with the whole heart is the essence of all reform. It means the change of direction of all the desires and affections of the soul. By giving our heart to God, we give

it to every thing true, and good and noble. The ideal Theist has sympathy with every good cause, every reformatory movement, because he has given his heart to God and, therefore, to everything that is good. If it is the temperance movement which seeks to bring men and women within the bound of moderation and sobriety, it has his sympathy and co-operation, for it tends to the establishment of the true kingdom of God in the human heart. If it is the purity movement, which seeks to protect innocent and unsuspecting women from the wicked machinations of brutal men, the ideal Theist gives his moral support and co-operation to it. Be the character and the distinct object of the movement what they may, whenever there is a struggle of right against wrong, the ideal Theist is with it and in it, for having given his heart to God he has given it to every thing that has righteousness for its end."

ASTROLOGERS CHALLENGED.

Do astrologers wear boots, and, if so, would they like a month's free boot-blacking?

Captain Banon of Kooloo has not got over that astrologer of Prof. Chakravarti's, who makes up marriages from the indications given by the stars, and writes to the Editor that "The genuine astrologer has become as extinct as the 'flying camel' of the Secret Doctrine. There are 200 millions of Hindus, besides 1,200 millions of other men; let Mr. Chakravarti produce one real genuine astrologer out of this vast number—one, only one. I propose only one very simple test of genuineness. Let this astrologer predict in the pages of the *Theosophist* one important event in each month of each year of the remaining years of the 19th century. Let him perform this simple test, and I will undertake to black his boots every day for a month as a confession of defeat."

The agreement might be made binding on the administrators, heirs and assigns of the parties, for fear of accident.

But the fact is that even if the prize in view would tempt them, astrologers do not predict events for set times, as a rule; and that the belief in Astrology is still vigorous is shown by the School of Astrology, which, according to the papers, has lately been opened at 1, Srinath Roy's Lane, Mukhtaram Babu's Street, Calcutta. Pundit Prana Nunda Kobbihusan Sidhantaratna is the headmaster and founder of the school, and he teaches Hindu Astronomy as well as Astrology. The school had a dozen or so of pupils by the last accounts, and possesses a library containing Hindu works on the above two subjects.

That considerable interest is taken in Astrology is shown by the paragraphs about it that frequently go the rounds of the Anglo-Indian Press, no doubt as curiosities, of which the following are recent examples:—

"We extract the following from the astrological forecast for the year, by a Bengali astrologer. 'Bad news on matters physical will be heard this year of several of the eminent men of India and England. From the physical appearance of Lord Lansdowne, it is supposed that he is ambitious, peaceful, case-loving, sociable, impartial, and of scientific and hunting pursuits, careful, intelligent, a lover of changes and an encourager of good acts. He is not like the far-sighted Dufferin. The Lieutenant-Governor of Bengal will be entitled to the blessings, particularly of the poor.'"

"The Calcutta Astrologer, Saring Prasad Joyotesi, has issued a forecast for the current year. 'The Presidency of Bombay being under the influence of the Moon and Jupiter, the Bombayites will attain supremacy in wealth and commerce, Madras will progress in religious and social matters. Though a distinct party will be formed out of the National Congress, there will never be perfect unity among the different peoples. The countries of the world will engage in a mighty war. There will be famines in many places, cyclones in Bengal and Madras, and earthquakes galore. The expenditure of the Government will exceed its income and the sufferings of the people will increase.'"

A Hindu Astrologer has sent a contemporary the following prophecies for the year 1889:—

"Death of a great and good sovereign, beloved and respected by her people, and the effects of a fall. Two severe cyclones in the Indian seas, resulting in great loss of life and property. War in Afghanistan. Assassination

of Abdul Rahman. Battle in the vicinity of Herat. Disturbances in India. Granting of several concessions by the English. Closer friendship between the rulers and the ruled. Serious accident to Lord Connemara. Death of a great English political leader."

It would not be very difficult to collect a string of astrological prophecies, some of which it may be predicted will come true according to the mathematical doctrine of chances. It is very tempting to some people to remember these instances and forget the others, and cry 'great is the science of astrology!' Still, it is only foolish people who laugh at what they do not understand.

THE USE OF MISSIONARIES.

The *Tribune* says:—

"A London journal writes:—The Hindoo is a terribly expensive fellow to wean from the religion of his fathers. During the year 1888 there were 3,400 missionaries maintained in India, at a cost of over £760,000. They managed to convert one native out of every million inhabitants, at a cost of £80 per convert. The "pious Hindoo"—celebrated in nursery rhyme—is by no means a bad sort of fellow. He is hospitable, temperate, industrious, and intensely loyal to the Empress whom he has never seen, which is more than can be said of many millions of the "enlightened" inhabitants of Great Britain. It is true that he worships idols, though the images to which he bows the knee are to him only symbols of a Supreme Being. In this favoured country we worship Mammon, Fashion, and Beauty, with far more ardour and sincerity than we worship our Maker; but then we are civilized and enlightened—save the mark!—while the Hindu is neither, at least in our opinion. What a nation of hypocrites we are, to be sure."

£80 is much under the market price of a native Christian of any caste or none, as any one can see by dividing £760,000 by the number of annual converts. But the fact is, that the good done by the missionaries cannot be measured by the number of their converts. So little is this the case that there are some subscribers to missions who put the converts on the *debit* side of the account. Their idea is that the missionaries do an immense amount of good as educators and civilizers, and very little harm as propagandists, and that a large balance remains on the credit side of the ledger.

SUDRA COOKS.

The *Day in India* has lately contained some valuable articles on "The Caste System in India." It gives extracts from the *Shastras* to show that food prepared even by Sudras used to be eaten by Brahmins and other high caste people. "Apastamba (Prasna II, Khanda 3) says:—'Pure men of the first three castes shall prepare the food of a householder which is used at the Vaisadeva ceremony.' Every householder was bound to perform the *Vaisadeva* ceremony daily, which was nothing but the preparation of his daily dinner. Brahmins, Kshatriyas and Vaisyas ate food cooked by each other, which is not the case now. High caste people did not object even to Sudras, for Apastamba says:—'Or Sudras may prepare the food under the superintendence of men of the first three castes.' Even this supervision was not necessary, for the same authority continues:—'He (the householder) shall place on the fire that food which has been prepared (by Sudras) without supervision and shall sprinkle it with water.' Such food also they state to be 'fit for the gods.'"

It would be interesting if some learned theologian could find passages in the *Shastras* to prove that physical and moral dirtiness on the part of a cook, whether Sudra or otherwise, are objectionable. One would think that any sane man, whether Hindu or other, would rather eat a dinner cooked by a clean and honest Sudra, than by a dirty, dishonest Brahmin. But religion is a fearful and wonderful thing, and there is no accounting for the astonishing forms it takes in some people's minds, as is proved by the following case that was reported in the papers lately:—

"A Bengal lady, Sri Manakadasi, refused to live with her husband after he had joined the Brahmo sect, and he consequently brought an action, at Faridpur, for the restitution of conjugal rites. The lady pleaded that she was willing to join her husband if he would make atonement according to

the *Shastras* for having eaten fowls and food cooked by Mahomedans. The Munsif, who heard the case, gave judgment in the husband's favour, holding that the consumption of such food involved no breach of the *Shastras*. The wife has appealed against this decision."

It takes a very, very pious mind to see any connection between conjugal "rites" and Mahomedan cookery,—unless, indeed, Mahomedan cooks are too much addicted to garlic.

REVENGE IS SWEET.

If the following facts, taken from the *People's Journal* of May 25th, are accurate, it is a pretty bad case of mean-spirited tyranny. The Rev. Mr. Miller, who is said to have the reputation of being a fair-minded man, should "rise and explain."

Last year there was a hubbub in the Christian College about the conversion of a student to Christianity. Indignation meetings were held outside the school, and the Chairman and a speaker at one of these meetings were made an example by being dismissed from the College. Gurusamy Iyer and Ramachendra Iyer, the youths in question, went to Calcutta and studied at the Ripon College there. The sequel may be given in the words of the *People's Journal*:—

"Both boys creditably passed the Arts Examination, one, it is believed, with double honours in Sanskrit and in English. But the Calcutta University will not publish the result unless the Madras University informs them that the two students had their permission to present themselves for examination. The Madras University, always glad to escape a difficulty and shirk responsibility, will act only upon the advice of the Rev. Dr. Miller. That eminent educationalist has reported that the boys are ineligible for their degree at Calcutta, because they would not have been received at the Madras University. In other words, the Christian College—pray mark the adjective—having turned out two boys for no sound reason, now intends to augment, it is said, its former cruelty by depriving its once *alumni* of the legitimate fruits of their pluck, their perseverance and their expenditure. Both boys are poor. The Calcutta trip has cost them over Rupees 1,000. Their residence there entailed no little hardship of other than a pecuniary nature. Yet the Christian College—and once more I emphasise the name—gravely proposes to increase and aggravate a punishment which ought never to have been inflicted."

If it be true that these boys have honestly earned a University degree, and are prevented from receiving it by reason of the mean-spiritedness of the University authorities and the vindictiveness of Dr. Miller, then there is only one word with which to qualify the case, and that word is *infamous*.

A PRETTY TOUGH "NEIGHBOUR" TO "LOVE."

The following case of the exercise of parental authority, combined with murder, reported from Bolar, Mercer County, Missouri, gives rise to several questions which it might afford profit to the reader to think out and answer for himself. For instance: Was the man mad? How many fathers are imbued with the same spirit in lesser degree? Have such fathers any justification for such feelings and sentiments? Where does a girl's right to have a sweetheart begin? Where does it end? Was the father of these girls probably a strict church goer? *etc.*:—

"Henry Thomas, an old farmer, had four daughters, named Hattie, Margaret, Nancy, and Jane, aged respectively sixteen, eighteen, twenty, and twenty-two. At night Samuel and Charles Husburn, brothers, procured a ladder and helped Margaret and Jane out of a second-storey window of their brother's house, and as they were about to elope with the girls, the old man appeared on the scene, but too late to prevent their escape. He at once procured the best horse he had and a shot-gun and started in pursuit. When about twelve miles from home he overtook the fleeing party. He immediately opened fire on them, killing both boys and seriously wounding Margaret. After getting nearly home with the girls, he was told that the other two, Hattie and Nancy, had eloped with Ned Gleason and Thomas Allison. He

at once left the girls he had with him in charge of some neighbours and started in pursuit of the others. After securing the two girls without any serious trouble he started back; but when about two miles from home a mob took possession of him and strung him up to a tree. The old man was terribly strict with the girls, and would hardly let them out of his sight, hence the elopements. He always declared he would not be bothered with lazy sons-in-law. Margaret has since died."

A LESSON IN JUSTICE.

"A woman belonging to a village in the Lahore district quarrelled with her husband recently, and jumped into a well, taking her child also with her in her arms, for the purpose of committing suicide. The villagers, however, saved the woman, who was taken out alive, while the child in her arms, being severely hurt as well as suffocated, was brought out dead, clinging to the mother's breast. The woman was then sent up for trial and sentenced to transportation for life. The case being subsequently referred to the Chief Court, the latter have recommended the accused to the compassion of the Local Government, who have commuted her sentence to ten years' transportation instead of for life."—*Hindu*.

Now suppose a Celestial Being were to come down, not a very great one—say, about as big as the Eiffel tower—and take up the Lower Court and the Chief Court and the Local Government on the palm of his hand, what would he probably say to them about the above case? He would probably speak somewhat as follows:—

"You know that when this woman jumped into that well with her child in her arms she was beside herself with misery and probably ill-treatment, at all events it was an act born of great despair. You know also that she took her child with her not out of hate for it but out of love,—morbid love, no doubt, but still a mother's love; and that to be saved while her child was killed is the greatest punishment and cruelest fate that could befall her. You know, in fact, that the unfortunate creature needed sympathy and help, not punishment. Now, Gentlemen, I will give you just one minute to divide up that ten years' imprisonment fairly among those who are guilty in this case: apportioning their due to those who drove this woman to despair, to those who are accountable for the social misery of the world, and to those who make laws that violate the public conscience. The balance will be the woman's due."

Does anyone doubt that the poor scared wretches on that Celestial Being's palm would in about ten seconds come to the conclusion that the poor woman deserved a kind and helping hand instead of ten years' imprisonment? And that in about ten seconds more they would have subscribed enough to buy her a little home and keep her until she could find means to support herself? Any one who doubts it does not know much about Celestial Beings or about human nature.

"HIT HER HARD, SHE HAS NO FRIENDS."

Here is another case which, if rightly reported, calls for the interference of a Celestial Being as high as the Eiffel tower,—or at least, would do so, had it happened anywhere but in India or England!

"A Mahomedan widow, aged twenty-three, strangled her illegitimate child to death immediately after its birth to conceal her shame. The Sessions Judge of Cawnpore sentenced her to death, and said heroically, 'he must do his duty.' We don't read much of English papers, but we have never come across a case in which a woman has been sentenced to death in England for a similar offence. In the Continent, the highest punishment awarded for infanticide is, we believe, five years' imprisonment. Mr. Justice Straight reduced the sentence to that of transportation for life. We see, however, that Justice Straight can now and then be very merciful, for in the case of a European, the other day, who murdered his wife, he not only sentenced him to only four years, but his voice choked in passing the sentence, and he strongly recommended the authorities not to deprive the culprit, who was a military officer, of his pension."—*Am Baz. Pat.*

GNATS AND CAMELS.

If he, the Celestial Inspector of the scales of human justice, happened accidentally to cast his eye on the following paragraph in a Madras daily, before he took his flight again to regions where the Queen writ does not run, would he not exclaim: "Verily this strange people strain at gnats and swallow camels!"—Especially if he had been reading Indian news during the last year.

"The *Oudh Akhbar* hears that a certain village postman in Oudh has been sentenced to 20 years' rigorous imprisonment for forging the receipts of the payees of two money orders for small sums, and misappropriating the money intrusted to him."

The worst of it is that a diet of camels is decidedly unwholesome.

GREED AND CREED.

"A Chinaman in Canton was in the habit of stealing his master's money and swallowing it. At last he died of this bad habit, and when the surgeons examined him thirty-two ten-cent pieces were found in the interior, and two of them had lodged so awkwardly as to cause his death. Such, piously remarks the Chinese commentator, are the wages of unhallowed greed."

What an awful warning to religious! "Swallowing his master's money!" Why that is precisely what all the Churches have been doing, and they are beginning to find out that it has "gone the wrong way." Jesus said: "Feed my sheep." He said nothing about fattening his clergy or building him churches. And so on all round. All the great religious corporations are suffering from the same complaint, only it does not do to tell them so to their faces, for fear of hurting their most sacred feelings. When you are in the country of the Crocodiles you may abuse the Alligators with pleasure, and when you are in the country of the Alligators you may abuse the Crocodiles as much as you like; but it is not prudent to criticize either in their own native land.

USEFUL THINGS TO KNOW.

"A curious light is thrown on the rural life of Bengal by the contents of a paper reprinted lately in the annual report of the Bombay Anthropological Society. From this paper we are told the following among other things. Shouting the name of the king of birds (Garuda) drives away snakes. Shouting Ram Ram drives away ghosts. Cholera that attacks on Monday or Saturday ends fatally, but not cholera that attacks on Thursday. The flowering of bamboos augurs famine. In fanning, if the fan strikes the body, it should be thrice knocked against the ground. When giving alms, the giver and receiver should not be standing on different sides of the threshold. It is bad to pick one's teeth with one's nails. If a snake is killed, it should be burnt, for it is a Brahman. At night the words "snake" and "tiger" should not be used: call them creepers and insects. Do not wake up a sleeping physician. A morning dream always comes to pass. Devotion without head-gear is wrong. Iron is a charm against ghosts. A black cat with a white face is very auspicious."—*Hindu*.

A LIVELY STATE OF AFFAIRS.

"Jaipore and Lakhimpasa are two important villages situated on either side of the river Nabagunga, in the district of Jessore. They are chiefly inhabited by the highest class of Kulin Brahmins. English education has made a certain advance among the people. But in spite of it not a single effort has as yet been made by the young educated class to remove many crying social vices, specially those regarding marriage. The women are subject to most cruel tyranny, while each man may marry as many wives as he likes. There are many women who are compelled to lead a life of perpetual maidenhood. I know of instances in which 14 or 15 girls varying in age from 15 days to 15 years have been married to a single husband who had been previously married to an equal or greater number of wives. Such mock marriages are of daily occurrence. Still the people, instead of being

ashamed of this, glory in being Kulins. How long will our society groan under such an accursed custom? Will not our educated youths shake off their lethargy and make a strenuous attempt to root out the evil?"

So says the Jaipore correspondent of the *Statesman*. And still there are some people who say that Jacolliot exaggerates!

IN RE HUMAN PROGRESS.

The *Glasgow Herald*, speaking of the now famous case of *Rukmabai*, says:—

"Rukmabai, the young lady whose marriage case created such a sensation in India and at home two years ago, has just arrived in London. It will be remembered that, having been formally married when an infant, she refused when of full age to live with her husband, and was ordered by the Indian Courts to do so. She defended herself with great skill and pathos in the Indian Press, and even wrote a long letter on the subject through a philanthropic London lady to the British Press. Her position was that she was an infant in fact as well as in law—I believe she was six years of age—when her parents consented to the union, that she had gone on educating herself while her husband and his family had gone down in the social scale, until now association with him was repugnant to her. More than once she spoke of him in the Press as 'a boor.' But the Court were all against her; she held out manfully, if I may use that term, and finally her husband settled the question by marrying some one else and divorcing her. She has now come to this country to study at the London Medical School for Women, the whole of the heavy cost being defrayed by English ladies who sympathised with her. A woman who has already exhibited the vigour, resolution, and ability which have marked her during the marriage discussion, should do well."

"But the Court were all against her!" What a comment on the condition of legal enlightenment! The learned Judges and lawyers with their codes and their precedents, backed up by the learned theologians with their Shastras and their commentaries, on the one hand, and a young girl all alone on the other. And they all wanted to hand her over to the sexual embraces of a man she detested! In some places people who do that kind of thing are called procurers and pimps; but then they have not got the majesty of the law, and the holy influence of religion to sanctify their otherwise nefarious and unnatural work.

People think that the question tried by this "Court" was whether Rukmabai was to be handed over to her "boor" or not, and that the case is finished. Very much *No indeed*. Cases like this young girl's in reality open a much bigger suit, that will have to be tried in a much higher Court. The plaintiffs in this great suit, opened now ALL OVER THE WORLD, are Liberty, Justice, Love, Chivalry, Humanity, Purity, Reason, Common Sense, Common Decency; the defendants are Lust, Superstition, Cruelty, Ignorance, Fear, Tyranny, Selfishness, Stupidity; and the counts in the indictment are that "the defendants have in the sacred name of Law and the holy name of Religion made woman, who is by nature man's equal before God, a slave and a plaything to minister to male lusts and vanities, and treated her as if she had neither heart, nor intellect, nor feelings, nor emotions, nor soul, nor spirit, to the great disgrace and injury of the plaintiffs." Every man may hold a brief in this great coming suit, but the result is a foregone conclusion. The dead Past must give way before the living Future.

CUT UP ALIVE.

The following ghastly story is being told everywhere:—

"Mr. Irving Bishop, the thought-reader, was recently attacked by hysterical catalepsy while giving an entertainment in Lamb's Club, New York, and was supposed to have died. A great sensation has since been caused by Mrs. Bishop's declaration that her husband's body was dissected while he was in a cataleptic state. She claims that he had previously lain for forty-eight hours in the same condition, and that the physicians had really killed him in their haste to get at his brain. The autopsy was performed so hurriedly that neither the relatives nor friends of Mr. Bishop heard of his supposed death until too

late to warn the surgeons that he had left directions for his body not to be opened or buried until it began to decompose, as he was always haunted by the fear of being buried or killed while in a fit. Many of Mr. Bishop's friends refuse to believe he was dead when he got into the hands of the physicians, and his wife is freely asserting he has been murdered. The physicians justify their hasty autopsy on the grounds that they were certain he was dead and the scientific interest that was evinced in such an extraordinary brain. The relatives of the deceased have asked for an official investigation into the circumstances of the death, insisting that Mr. Bishop was alive at the time of the autopsy; the funeral has, therefore, been postponed. The uncertainty regarding Mr. Bishop's death is the reigning sensation in New York. His mother and wife both insist that he was dissected while alive and unable to speak or move. The mother tells a story of her own early life to corroborate this theory. She says that while in a cataleptic fit she heard all the arrangements for her funeral being planned."—*Madras Mail*.

The American Press is greatly excited over this incident. There seems no doubt that Mr. Bishop was subject to cataleptic fits which simulated death, but whether he was really dead or not this time will never be known. The two most noticeable things in the incident are the indecent haste of the medical men to cut him up, and the ludicrous idea that they would find his brain abnormal. Thousands have a similar power, but they do not advertise themselves. The doctors should have dissected Mr. Irving Bishop's cheek instead of his brain, if they wished to come at the secret of his success.

"PROGRESSIVE HINDUISM."

"The *Bangalore Spectator*, in a recent article on the views held by educated natives about Western Civilization, thinks that Education has certainly not taught the natives of India to love and respect the habits and customs of Western more than they did in old days; rather has it, as far as we can judge, decreased the Hindu's admiration for the civilisation of Christian nations and strengthened his prejudices in favour of his own traditional system. This is true at least in one notable instance. A Native Thinker, who ransacks his brain and pours out its superficial contents into the columns of the *Madras Times*, as if they were erudite emanations from that well stacked lumberhouse, has, with all his learning and erudition, his prejudices strengthened in favour of the traditional superstitions of Hinduism. But it is not generally true that a sound and liberal education has decreased the Hindu's admiration for European ideas of things, and strengthened his prejudices in favor of his own traditional habits and modes of living. The *Hindu*, a newspaper published in Madras under the editorial guidance of graduates of the Madras University, may be taken as a faithful exponent of Hindu thought in the matter. And this organ of Hindu public opinion, commenting lately on the scanty favour shown to Missionaries who make it their life-long duty to elevate the character of the people of India with whom they come in contact, admits that the introduction of Western ideas into India was necessary to break 'the strong fetters of superstition and custom which kept the Hindu mind in immovable stagnation.' This is an admission which I am sure ninety-nine out of every hundred educated Hindus will endorse, in spite of the trammels of 'orthodoxy' which fetter them."—*South of India Observer*.

MORE "PROGRESSIVE HINDUISM."

"*Hope, the paper for the million*," is edited by a progressive Hindu of high caste, Mr. Amrita Lal Roy. Its motto is "Love our Principle; Order our Basis; Progress our End; Education and Organization our Means." The editor lately printed a letter on the Shastras, and on living for and by and through the Shastras, and makes some remarks upon it; among which are the following:—

"Young man, your ambition to understand the Shastras and live up to the Brahmin's ideal is laudable; but alas, the doings of your former life are against you, and you have not only been born a Sudra but have been obliged

to adopt as a means of livelihood a profession which is utterly un-Hindu both in its practice and consequences. But there is a way for you. Throw away your pantaloons, chupkan and shamla, the badges of your degradation, array yourself in a *koupin*, hie to the holy city of Benares or to the banks of Purusottama, and there spend the rest of your days in washing the feet of the holy Brahmins and Sanyasis who are practising *Yoga* and leading a holy life. Then, after years spent in the menial service of the holy men, you may be fitted to receive instructions in the *Shastras*. As to preaching the *Shastras* to others, if the holy man whom you accept as your master be pleased to bless you so that in the next life you may be born a Dwija, then you may have a chance. But, beware, that in that case you do not adopt as your means of livelihood a Mlechha profession. For the Brahmin who makes his living by a Mlechha profession, giving up the pursuit and culture of his own *Shastras*, is a fallen Brahmin, worse far than the lowest Sudra.

"But we know Devendra Babu will laugh at us, if he is good enough not to be angry. This is the depth of *Kali*, and men now-a-days want to reform religion and society with only a pennyworth of conscience and a cartload of formalities. Did not Markandeya say in his prophecy that in the *Kali Yuga* sophistry shall pass for reasoning, and ceremonies for virtue? Ceremonial Hindus, of whom we are afraid Babu Devendryan is one, are ready to put up with any amount of *secret* sins, but what upsets their notions of Hinduism is openly committing one of the least immoral of offences, namely, eating forbidden food."

MOST "PROGRESSIVE HINDUISM."

"The evils of child-marriage, enforced widowhood, and purely secular education—evils though they be—must be all cast to the winds, and the country must prepare itself for the advent of a Messiah who will inaugurate an era of peace, plenty and prosperity. The prophet who is next to grace this neglected and degraded land, will not be the bearer of sacred law or divine revelation, as of yore, but the harbinger of an industrial era that is to overflow it with wealth and abundance. Henceforth, the preacher that will be listened to with submissive patience will be one, who will shew the way how to attain material salvation. The reformer that will be most in requisition will be one that will, while cutting down expenditure, reducing the Home Charges, liquidating our growing Debt, secure to us unrestricted use of our food-grains and cereals, even though at the risk of strangling free-trade principles. Pundit and savant, preacher and reformer—all have had their palmy days: it is the mission of the Industrial Reformer now to come and preach the gospel of material advancement."—*Advocate*.

KILL OUT DESIRE!

A Madras daily had the following lately:—

"An Immoral High Priest.—The Mohunt of Tarakeswar is again in trouble. He has been again at his old tricks and amorous intrigues. One of his servants happened to possess a beautiful wife and the Mohunt wanted to have her, but he could not succeed. The fact, however, has oozed out. It is a shame to the Hindu community of these provinces that they submit to pay almost divine honors to this man, because he is the High Priest of a temple. The leaders of Hindu society should be above the shallowness to tolerate the presence of an immoral man at the sacred office of the High Priest of a holy temple."

This is all very fine; but what are you going to do about it? Moreover, after all, the old gentleman's chief sin this time was *being found out*, and even then he had been foiled in his diabolical purpose, and so could plead "not guilty." Every nation has had a phallic deity whom the Mohunt of Tarakeswar would just suit as high priest—that is to say, if he was more circumspect in his phallic piety. Let us be charitable!

"RAIN DOCTORS."

"The Hindus of Calcutta went in a religious procession on the 12th instant through the streets, singing hymns containing an appeal to the gods to put a stop to the drought that prevails in the Lower Provinces, and to the consequent sufferings of the people. The procession was got up at the instance of a newly established religious association called the *Naba halloor*."
—*Indian Union*.

Now, this is a case in which the missionaries might do a real service to their poor, superstitious, misguided, heathen brothers. They should explain to them that the Christian prayer-book contains the only really efficacious prayer for rain, written in God's favourite language—English—and worded so as to show a proper amount of respect and consideration for His own particular wishes and purposes. The missionaries might even go a step further, and assure these idolators that whenever the drought comes in Christian lands the regulation prayer is repeated by the heads of the Church in full canonicals, and that it has never been known to fail. Rain always follows the prayer—sooner or later.

HASHISH.

The following, from the pen of Mr. G. J. West of Royapettah, Madras, will interest the moths who flutter round the evil flame of *Hashish*:—

"The common hemp, of which cordage is made, is the *Cannabis sativa*. A variety of this plant, or perhaps it is the same simply rendered more active by climate, is the *cannabis indica*, or Indian hemp, now so largely used as medicine. The Ganjah sold in the bazaars is the plant just after flowering, from which the resin has not been removed, dried and pressed together. Bang, banga, subjee or sidhee, consists of the larger leaves and capsules without the stalk. The tops and tender parts of the plant, collected after inflorescence, form *hashish*. The concreted resinous exudation from the leaves, slender stems and flowers, is called churru or resin of Indian hemp, while Majoon is a compound of bang, butter, sugar, flour and milk. All these preparations are capable of producing intoxication, whether they be taken in the form of a pill or with preserve, or the dried leaf be rubbed up in milk and water with a little sugar and spice, or smoked, and the inebriation produced is generally of an agreeable or cheerful character. Almost every part of the plant is useful as a medicine, and there is a different name for each. The plant itself is called Ganja-chedi or Korkkar-muli in Tamil, and Ganjavi-chettu or Kalpam-chettu in Telugu. The flowering-tops are, Korkkar-muli, Kalpam or Ganja (Tam.) Ganja or Banji (Tel.); the leaves, Ganja-ilai or Bangi-ilai (Tam.), Ganjaku or Bangi-aku (Tel.); the resin, Ganja-pal or Ganja-rasham (Tam.), Ganja-rasam or Ganja-palu (Tel.); and the seeds, Ganjasvirai (Tam.), Ganja-vittulu (Tel.)."

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SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1889.

THE PRESIDENT IN JAPAN.

[Final Report.]

THOUGH the concluding features of the President-Founder's mission to Japan have been, to some slight extent, indicated in his public address in Colombo, Ceylon, which we published last month, yet the details are too full of interest to be omitted from this report of one of the most memorable episodes in the history of our Society. The official narrative brought us down to the 20th April, and we take up the thread at this point. For several weeks Col. Olcott had been suffering from a bad attack of dysentery, attended with intestinal hæmorrhage, the result of over work, change of climate and food. Several physicians of repute had been consulted and some anxiety was felt, as the disease is often fatal in that country. He was for some time allowed only arrowroot or boiled milk as food, while at the same time he had to keep travelling by land and sea, and lecture almost daily to vast audiences in temples, where the full power of his lungs was taxed to make himself heard. But at Kioto his malady was effectually cured by a most excellent Japanese physician, Dr. S. Kayama, of Tosan Hospital, and after three days he could resume his ordinary diet. On the 27th April he gave the 50th lecture of his series, in Choo-in temple, to an audience of about 3,000; and Mr. Dhammapala having been discharged from hospital, cured of his neuralgia, also spoke. The next day, the President with his new (and best) interpreter, Professor Sakuma, and the Sub-Committee in charge of the tour, left Kioto in jinrickshas for Fukutchiyama, a mountain town, and made thirty-four miles the first day over a very rough road, sleeping that night at a country inn where no European had ever before been seen. The journey was completed the next day, and the 51st and 52nd lectures were delivered on the 30th April and 1st May. Returning to Kioto, the party slept at Sonobé, and the next morning shot the rapids of the Origawa, one of the most picturesque and exciting incidents of the entire tour. At Arashiyama, Col. Olcott was privately shown a sandalwood life-size image of Gautama Buddha, said to be one of three executed 2,000 years ago by command of an Indian king, and mentioned in our contemporaneous histories of Northern Buddhism. On the 4th May, he and Mr. Dhammapala attended by special invitation a grand function in the Eastern Hongwanji temple, and saw a procession of priests and acolytes robed most gorgeously in silken and gold brocades;

the Master, or High 'Pontiff, of the Hongwanji (whose costume must have cost at the least \$2,000) representing the ascetic Sakya Muni himself! The Master paid Col. Olcott the altogether exceptional compliment of facing towards him as the procession passed, and saluting him with a low bow in the Japanese courtly fashion. This act was represented to the recipient as the most marked honor that could possibly be paid to any one by this ecclesiastical dignitary, and a proof of his satisfaction with the Colonel's work in Japan. The next day the Chief Priests of all the eight sects with their principal, assistants, and H. E. the Governor of Kioto, H. E. the Chief Justice and other personages, assembled in an ancient temple called Sho-kô-koji, to bid farewell to him, and express their thanks for his labors in the cause of religion and international friendship. An excellent photograph of the group was taken and has been added to our collection at Head-quarters.

The Japan tour was divided into two parts; the Northern—extending from Kioto up to Sendai—, and the Southern—from Kioto to Nagasaki and Kumamoto, on the island of Kiu-siu: each part about 400 miles from end to end as the crow flies. The Southern tour began May 6th by departure for Osaka, after most affectionate farewells from the leaders of the Buddhist community of the "religious capital" of the Empire. To Osaka the journey was by rail, thence by steamer—of which the saloon was a mere den of a few yards square into which eleven sleepers were packed—to Okayama, where the Colonel received every possible courtesy from the Governor, who, among other things, placed at his disposal the Club-house situated in a splendid garden, laid out with the incomparable taste and skill of the Japanese horticulturists. The day's lecture was given in a temple which was packed to suffocation by a crowd of over 5,000 people, just about half of the number to whom tickets had actually been issued by the local Committee. Unable to gain admittance into the building, the unhappy 5,000 made a great noise in the courtyard, and, the gates being shut, hammered at their thick panels with shouts of disappointment. All very flattering this, no doubt, to the President, but not just the most agreeable conditions for public speaking. However, the lecture was duly delivered, after a fashion, and the Governor afterwards took Col. Olcott to an exhibition of autographs and paintings (*Kakomono*), and presented to him one of the latter, a picture of an ancient Japanese warrior on horseback, which is now in the Adyar Library collection. There was another lecture on the following day to another monster audience, followed by special private exhortation in another room to priests, to put aside their sectarianism and wranglings, and try harder to lead the life of ideal goodness prescribed by Lord Buddha for his *bhikshus*. The party then took a fishing-boat, rowed by four stout oarsmen, and crossed the Inland Sea to Takamatsu, a distance of thirty miles, and a most beautiful voyage. The place was reached at 5 p. m., and when the Colonel found that an audience of 2,000 people had been waiting for him several hours in the temple, he, notwithstanding his fatigue, went straight on the platform and gave them a speech that made them wake the

echoes with their applause. Here, as at all other places, the local Governor was most cordial and polite to the foreign guest, showing all those marks of high breeding for which the Japanese gentleman is celebrated among all people. Col. Olcott's 60th lecture was given here on the 9th May; in the afternoon he witnessed an exhibition of wrestling given in his honor; and at 3 A. M. left by steamer for Imabaru, which was reached at 1 p. m. on the 10th. Here occurred the episode of the shooting of a bomb out of a mortar to a height of 150 or 200 yards, which upon its bursting flung out a Buddhist flag, so nicely contrived as to its aerial suspension, that it fluttered its vivid colors against the blue sky as though it were attached to an ordinary flag-staff.*

The effect of this pretty firework upon the Colonel's poetical temperament was shown in what he did at the moment. "See!" he said, "the FLAG, symbol of our international Buddhistic unity and love! The cross of Constantine was a fable, but this is fact. *In hoc signo vinces!*" After lecturing at 9 the next morning, the party left in a steamer specially chartered by the Hiroshima people to bring the Colonel to their town, and bravely decked out with flags and streamers: the Buddhist flag flying at the fore and peak. The two days and a half passed at Hiroshima were a constant scene of joyous welcome and jubilant enthusiasm. The shores, streets and temples thronged, the guest taken about in procession, the first people, civil and military, of the district calling, a dinner to him by the Governor and General Commanding, addresses from school children and others, and tough debates to go through upon questions of Buddhist philosophy and metaphysics—these filled up every minute of the visit and put a hard strain upon the physical powers. He left, in a downpour of rain, by steamer at night for Nagatsu, with a send-off worth remembering. The long stone pier was lighted up like day by a double line of flaring pine torches, bomb upon bomb was exploded, Buddhist flags were flying, and besides civilians arriving in jinrickshas, there were military officers in the richly laced uniforms of the Japanese army, come to bid our President good-bye and urge him to promise to come again to Japan. The 65th lecture was given at Nagatsu at 1 p. m., in the theatre, no temple in town being large enough to hold the people who wanted to hear. Some had come fifty miles from neighbouring islands and passed the night in the theatre, so as to make sure of seats for the lecture. Hundreds of townspeople had taken places at day-light and stuck to them. On the 17th Col. Olcott lectured at Shimono-seki, in the theatre, and as exactly the number of tickets, (2,500) that the house capacity warranted, had been issued, the Committee and Col. Olcott had a correct gauge by which to estimate the average of his audiences throughout the two tours: their con-

* The mechanical principle involved is very simple: the bomb-shell is made of papier-mâché in two compartments, of which the upper contains the (paper) flag or other object (a dragon, a fish, a bell, a sentence written in large characters upon a long streamer, etc.), the lower, the explosive powder. In this case the flag folded away neatly, was attached to a silken string connected at the upper end with a small parachute in silk-paper, and weighted at the other with 5 oz. of shot, just heavy enough in combination with the parachute, to keep the string perpendicular.

clusion was that the figure should be put at 2,500, taking them "by and large." That evening he sailed for Nagasaki in the fine Japanese Mail Steamer "Tokio Maru," which, in all respects and every detail, compares favorably with the best vessels in any Western Merchant Service. The Captain, Chief Engineer, and one or two other officers are Europeans, but the others are Japanese, and fine officers and manly fellows they are too. Reaching Nagasaki at 10 A. M. on the 18th May, Col. Olcott lectured at 3 P. M. and on the next day again; but this time under difficulties indeed! Prof. Sakuma, the Interpreter, being sick abed, the lecture was filtered to the audience through two interpreters (Japanese), of whom one knew some English, listened to the speaker, and briefly explained in the vernacular the substance of his remarks to the other, who thereupon enlarged it into full grammatical Japanese! That evening there was a farewell banquet by the Committee to Col. Olcott at the hotel, and then a lantern procession through the streets to the harbour, where shipping had to be taken to the next port, Kumamoto, included in the programme of the Southern tour. The crowds at Kumamoto and the enthusiasm were as remarkable as elsewhere. Nagasaki was returned to on the 23rd May, and a lecture given in the Hongwanji temple. The kindness of friends at Nagasaki was beyond praise, and their prayers for Col. Olcott's return to Japan at a future time most urgent and sincere. As farewell gifts they presented him a pair of flags—a Japanese and a Buddhist—with staves complete, to put up in the Adyar Library, over the shelves assigned to the collection of Japanese Scriptures, and a potted dwarf orange tree, a foot-and-a-half high, and bearing thirty-five young fruit! The next two days and three nights were passed on board a steamer bound for Kobe, where Col. Olcott had to embark for Colombo on the Messageries Mail Steamer "Oxus." Two hours after he landed from the "Miho Maru" he was in the train for Hameji, where he lectured, and at once returned by train to Kobe. On the 27th he lectured for the last time in this tour—his 76th lecture within 107 days—in the new Preaching Hall of the Hongwanji temple, on the hill back of the town, and commanding a grand view of the harbour, shipping and landscape. He slept that night aboard the "Oxus," and she sailed at daybreak the next morning. With Col. Olcott came three young Japanese priests, sent under his care to study Sanskrit and Pali in Sumangala's College. A fourth had sailed with Dhammapala in the French Mail of 14th May. The voyage home was pleasant throughout, and several very pleasant and valuable acquaintances were made by the President among his fellow-passengers. At Shanghai, he had the pleasure of meeting Col. Kennedy, the American Consul, and Judge Denny, Adviser to H. M. the King of Corea. His arrival becoming known among the Chinese, he was visited on board the steamer by a celebrated Zen-shu Chief Priest, and by Mr. Shwey Yessan, General of Brigade in the Imperial Army, who joined in urging him to promise to make a tour in China like the one just completed in Japan. The High Priest came again the next evening, (although the

steamer, the "Natal," to which the passengers, &c., had been transferred from the "Oxus", was now lying at her moorings at Woosung, some miles down the river) with another military gentleman, and presented Col. Olcott with a costly illustrated edition of the "Lalita Vistara," in 4 vols, folio, and several other works of importance. Reaching Singapore on the 11th June, the President went ashore and called upon the officers of the local Branch of our Society which he had organized on his way to Japan in January last. Colombo, Ceylon, was reached at 1 P. M. on the 18th June, and the warm home-greeting given him by the High Priest Sumangala, by the local Branch, the Woman's Educational Society of Ceylon, the pupils of the Buddhist High School, his colleague Mr. Leadbeater, and the general public have been well described in the report of Mr. Abrew above referred to. Thus ends the story of a mission, the like of which will be hard to find in history. That a single man, unbacked by official influence, and appealing only to the sentiment of altruistic love and tolerance, should have been able in a tour of little more than one hundred days, to win the Japanese Buddhists into a brotherly relation with their co-religionists of the Southern Church, from which canon they and their ancestors had been estranged since twenty-three centuries, is a most dramatic historical event. Nothing could more strongly vindicate the theory of the potential Universal Brotherhood of mankind upon which the Theosophical Society insists, nothing more strikingly proves the reality of the power with which its President is sustained and inspired by his, and our, Masters. The great Jesuit St. Francis Xavier, who labored so long and so efficiently in the Orient, three centuries ago, is styled "The Apostle of Asia," but have we not here a colleague and brother of our own, equally, if not better, entitled to that appellation?

R. H.

COLONEL OLCOTT'S TOUR IN CEYLON.

As already announced, Colonel Olcott arrived on the 18th instant from Japan, and, without taking even one day's rest, left at seven the next morning for Anuradhapura by train. That night was passed on board that two-wheeled misery, the bullock Royal Mail coach from Dambulla to the buried city—which he entered at the end of a long procession of banners and musical instruments of more or less mechanical malignity. On the 20th he delivered an address under the shade of the sacred Bo-tree, and visited the Abhayagiri Dagoba. That evening he organized a local branch of our Society under the highly-honorable title of the Maha-Mahindra Theosophical Society. On the 21st he inspected a plot of land bought for a Theosophical Head quarters, and visited Tuparama and Ruanveli Dagobas. He also paid reverence at the tomb of the Princess Sanghamitta, that incomparable woman who abandoned her royal state in India, in company with her brother, Prince Mahindra, in order to introduce Buddhism into this island. After another awful night in H. B. M's torture-coach, the President arrived at Matale, on the 22nd. He was received by the Dissawe and Ratamahatmayas in full Kandyan court costume. At 3-30 p. m. he spoke on the esplanade, whence the eye takes in a glorious landscape; and at 8 p. m. addressed another great crowd at a Temple in the neighbourhood. The premises being far too small for the audience, the President had a large table put out under a palm tree, and held forth from this primitive rostrum. The evening closed with a splendid exhibition of fireworks. On the evening of the 23rd the Matale Theosophical Society was organized, and the President and the local members were photo-

graphed with the Buddhist School, which comprises one hundred and thirty boys. After this he took train for Kandy, alighting at the Mahaiyawa station, whence he was taken in procession to the Theosophical Hall. His intellectual day's work comprised replies to two congratulatory addresses, and two lectures, one in the afternoon and another in the evening. On the 24th he gave an address at Gampola, and endured yet another procession. On the 25th, he was at Mawanella, in the Four Korles, where he distributed the prizes to the boys of the Buddhist School founded by our worthy brother, the indefatigable Ratemahatmaya; afterwards he lectured, and later formed the Hatara Korle Theosophical Society, with the Ratemahatmaya as President. Proceeding on to Kegalla, the party slept there that night, and in the morning went to Kurunegala, where the President's reception was most enthusiastic. The largest audience ever gathered in the place—some of the people coming from a distance of twenty-five or thirty miles—flocked to the ancient rock Temple where tradition says that Malliyadeva—the last of the great Arahats—formerly resided, and the President addressed them from a platform most picturesquely perched on the brow of a declivity. Addresses were also delivered by Mr. C. W. Leadbeater and Messrs. Hogan and Kawakami, two of our Japanese Priest-scholars. About a hundred and fifty Priests had come from the various Temples in the district to see and hear their American coadjutor, and the audience must have numbered at least two thousand. After the address the Malliyadeva Theosophical Society was formed, with the Ratemahatmayas of the district as President and Vice-President respectively. Thus the names of the first and the last (for the present) of the great Buddhist Arahats of Ceylon have been chosen for two of the branches of our Society.

Then came four days in Colombo; not of rest, but occupied thus: On the 27th, evening, a meeting of the Women's Association to hear Col. Olcott's plan for the repair and reconstruction of Sanghamitta's mausoleum (*dāgoba*), which they unanimously adopted; on the 28th, the Anniversary Meeting of the Colombo Branch; the 29th, a Lecture to the Buddhist Young Men's Association, with the Honorable P. Ramanathan, M. L. C., in the Chair, the Hall beautifully decorated, and the presentation of an illuminated address; the 30th, a Lecture before the Sugata Lokartha Samagama, at Marandana; and on the 1st July, a Lecture in Floral Hall, before the Colombo Liberal Association, upon "A Freethinker's Religion," to a crowded audience. On the 2nd he went southward to Matara, to visit his ever-esteemed and beloved friend, Mrs. Dias-Ilangakoon, whom he found slowly convalescing after an almost mortal illness. By request, he lectured the next day, and was made happy by the superb gift to the Adyar Library, of the complete set of the Fali Bana Books of Ceylon, in 48 palm-leaf MSS. volumes, upon which twelve engravers had been engaged in the copying during the past two years, at a heavy cost to Mrs. Dias-Ilangakoon. On the 4th, he left for Kataluwa, where he laid the corner-stone of a Buddhist School and organized a new Branch, the "Sariputra T. S." After a halt of but three hours at Kataluwa, the President pushed on to Galle by carriage, and reaching the hospitable marine residence of Mr. Simon Perera, F. T. S., at 11 o'clock, went weary to bed. As he had passed through Galle on the way to Matara, he had found the whole route through the town—a distance of three or four miles—decked out with Buddhist flags, and crowds waiting at every corner to greet him with friendly salutations. One of his paralytic patients of 1883, whom he had effectually cured of a bad case of paralysis of both arms and legs, was waiting, with other friends, on the Colombo road to greet him, and other ex-patients now came upon his return from Matara to pay their respects. On the afternoon of the 5th July he visited the Kalegana Buddhist School of the T. S., and addressed the public; the same evening he lectured in the Fort. The next afternoon there was a Lecture at Wijananda Vihara, the temple where Madame Blavatsky and he first "took *pansil*," or made formal profession of the Buddhist religion, upon their first visit to the Island—in 1880. Afterwards, there was an anniversary meeting of the Galle T. S. to preside over, and that night at 11 o'clock—no seats in the mail-coach being available—Mr. Dhammapala, Col. O. and his servant started for Kalutara in a hackney carriage, drove all night, got the train at Kalutara, and reached Colombo the next day at about

noon. On the 8th he sailed in the "Clan Grant," and on the 11th arrived safely at Madras, after an absence of 182 days; during which time he had spent 107 days in Japan, 19 in Ceylon, made 12,000 miles by sea, about 1,300 by land, and addressed the public in the two countries 93 times.—*The Buddhist*.

OUTSIDE REPORT OF THE JAPAN TOUR.

[From "*Light*."]

The *Pall Mall Gazette* (June 28) gives the following account of Colonel Olcott's missionary enterprise among the Japanese. It has the merit of presenting an outside estimate which amply confirms the truth of the somewhat scanty accounts furnished by the President and his friends:—

"News from Japan, published in the *Glasgow Herald*, is to the effect that Colonel Olcott's tour is creating a veritable *furor*. His first reception was of a mixed character, some of the Buddhist priests welcoming him, others giving him the cold shoulder. Then his lectures in the capital began to excite popular interest, which was intensified as he went through the larger provincial towns. The latest news of him is from Nagoya, a large commercial town between Tokyo and Kyoto. Here he had audiences at each lecture of about 4,000 people, and it is said that the wildest applause everywhere greets his declarations that the closest relationship exists between the stable progress of the nation and the maintenance of true Buddhism. At the time the last news left, Colonel Olcott, having made a tour in the North, was progressing towards the South, where Buddhism always had a stronger and more earnest hold upon the people. The Buddhists who control Colonel Olcott's tour, seeing the effect he is producing, are hurrying about from place to place, so that he is delivering orations and lectures in three or four different places in the same day, as if he were an octogenarian ex-Prime Minister of Great Britain. The really striking part of the business is that Colonel Olcott does not speak a word of Japanese; his lectures are therefore delivered in English, and translated on the platform by an interpreter sentence by sentence as he goes along. In this way, of course, all the eloquence and verve are taken out of the discourse before it reaches the audience. There is no chance for working the latter up to enthusiasm by mere words; hence the speaker who succeeds as Colonel Olcott has done in arousing public meetings in this way, must find a strong sympathy between him and it already existing. No doubt the novel spectacle of an Occidental inculcating the view that there is no religion like that of Buddha has something to do with it. It is not only the common people that gladly hear him, but also the high officials. In many of the large towns through which he passed special meetings were held at times suitable to officials, at which they alone were present. Of the reality of the impression he is creating there is no doubt."

Colonel Olcott is to reach England fresh from his Japan Tour somewhere in August. In September and October he is to lecture in various places in Great Britain.

TO THE INDIAN SECTIONS.

A promise made last year obliges me to proceed without delay to England for a Society lecturing tour through parts of the United Kingdom, and this makes it impracticable to accept the invitation of the Sections, Branches and Fellows to make a tour in India at this time.

My regret is, however, lessened by observing the activity and ability of those gentlemen who are acting as General Secretaries of the Indian Sections, and the encouraging results which have to a certain extent rewarded their efforts to renew the activity of the Society in India. These results,—which are shown in an increase in the roll of Fellowship, in the formation of several new branches, and in the re-awakening of some others which had become inert,—prove that life and vigour still survive in the Society. My Indian brethren and friends should remember that the intention of the division of the Society into Sections is to enable and encourage the various geographically distinct parts to shake off indifference and sloth, and become manfully self-dependent and self-reliant; to which intention any interference with the work of the Sections at present on my part would be inimical.

It must not be forgotten that eight out of the ten years I have lived in the East have been spent in India, in the interest of the Indian religions, and a very large proportion of that time has been devoted to making tours, visiting or inaugurating Branches, delivering public lectures, and initiating Fellows. I have not yet recovered from the effects of my last tour (of 1887) which occupied ten months, during which I travelled 10,000 miles, and visited almost every part of India; for the exertions of that tour have, I fear, sown the seeds of disease which, if rest be not obtainable, may disable me permanently for active work: the sowing of which seeds made itself painfully and unexpectedly manifest during my late tour in Japan. The voyage to and from Europe is practically a period of rest and physical recuperation, and I hope to return to India at the end of the year sufficiently re-established in health to relieve my friends from the fear of my premature disablement. To begin an Indian tour now, after what I have just passed through in Japan, would be out of the question in any case. I must have a few months' change of climate, and I believe it will not be begrudged me.

The field of the Society's work is the whole world, while its majestic aim is to knit all nations into the common tie of brotherhood for the discovery of truth and the promotion of man's spiritual interests. To expect that we should confine our activities to India alone would be the acme of selfishness; to withhold sympathy from sister races which thirst after the wisdom taught by the Sages, would imply a degradation of the Aryan ideal as reflected through the Scriptures of the Rishis. I shall not insult my Indian brothers by imputing such a base spirit to them, nor outrage my self-respect by offering any further proof than my ten years' work with them affords, of my unquenchable devotion to the Holy Land of Aryavarta. Wheresoever my body may be travelling, my heart is ever drawn to her shrines; where the golden lamp of Divine Knowledge is continually burning for him who is willing to seek it. Let people say what they will, the work of the Theosophical Society in India is not finished, though successful beyond all expectation. We may rest from our labors only when the splendor of Aryan Philosophy has been triumphantly vindicated, and the last shadow of doubt has been removed from the minds of her sons, hitherto deceived by alien falsehoods and ignorant misconceptions. Some would explain their desertion of our great plan to morally regenerate India for the less noble cause of political reform, by saying that our original programme is realised, our work done. Let no one be deceived, *the work is but begun*; and whosoever else may drop the banner from their nerveless hands, there is one who, knowing the resistless force that is gathered behind this movement, though conscious of his own insignificance, will struggle on towards the inevitable victory of the future, while strength and mind last.

Your brother,
HENRY S. OLCOTT.

ADYAR, 27th July, 1889.

RECEPTION TO THE PRESIDENT.

On the invitation of the Commissioners, a large gathering of Fellows and friends of the Society assembled at the Head-quarters, Adyar, on Sunday, July 21st, to welcome the President back from Japan.

The Convention Hall was tastefully decorated, and in the Library were displayed the various objects of interest presented to Colonel Olcott in Japan.

After some music by the Gayan Somaj, the Dewan Bahadur R. Ragoonath Row read an address of welcome and congratulation, which was loudly applauded. Then Mri R. Sivasankara Pandiya, the Founder of the Hindu Theological High School, read a short poem of welcome, which was followed by some Sanskrit verses to the same effect by the Pandit Bashia Charya. The President, after thanking the brothers present in appropriate and feeling terms, and expressing his great regret that important Society business, which could not be postponed, obliged him to start for England, without making another tour in India as had been requested, then gave a most interesting account of his tour in Japan, which he illustrated with various pictures and curious objects. The proceedings were brought to a close by more music and some refreshments, after which the company present spent some time in examining the new Japanese and Sinhalese MSS. and curios in the Library, and then slowly, and apparently with reluctance, departed.

LECTURE IN PACHEAPPAN'S HALL.

Colonel Olcott gave a highly instructive and interesting lecture in the above named Hall on Saturday afternoon, the 27th July, upon "Japan, her People and Religion." The interest which is taken in the Japanese by their Hindu brothers is evinced by the fact that an hour before the advertised time the Hall was crammed, and everything the lecturer said that redounded to the credit of the Japanese was cheered to the echo. No jealousy there! The Dewan Bahadur R. Ragoonath Row took the chair, and the platform was crowded by prominent members of the Society, many of whom came from distant towns to be present on the occasion. It is needless to say that the lecture and the lecturer met with an enthusiastic reception.

ORDERS OF THE PRESIDENT.

I.

During my temporary absence from India on official business, I hereby delegate under the Rules of the Society to the undernamed persons jointly, as Commissioners, the custody and management of the Head-Quarters, and of the Correspondence and Funds of the Society, and of the organization of the new Sections, and, generally, the exercise of my Executive functions in my name and on my behalf, in emergent affairs which do not permit of reference to me for decision.

Namely, to: DEWAN BAHADUR R. RAGOONATH ROW,
DEWAN BAHADUR P. SREENEVASA ROW,
MR. RICHARD HARTE.

ADYAR, }
27th July, 1889. }

H. S. OLCOTT,
President, Theosophical Society.

II.

I hereby authorize the Dewan Bahadur R. Ragoonath Row and Mr. Richard Harte jointly, as Commissioners, on my behalf and in my name, to devise and carry out such measures for the collection of funds for the purposes of the Society as may seem expedient to them.

H. S. OLCOTT,
President, Theosophical Society.

ADYAR, }
27th July, 1889. }

III.

The Section P. of the Revised Rules of 1889, which abolishes Entrance fees and Annual dues payable by Fellows to the treasurer of the Theosophical Society, and which, as a temporary measure, was suspended "until further orders," by an Order of the President's Commissioners, dated March 28, 1889, is hereby declared again operative.

Under the Revised Rules (Section P.) full liberty is granted for the collection of funds for defraying Branch expenses and those of the Section to which the Branches belong.

Under Section E., 5, each Section is granted autonomy, "within the Rules of the Theosophical Society," and has therefore full authority to frame its own Bye-laws for the regulation of its own affairs, including the matter of funds for its support.

Section P. is therefore declared in full force as framed by the General Council of December 1888.

It was understood at the time of its adoption that the measure was tentative, and if, after a reasonable time, it should be found injudicious, the constitutional means for its repeal may be resorted to.

H. S. OLCOTT,
President, Theosophical Society.

ADYAR, }
27th July 1889. }

Mr. CHAS. F. POWELL.

Mr. Chas. F. Powell, F. T. S., after stopping for two weeks at Head-quarters on the invitation of the President, has been detailed to Ceylon to take charge of the Sectional Head-quarters and the Editorship of the *Buddhist*, during the absence of the General Secretary of that Section, Mr. C. W. Leadbeater, on a three months' tour of inspection among the Branches and Fellows of the Island.

THE SINHALESE NATIONAL BUDDHISTIC FUND.

THE BUDDHIST THEOSOPHICAL SOCIETY,

GALLE, 24th April 1889.

DEAR SIR AND BROTHER,—I beg to request you'll be good enough to insert the accompanying accounts of the Fund collected by our worthy President Founder, in the next Supplement to the *Theosophist*, and oblige.

Yours fraternally,

G. C. A. JAYASEKARA,

President, Galle Branch T. S.

The Sinhalese National Buddhistic Fund, collected by Colonel H. S. Olcott, with the aid of the Buddhist Section of the Theosophical Society, Galle.

Dr.—	Rs.		Cr.—	Rs.	
To Subscribed capital ...	5,845	93	By Amount due on bonds ...	4,550	...
„ Interest received from September 1882 up to date, 19th April 1889 ...	2,251	21	„ Value of property purchased ...	1,450	...
„ Amount realized by holding Fancy Bazaars ...	157	30	„ Cash in the Chartered Mercantile Bank ...	841	83
			„ Cash with the Treasurer... ..	78	05
			„ Cash with the peon	10	93
			„ Expenses,—repairing houses, recovery cases, and petties	478	20
			„ Grants for schools	627	27
			„ Publication of books	136	34
			„ Miscellaneous religious purposes	21	82
			„ Furniture and stores	60	...
Total ...	8,254	44	Total ...	8,254	44

The amount available for distribution in 1889, in terms of the Deed of Trust, &c.

	Rs.			Rs.	
Nett earnings available ...	458	47	For Grants to Buddhist schools.	229	23
			„ Publication of books ...	114	62
			„ Miscellaneous religious purposes ...	114	62
Total ...	458	47	Total ...	458	47

GALLE, 19th April 1889.

SIMON PEREIRA,

President Board of Trustees.

D. O. D. S. GOONASAKARA,

President Board of Managers.

Approved:—

H. S. OLCOTT, P. T. ;

AMERICAN SECTION.

Editor "Theosophist," Adyar, Madras, India.

DEAR SIR,—I desire to notify you that Charters for the following new Branches have been issued on the dates named:—

June 14, 1889, Bandhu Theosophical Society, Santa Cruz, California.

June 17, 1889, Blavatsky Theosophical Society, Washington, District of Columbia.

June 18, 1889, Excelsior Theosophical Society, San Jose, California.

Yours fraternally,

WILLIAM Q. JUDGE,
General Secretary.

GENERAL SECRETARY'S OFFICE, }
NEW YORK, June 18, 1889. }

CEYLON.

During his late tour in Ceylon the President organized the following new Branches of the Theosophical Society:—

1. Maha-Mahindra T. S. at Anuradhapura.
2. Matale T. S. „ Matale.
3. Hatara Korle T. S. „ Mawanella.
4. Malliyadeva T. S. „ Kurunegala.
5. Sariputra T. S. „ Kataluwa.

On the 28th June the President issued an order appointing Mr. H. Dhamapala Assistant General Secretary of the Ceylon Section.

THE BELLARY SANMARGA SAMAJ.

This Society, founded by Mr. R. Jagannathiah, F. T. S., in 1887, has just issued its second annual report. Its objects are (1) to practise Aryan virtues and inculcate them to others; (2) to diffuse useful knowledge among the masses; (3) to search after and tread the path of truth. These objects it seeks to accomplish by means of Free Sanskrit Schools, Moral classes, Public preaching, etc. Bhagavad Gita lectures, and a Reading Room and Library. The Samaj has doubled its number of members since the previous anniversary, and according to the report is prospering very favourably, as its members numbered 60 when this report was prepared.

PATANJALI'S YOGA.

Mr. Tookaram Tatya, our indefatigable Bombay brother, is preparing a new edition of Patanjali's Yoga Philosophy, which he intends shall be the great authority on the subject. Professor Manilal N. Dvivedi with an able corps of assistants has been engaged on the work for some months, collecting all that has been written on the subject, comparing, translating, and otherwise working up a mass of new information which it is believed will make the new edition as nearly perfect as possible. This labour, however, naturally takes time, and we learn that the book will not be ready until next November.

A GOOD LIKENESS.

We have received from the Chitra Shala Press, Poona, an admirable lithographic portrait of the late Rao Sahib Vishwanath Narayan Mandlik, C. S. I., and Member of the Supreme Council. It is with pleasure that we acknowledge the receipt of this portrait of an eminent Hindu, for not only is it creditable to native art, but it shows that the Hindus are anxious to preserve the features as well as the memory of their distinguished statesmen. That the portrait is published with that intention, and not for the sake of making money, is apparent, since the price charged for it is only four annas

HOW ABOUT BELGIUM'S KARMA?

Brussels, the capital of Belgium, is the most priest-ridden city in Europe, —swarming with Jesuits, it is full of churches and houses of ill-fame, for wherever the priest hold rule the good and evil principles come in for an equal share of polite attention. The whole of Belgium is pious and also drunken. In fact the drink question is becoming a scare there with all right-thinking people. The *Reis and Keyyet*, quoting an English paper, says:—

"The consumption of alcohol in the little kingdom (Belgium) has arisen in 50 years from half a million to 70 million litres per year. The consequences are visible on all sides; our prisons, lunatic asylum, and poor-houses are full of drunkards, our hospitals are overflowing with them. In the short space of 15 years, between 1872 and 1885, whilst the population increased by only 16 per cent., the number of lunatics taken by the State augment by 45 per cent., that of convicts by 75 per cent., suicides by 80 per cent., vagabonds and mendicants in care of the State by 150 per cent. *Post mortem* examinations show that, in the hospital of St. Jean de Bruxelles, 80 per cent. of the adult males suffered from chronic alcoholism.

"Education is incapable of arresting the evil. Countries like Spain and Italy, where public education is very slightly developed, have scarcely any knowledge of intemperance; the scourge is absolutely unknown in the whole Mussulman world, where education of all grades is enormously deficient. On the other hand, in Prussia, Saxony and Switzerland, where for three generations public instruction have been universal, alcoholism has developed to an acute degree."

FAKIRS AND YOGIS.

The fakir and the yogi have fallen upon hard times; the *Behar Herald* says:—

"A circular has been issued to the Bengal Police with instructions to keep a watch of the movements of all *fakirs, jogis, &c.*"

Why the authorities are so brutally unsympathetic to these saintly persons is partly explained by the following extract:—

"That there should be people who claim to transmute metals is nothing strange, inasmuch as the end aimed at is important; but that a *jogi* should be found who offers to change a man into a goat—a result scarcely of any benefit, except to the hungry—and be esteemed in consequence, is singular. Of course, the attempt was a coarse trick. The man to be metamorphosed went into a tunnel in the ground and hid himself there, whilst a goat, that had been stationed there with instructions to come forth at the proper time, walked out at the other end. The belief was complete, and the spectators were swindled at the rate of four annas per head. The *jogi's* fame rose in popular estimation; and he would have been duly worshipped to the present day if he had honestly paid the man in the tunnel the amount promised. But instead of twenty-five, he tendered a beggarly ten rupees, which was naturally refused, and disputes arose which culminated in the law-courts, the *jogi* having been taken into custody. Now there is perhaps some shame about this in the district; but this can only last till the next *jogi* comes."—*C. and M. G.*

There was a fakir at Lucknow lately, of whom the *Advocate* said:—

"A naked fakir, with his hands stiffened in a raised posture, is the object of considerable worship and admiration at this moment at a local Pundit's at Mohalla Husainganj. The fakir is a middle-aged mendicant, with a large following of *Chelas*, and seems to be under some sort of penance not to speak during the day. He opens his lips generally between 8 and 9 at night. Many hundreds of women of the locality and neighbouring Mohallas flocked night and day to the Pundit's, all intent on receiving crumbs of favour from the nude fakir."

Alluding to this case, the *Advocate* says:—

"Our greatest wonder is, how a man, who can only transform a man into a beast—supposing the feat to be possible—while unable to perform a single act by which the interests of humanity at large may be advanced, can be at all admired and draw gaping crowds."

Some Western Fellows of the Society are very anxious to study Yoga. They fancy it is only the unspiritual white man who does not appreciate it. Here is what the Editor of *Hope* lately said,—an enlightened Brahmin:—

"We believe that the active service of man would afford the best culture to the spiritual side as well as to the intellectual and other sides of our nature. This spiritual culture would be possible not by the service itself, but by the necessity of self-discipline, without which no such service could be properly performed. No man could devote himself entirely to the service of his fellowmen unless he drew his strength and inspiration from something outside of his relations with the external world. This means self-concentration, or drawing one's strength from one's inner nature, which may be regarded as a kind of *yoga*. But in our opinion no *yoga* is of any value that is not undertaken for the benefit of one's fellowmen, or, in other words, for qualifying one's self for the better service of mankind. The only test we are accustomed to apply to a man's religiousness is the degree of his usefulness to others; and this is what we tried to show in contrasting a man of prayers and *dhyān* with a man whose work we can see. Our object in giving the illustration was to prove that, no matter which way we looked, we could not get rid of the conclusion that usefulness to mankind is regarded on all hands as the only test of true piety. If *yoga* can increase the power of a man to be useful to his fellows even more than work, in that case we must admit that self-concentration is better than serving one's fellows. But not only are proofs wanting to establish this, but the very statement of the proposition is a denial of its truth. We are not disposed to be sceptical or scoffing, but we confess we have yet to see the *yogi* whose character and qualifications would justify the pretensions made on behalf of his class. In our opinion the best *yogi* is he who, in the midst of the trials and temptations of the world, unflinchingly does his duty, and contributes to the welfare of his family, country, and race."

The fact is that the true yogi, the really "holy" man, to whom powers that seem to us abnormal came naturally as an accompaniment of spiritual development, is seldom to be found in India now. This is in great measure due to the sceptical and material spirit of the age, for these devotees have of late become rarer with every century; but the persecution of these men since the milder days of the East India Company has, no doubt, a good deal to do with their disappearance. After all the "laws of nature" must be maintained, or there is no knowing what might happen!

HINDU "PLUCK."

The following, from the *Indian Union*, ought to excite the sympathy of our American readers, for in that country the man who tries to help himself is well thought of. "Young India," or India reawakened, is a country that is anxious to help itself if it only knew how, and it deserves the sympathy and the helping hand of all progressive nations:—

"The *Mahratta* relates an incident which does not often occur in India, but which we hope will soon be common enough. We have lost no opportunity of urging upon our readers the utility, nay necessity, of their endeavoring to obtain technical instruction, with the object of doing some substantial good to their country. The following shows the desire strongly. 'There is a Government Leather Factory at Cawnpore, which is in the charge of the Military Department, admission to which is strictly regulated.' Pandit Mohan Krishnadas conceived a desire to learn the trade of tanning, and tried to obtain permission through native and European friends to learn the business in the manufactory. But he failed, and then he formed the bold resolve of entering the said manufactory in the guise of a *chambhar* (or one who belongs to worker in leather or shoemaker's caste). He accepted service there as such on Rs. 5 a month, but his intelligent face and his superior look, as well as his knowledge of English, soon attracted the attention of the Superintendent of the Factory. That officer one day questioned him closely as to the particulars of his identity, and Pandit Mohan then made a clean breast of everything. The Superintendent was pleased to see his sincere desire to learn the business and the humiliation he had willingly suffered for it. Thereupon

the Pandit induced his brother to give up a high appointment on the staff of a native Jahghirdar, and the Superintendent having obtained permission for both they learnt the art within ten months. The leather prepared by these two brothers has secured the highest certificates, and is said to be equal in quality to the English leather. We congratulate the two brothers on their success, and wish that they may soon succeed in starting a leather factory on their own account."

SIR MONIER THROWS STONES.

Sir Monier Williams in his new and heavy (if not exactly weighty) book on Buddhism tells the reader that he looks on Buddhism from the Christian point of view. Everyone knows what *that* means. It is like publishing a description of Mr. Parnell and gravely telling the reader that it is written from a Balfourian point of view; or a treatise on Ethics written from the standing-point of Satan! It would require a lamb-like innocence to look for anything else therein than prejudice and misstatements. We should not forget, however, that authors may have one of two objects in view—either to convert the world to their opinion, or to "confirm the faith" of those who already think as they do themselves. In the latter case it is not very necessary to be truthful or accurate, and an examination of Sir Monier's volume shows that it belongs to this second category. Among other stones he throws at Buddhism is, that it is "gradually loosening its hold on the vast populations once loyal to its rule; nay, that the time is rapidly approaching when its capacity for resistance must give way before the mighty forces which are destined in the end to sweep it from the earth." Which statement calls forth the following remarks from the *Times of India*:—

"Here many of our best students will fail to agree with the Boden Professor, and surely so far as the Western world goes Buddhism has never attracted so much attention as at present. In some circles of American society, for instance, Buddhism, not a religion, perhaps, is certainly a cult. Its influence, too, is already perceptible in Western literature, for many restless people of this restless age are attracted not unnaturally by a religion which, as the highest possible reward, holds forth a chance of Nirvana. Sir M. Monier Williams, however, treats Buddhism much less sympathetically. The late Bishop of Calcutta, he says, asked a pious Buddhist what he had just been praying for. The man replied, 'I have been praying for nothing.' 'But,' urged the Bishop, 'to whom have you been praying?' The man answered, 'I have been praying to nobody?' 'What!' said the astonished Bishop, 'praying for nothing to nobody!' This, we fancy, is the chief impression that a prolonged study of Buddhism has been left on the mind of Sir M. Monier Williams."

It is probable that no one was ever told in a quieter, more gentlemanly, and at the same time more cruelly cutting way, that the reason he can see nothing is because he is blind, than that in which Sir Monier is informed of that melancholy fact by his Bombay critic.

"SHOW YOUR POWER."

In last month's SUPPLEMENT, the attention of the Paris Convention of Spiritualists, *et hoc genus omne*, was respectfully invited to the fact that belief in the existence of angels and spirits is regarded, in most "Christian" countries as a proof of lunacy. The following extract from the Melbourne *Harbinger of Light*, since come to hand, is a case in point which we recommend to the consideration of the delegates:—

"DE LUNATICO INQUIRENDO."

"A case of alleged lunacy which requires looking into, is reported in the *Herald* of the 28th ult., from which it appears that a man admittedly sane in all other respects! has been sent to a Lunatic Asylum, because he believed in spirit influence.

"The case was a singular one, says the *Herald*—that of Charles Robinson, a smart-looking, respectable bushman. Dr. McLean stated that he believed

him to be a lunatic, having become a monomaniac through Spiritualism. He believed that spirits came to him in the bush to torture him. Dr. Bryant testified similarly. In other respects the man seemed sane.

"Robinson, addressing the Bench, said he was perfectly sane and was surprised at the doctors. He had been in the colonies some two years and ten months, having arrived in Sydney on the 27th August, 1886. He had been working in the bush since, and for 19 or 20 years had been a barman in London.

"The Bench said he might be of perfectly sound mind, but they would have to go by the doctor's evidence.

"Robinson said that he would see that the Home Government took this case up. *It was a shame; he was perfectly sane.*

"On the 29th, the following letter appeared in the same paper:—

A BATCH OF LUNATICS.

"SIR,—In your issue of yesterday, I observe that "a smart-looking, respectable bushman" named Charles Robinson, was declared by two medical men of Williamstown to be insane, and in consequence he was sent to swell the list at our already overcrowded asylum by the Bench, merely for believing that spirits came to annoy him when in the bush. It is not stated that this unfortunate bushman was dangerous to be at large, or even unable to take care of himself, but simply that he believed in Spiritualism. Under these circumstances, I consider your heading, as quoted above, was particularly applicable to all concerned, with the exception of the unfortunate bushman. No wonder that in ignorant times a worthy man, who was tempted of an evil spirit and carried by him into the bush for forty days and forty nights, was deemed a madman by his foolish countrymen. History in this case seems truly to repeat itself.—Yours, etc., H. J. BROWNE.

"East Melbourne, 29th May."

"This is a case that demands immediate attention, and persons interested are requested to co-operate with us in taking steps for Robinson's release."—H. of L.

OLD-STYLE "FAITH CURE."

Those good people who have transferred to the doctor, as a natural consequence of the newfangled worship of matter, most of the superstitious veneration they used to lavish upon the priest, should remember that the medical men of to-day are *parvenus* of a pronounced type, which accounts for a good deal of their uppishness. Their immediate ancestors were little better than the medicine-men of African villages. Many people are aware of all that, but the following, from the *Tribune*, is a harmless reminder:—

"MEDICAL SUPERSTITIONS.—Of all superstitions, medical ones are perhaps those endowed with most vitality. Physicians were honoured and respected in time of Charles II., but when we read Macaulay's account of the death-bed of that monarch, we scarcely think the confidence was deserved. We learn how hot iron was applied to his head, and a loathsome volatile salt extracted from human skulls was forced into his mouth. M. Challamel has recently published an interesting work entitled "A Bird's-Eye View of France in the Middle Ages," in which he enumerates many of the extraordinary superstitions prevailing in that country. There were many wonderful cures for, and protection against, fever. One of the most unpleasant of these was to enclose a green frog in a bag and hang it round the sufferer's neck. To wear a dead man's bones was thought an excellent specific. To eat the first Easter daisy that could be found, and receive the Benediction in three different parishes on the same Sunday, was a still more potent remedy. To steal a cabbage from a neighbour's garden and hang it on a hook to dry was another cure, and one certainly within the means of the poorest patient. The efficacy of this remedy was possibly to be found in the theft. A toad choked to death on the eve of St. John's Day was possessed of even still more virtue, as is evident at first sight by the extreme unpleasantness of the operation. The water in a toad's brain was deemed a most efficient remedy in illness about the same period. There were cures for mental failings as well as bodily afflictions. To stick pins in a

dead man's shoes or to carry about in the pocket a wolf's tooth or eye, or if it were handy, to ride upon a boar, were all—especially the latter—cure for cowardice. A sovereign cure for toothache was to apply a dead man's tooth to the suffering jaw of the living.”

Well!—

“We call our fathers ‘fools,’

Our wiser sons, no doubt, will call us so.”

WEARY WITH THEOLOGY.

There seems to be a depth of wisdom in the following, but it is not easy to see exactly where it is:—

“The distrust of creed, the weariness with theology, which is so often and so vividly expressed in our own day, is at bottom a doubt whether God has really been to past generations what we faintly hope that He is to us, though it is often expressed as if, making light of the story of the past, we could somehow magnify the reality of that present. That surely is not so. Spirituality implies a full recognition of what God is to each human heart that fears and hopes and suffers now; but that recognition is hardly separable from the glad belief that He has done for countless generations of men all and more than all that he is doing for us—we say ‘more than all, just because the very fact that we are beginning to observe this sense of unreality’ in our faith, this aversion to every form of prayer in which our fathers have poured forth their souls, this preference of vague natural beauty to the great story of Christ's passion, this nausea of religious history, this intolerance of revelation, this preference for exalting emotions which spring up in good times and places, and which ignore all the forms and phraseology of our ancestors, proves that we are less capable than our forefathers of realising that God is the same yesterday, to-day, and for ever—and that He at least does not dwindle when faith declines, any more than He grows when faith increases.”—*South of India Observer*.

There can be very little doubt that the “God” who is the life and soul of the five hundred million of *sons*, which astronomers now say that their improved instruments bring within the range of our vision, is very, very, VERY little affected by the “decline of faith” in the little animalculæ called men who inhabit one of the smaller cosmic ether-drops called planets, that turn round one of the tenth-rate suns. Even the little gods who inhabit our churches and temples ought to be pleased that our ideas of them are becoming less superstitious and priest-dictated.

“FESTINALENTE.”

The following extract from the *Hindu* admirably expresses the attitude of the intelligent, progressive, and yet self-respecting portion of the community towards reform; and it is of such persons that the T. S. in India is largely composed:—

“The Hindu nation is being roused to a sense of its degraded condition, and tries to deserve the respect of other nations by a process of self-examination, and by purifying and modifying its old and time-worn institutions. It wishes to retain as much as possible its old institutions and peculiarities, while trying to adapt them to modern conditions; it does not want to discard old foundations while building higher up; it seeks progress without detriment to order. No nation can effect its regeneration and acquire steady solid progress which abandons all marks of its individuality by a wanton desire for innovation, and adopts a foreign religion, a foreign tongue, foreign manners and customs. It is not human nature to do so, and the great Hindu nation is only displaying this natural and laudable spirit when it refuses to adopt hastily, and in a spirit of levity, a foreign religion in the place of its own native religion, which has existed for thousands of years, which has civilized and elevated millions of men, which contains the loftiest conceptions and purest morals, and which the nation has hitherto guarded, extended, loved and revered.”

THE THEOSOPHIST MEDALS.

The gold and silver medals voted by the subscribers of this Magazine to Babu Rama Prasad and Dr. Henry Pratt for their superior contributions to Volume IX were long since forwarded to the gentlemen in question. Both are executed with the proverbial artistic taste and technical skill of the Madras goldsmiths and engravers. They were much appreciated by their respective recipients.

INDIAN MEDICAL SCIENCE.

The *Athenæum* says:—

“Little has been done as yet for the study of the history of medicine in India. That there is a large medical literature in Sanskrit has been known for some time. The first edition of the system of Hindu medicine ascribed to Susruta was published in 1835, another in 1868. The third edition by Jibamanda Vidyasagara appeared at Calcutta in 1873. In 1885 the subject was taken up by Avinash Chunder Kaviratna and Chunder Kumar, who, after translating the ‘Karakara-sangita’ and the ‘Madhava Nidana’ into Bengali, published not only the text of Susruta, but a commentary also by Dalkana. This edition has reached the end of the first book, the ‘Sutro-sthana.’ We have received nothing else except some numbers of a third translation of Susruta, ending with p. 166, and the first number of the ‘Karakara Samhita’ with the commentary of Kakrapanidatta, both by the same Avinash Chunder Kaviratna. It is a serious drawback that so many of these Indian serial publications arrive in England very irregularly, so that, it is difficult to make a complete set of them, or that for want of proper support, they are never finished. The work so well begun by the above-named two scholars has lately been taken up again by Nijayaratna Sen Raviranjana. He has printed a new volume, which extends to the nineteenth Adhyaya of the ‘Sutrasthana.’ We hope and trust that he will continue this meritorious work. Still more important, however, is his edition of the ‘Ashtanga-hridaya,’ another medical work, better known by the name of its author, Vagbhata, with a commentary by Arunadatta. There is to be a Bengali translation of the work which has not reached us yet. The first volume contains three books, about one-half of the whole. It is to be hoped that this undertaking may be continued. The editor complained that Government which allows Rs. 5,000 every year to the *Indian Antiquary* does little to support these editions of ancient medical text. From a practical point of view it is true, no doubt, that little is to be learnt from these native physicians, though some doctors in India maintain the contrary. But at the present moment when so much interest attaches to the historical growth and spreading of medical science, the Indian Government would earn the gratitude of many students if it would help more liberally in the publication of medical Sanskrit texts, and if possible, of English translations also of, at least the more important of them.”

The *Indian Mirror* says:—

“The *Surari* says that our ancient system of medical science, called *Ayur Veda*, is divided into eight parts. The first is called *Salaya tantra*, which treats of surgery in general. The second part is called *Salakya tantra*, dealing with diseases of mouth, ear, eye, throat, &c., &c. The third part is named *Chikitsa tantra*, dealing with diseases in general. The fourth is called *Bhut Bidya tantra*, treating of diseases arising from the influences exercised by stars, sun, moon, &c. The fifth is called *Kowmar Bhritiya tantra*, which relates to diseases of children.”

LEPROSY.

The painful interest lent to the subject of Leprosy by the saintly devotion and martyr death of Father Damien, induces us to show the world what the ancient Aryans knew or believed about the disease—its causes, nature and curability. In the August *Theosophist*, therefore, Pundit N. Bhashyacharya will begin a compendious monograph upon the subject, as found treated by ancient Sanskrit authors, whose works are in the Adyar Library. It will later be republished in pamphlet form as one of the contemplated “Adyar Library Hand-Book Series” and sold for a low price.

A CANNY SCOTT'S IDEAS.

Sir M. E. Grant Duff says in the *Nineteenth Century* that five things are necessary for India :—

First.—We should try to bring it about that our successors of two generations hence should know as much more of the country than we do, as we know more than did our predecessors of it, two generations ago.

Secondly.—We should leave no stone unturned to stimulate the material prosperity of every corner of India.

Thirdly.—We should raise the age at which members of the Civil Service go to India, and give them a training before they go, in all those branches of administration which can be learned theoretically. For just in proportion as we admit more natives into the administration, we must improve the quality of the European superintending staff, paying even higher salaries, if it is necessary.

Fourthly.—We must raise the standard of what is called higher education in India, so that the fraction which now separates itself from its countrymen, and asks for power on the ground of its being 'educated,' may understand that it is really not educated, but only half-educated.

The *fifth* necessity is "political," and therefore "not fit for publication,"—in the *Theosophist*.

But observe the ignorance—typical of almost the entire caste of Indian civilians—which he shows of the greatest, most pressing, one indispensable element of Indian progress. What is that? To restore the Aryan ideal of personal and national merit and happiness.

THE "HINDU."

Some one has written to ask why the *Theosophist* quotes the *Hindu* so frequently, as it is "run only by natives." The *Theosophist* in reply begs to quote a paragraph from the *Indian Mirror*, which appeared five months ago, when the *Hindu* became a Madras daily paper, and which is as true now as it was then :—

"With the conversion of the *Hindu* into a daily, the Presidency of Madras will have attained its share of progress in the growth of Native journalism. Hypocrites of the worst order are those who malign the Native Press as the embodiment of every thing that is revolutionary, impractical, seditious, and what not. The history of the rise and growth of the *Hindu* is the history of the advancement of Native public opinion, the creation of the first germs of patriotism in the minds of the leading men, the diffusion among all classes of the community of a spirit of union and devotion to the public cause. Single-handed, the *Hindu* has fought for the past twelve years the battles of the Presidency. In the cases of the Salem scandal, the Tanjore scandal, and the Chingleput scandal, in the exposure of official high-handedness, in holding up to deserved ridicule the abominable traits of Native character, and in developing a healthy public opinion, it has done immense service, and its sphere of usefulness is limited only by the resources placed at its disposal by the community it so well represents."

IS INSANITY "POSSESSION?"

In the course of a very interesting lecture on Spirit-Worship in Ancient India, before the Calcutta Psycho-Religious Society, Babu K. Chatterji, the Secretary of the Society, said :—

"Besides the spirits above alluded to, we find later on in the *Ayurveda* (the ancient Hindu system of medicine), which is a part of the *Atharvaveda*, allusions to diseases which were ascribed to the influence of good or evil spirits. These diseases, although included under the heading of 'insanity,' have been nevertheless treated separately as '*Bhowtik Unmad*,' or spiritual insanity. While the most incurable forms of insanity have their remedies, these have been left to prayers and incense as the only curative agents. A detailed list of these disorders with their specific symptoms will, no doubt, be interesting to many at this distant time. It is as follows :—

(1) *Ashu abasha*, or possession by *Ashuras*.

Constant sweating, indomitable courage, dislike for everything holy, insatiable appetite, and inclination for doing evil.

- (2) *Gundharvabasha*, or possession by *Gundharva*.
Cheerful heart, love for music, sweet smell, and garlands, and walking on river banks. Love for cleanly habits and occasional laughing and dancing.
- (3) *Jakshabasha*, or possession by *Jaksha*.
Intensely red eyes, inclination for wearing red clothes, gravity of manner, hurried walking, little disposed to talk, and over readiness at all times to give blessings.
- (4) *Pitrabasha*, or possession by *Pitri Purasa*.
Fondness for walking by the river side or going to rivers with the object of offering funeral cakes to the spirits of diseased ancestors. Great liking for *til*, *gur*, &c.
- (5) *Devabasha* or possession by *Devas*.
Fondness for clean habits and garlands of flowers, gladness of hearts, conversation in chaste and classic language, full of devotion, always disposed to bless.
- (6) *Rakshabasha*, or possession by *Rakshas*.
Inordinate fondness for flesh, blood and intoxicating liquors, destitute of shame, unusually powerful, very passionate, disposed to be unclean, and to walk at night.
- (7) *Pishachbasha*, or possession by *Pishachs*.
Slender body, stern appearance, greedy, fond of secluded places, body emitting offensive odour, and disposed to cry at times.

"From the above it is also evident that the existence of spirits, whether they were of dead men, or they belonged to other orders at present only known to us by names, was seriously believed by the scientific men of the time, and it was believed also that, under peculiar circumstances, the character and the general mode of life of an individual could be materially altered for good or evil by a spirit."

Possession by spirits is believed in by a great many intelligent and highly educated people still, and with this list to guide him, anyone ought to be able to make a satisfactory diagnosis in the cases of all his friends and acquaintances. It is curious, though, to find that the *Atharvaveda* reckons madness and possession by spirits one and the same thing, while our modern doctors think that they have explained everything when they have said that a patient is mad—not possessed; while the fact is they have not as yet the smallest idea what madness really is, and they know absolutely nothing about the philosophy of possession. A very small amount of hypnotism and much diploma cover a very large measure of ignorance!

A PHYSICAL SIN.

A Calcutta paper says :—

"The lady doctress of Bombay, Miss Malbavrala, in a lecture the other day, at the Framjee Cowasjee Institute, strongly inveighed against the ruinous practice of young ladies tightening themselves with corsets and stays. Her lecture consisted in dilating on the main features of the respiratory organs. She showed by a series of diagrams that the ribs are capable of being compressed by tight dressing. Respiration, circulation of blood, displacement of the lungs and kidneys, follow in consequence of such a baneful practice. She concluded an able and interesting lecture by saying, that this was an age of imitation. Parsees imitating Europeans, Hindoos imitating Parsees, not knowing the evil effects of taking to the fashion-plates and fashion in English costumes."

Miss Malbavrala omits the two most important points in her denunciation of the above criminal or, more properly speaking, *SINFUL* practice. The first is that all medical men agree that tight lacing has an inevitable tendency to give rise to sickly or deformed children. The second is that so long as Western women indulge in this idiotic habit, a good many men will continue to stick their tongues in their cheeks and wink at each other, even when for politeness sake they are hallooing their loudest for woman's intellectual equality with man, and proclaiming on the housetop her "divine mission." What would women think of the intelligence of men, if their husbands and brothers persisted in going about with strings tied round their throats

which half choked them, and insisted that the resulting blood-red faces, swollen tongues, and starting eyeballs were charming additions to their manly beauty? And still this idiosyncrasy would be a trifle compared to tight lacing, for it would not produce actual deformity, nor would it affect the health of the next generation.

SWEARING EXTRAORDINARY.

A correspondent, writing to the *Pioneer* from Phunkan, Upper Burma, in the course of an interesting narrative relates the following:—"Last night three dirty Tsawbaws of sorts, with the usual highly scented attendants, came and grovelled in front of the Deputy Commissioner's hut. They disgorged the unpaid balance of the fine in rupees, cattle and guns, and then proceeded to take oath that they, on the part of all the Phunkan people, would unreservedly submit to the raj British and never do so no more, &c. Amen. As the ritual of the administration of this oath was decidedly novel, I will describe it. It is worth knowing, worthy of imitation. A bowl of water having been produced, a dah and the butt-end of a gun were placed in it by the oath-takers. Then the Deputy Commissioner (with an indelible lead-pencil, I believe, in this case) wrote out a terrible curse in Kachinese, to which that on the Jackdaw of Rheims could not hold a candle. He read this to the Tsawbaws who responded the words. Then the paper on which it was written was burnt, reduced to ashes, and these thrown into the bowl, and the water stirred up with the dah until it attained a proper consistency, as the cookery books have it. I fancy 'the indelible' introduced a still more novel feature in the ceremony by producing 'Violet glooms of fading hue,' never before experienced by the Tsawbas. The bowl was then passed round and its contents drained to the dregs by the swearers, who departed visibly sadder but, let us trust, inwardly wiser men. I saw the principal Tsawbaw sitting down afar off shortly afterwards looking as if the oath he had swallowed had not quite agreed with him; but this probably made it all the more impressive and binding. Eating your words is a metaphorically recognised process; but literally swallowing your oath seems to be a new departure."

An oath, however ridiculous as it may seem to this materialistic generation, is a real thing, and has a real power. The fact is that an oath is like the "Somnambulist's promise"—a resolution taken, or impression made upon a deeper or "higher" part of our nature, than the merely rational and physical. When thus taken it becomes a physical impossibility to break it. But it must be taken voluntarily as a promise to *one's higher self*, or to a God in whom we believe; otherwise it is of no effect. Of course the mere repeating of certain words or kissing of a book or other ceremony is not "taking an oath," but only going through the form of so doing. An oath is an internal act which really does "bind the conscience."

The Chinese seem to take a peculiar view of an oath, if the following clipping says true:—

"Quite lately a Chinaman scandalised a Bombay Magistrate by his reply to a question touching the manner of oath. 'On what will you swear?' asked the Magistrate. 'On anything you like,' said the Chinaman promptly and large-heartedly, and with the cheerfulness of a man whose ideas are not cramped and located. This earned him a rebuke, and he subsequently underwent the solemn affirmation."

WITCHCRAFT.

"The belief in witchcraft is yet far from extinct in India, and in Europe as well. In the obscurer parts of the country, it flourishes as ever. A hideous case has just occurred in a village in Talook Chennur, in the Yelgandul District, in the Hyderabad State. There was a severe epidemic of cholera which the wise men of the place attributed to the sorcery of some cow-herds, two in particular. These two were accordingly cited before a meeting of the elders. As their guilt was a foregone conclusion, it remained only to pronounce sentence and execute it. This was a summary business. It was opened with the extraction of their front teeth. As there were no surgeons, nor extractors, the operation was not particularly neatly performed. Their

heads were shaved. As they were thirsty from loss of blood, they were given a nasty beverage of water in which leather had been soaked. They were afterwards buried in a standing position, with their shaven heads peeping out of their grave. To crown all, fagots were heaped over the two heads, and fire applied to them. Thus slowly were the imprisoned heads consumed in open day before, and indeed by, the whole village. The saddest part of the story is that these villagers were quite innocent of wrongdoing. Nay, they gave themselves credit for doing a disagreeable, even painful duty. But times are changed, if not in the village, at least out of it. Even in the Nizam's Dominions people were shocked at this method of rural sanitation and this rural judicature combined. The villagers were seized and brought to trial for murder, and about thirty have been convicted and sentenced to various terms of imprisonment from seven to fourteen years, while an unconscionable Briton, Captain Ludlow, is not half satisfied with the result and hankers far more. He will move accordingly."—*Reis and Reyget.*

MORE WITCHCRAFT.

"At the Bombay High Court, before Justices Scott and Jardine, the case of *Queen-Empress vs. Lakhia Hari Kathbdi* was decided last week. This was a reference by Mr. E. Hosking, Sessions Judge of Tanna, who disagreed with the Jury, and was of opinion that the accused was guilty of murder. The Jury found him not guilty of murder or culpable homicide not amounting to murder, but guilty of voluntarily causing grievous hurt. Mr. Wasudev Gopal appeared for the accused, and Mr. Shantaram Narain for the Crown. It appeared that the accused had admitted his motive for striking the deceased woman, named Kani. He thought she was a witch, and he attributed the death of his father and one brother and the illness of another brother and a sister to her. Accused admitted that he struck her one blow, that the woman died and he concealed her body in a *nullah*. He did not allege that anyone else took part in killing the woman. The evidence of the Assistant Surgeon proved that a number of blows were struck, and the Sessions Judge had no doubt that they were struck, by the accused. Deceased had received three severe blows on the top of her head, one blow breaking her forehead. She had four ribs broken, and her neck was injured in front and at the back. In causing such injuries, the accused, in the opinion of the Sessions Judge, must have intended to cause her death. Their Lordships said: Death followed on blows inflicted by accused on deceased under the impression that she was witch who had done his family great injury. The medical evidence shows the blows were of great violence, and inflicted with a thick, heavy stick on the hand and face, and he says they caused death at once."—*M. M.*

SHAME!

The newspapers say:—

"The Native Christians of Travancore are agitating for the introduction of an Act, similar to the Indian Act, rendering it impossible for a person to be disinherited, because he has become a convert to Christianity. At present, a Hindu, who becomes a Christian, loses his right to inherit property he would inherit, were he to remain a Hindu. The Travancore Government decline to introduce such a measure."

If this is true, it is a piece of mean-spirited religious bigotry and persecution on the part of the Travancore Government. It is, moreover, a very poor return for Her Majesty's proclamation of religious liberty for her subjects. The one efficacious remedy against conversions, is to prove the superiority of pure Hinduism to every Hindu child. And having proved it, to practise its best precepts.

"SITTING DHARANA."

"The profession of begging is still held in honorable estimation, to judge from the following scene which recently occurred in Bombay. A Mahomedan beggar had arrived from some distant place evidently, for his dress and appearance had a foreign look and partook somewhat of a priestly character. He had sat himself down in the street, just opposite the shop of one of the largest and fattest Borahs in the bazaar, from whom he demanded three yards of the best cloth in his shop to make himself a new robe. This demand, which was not ruinous on the face of it, appear-

ed to upset the fat Borah considerably. He appealed against it with tears. He exhorted the mendicant to take four annas instead, to go to some other Borah, to remember that avarice was unbecoming a beggar, that the world was passing away, and a variety of other improving reflections which did not produce the slightest impression upon the hearer, who sat cross-legged in the road, unmoved and immovable, perfectly master of the situation, a sight for gods and men. The Borah waxed desperate at the sight of the *fakir* sitting there, so calmly meditative, so abstracted from the world, and yet so determined to have three yards of the best cloth. He took off his turban and laid it before the beggar, whose beard he stroked in a propitiatory way; he raised his voice to a kind of bellow in his earnestness to induce his obdurate petitioner to move on; he appealed to the crowd if the demand were not extortionate. Now the crowd that had gathered consisted of a *bheestie* with his bullock, a thin man with a drum and two solemn-looking performing monkeys, a barber, a few idlers and the writer, and they were all in favour of the *fakir* to a man, declaring his demand to be eminently reasonable. Goaded almost to frenzy by this frowardness on our part, the fat Borah produced eight annas, all in coppers, and with tears and entreaties begged the mendicant to take it instead of the cloth and pass on, which at length he consented to do. One of the crowd put on his slippers with much reverence, another gave him his staff, while the Borah meekly and thankfully handed him the eight annas, and he rose from off the ground, and moved slowly on with the same air of calm dignity that he had maintained throughout."—*People's Journal*.

A DENOMINATIONAL CURRY.

The papers say that:—

"The wife of the President of the United States is a stern Presbyterian; Mrs. Windom, the wife of the Secretary of the Treasury, is a daughter of a Congregational minister; Mrs. Miller, the spouse of the Attorney-General, sympathises with Mrs. Harrison's unbending faith; General Tracey's lady is a devoted Methodist; Mrs. Wanamaker, the Postmaster-General's partner, is another firm Presbyterian; the wife of General Redfield Proctor, the Secretary for War, is a hard worker among the Congregationalists; and Mrs. Rusk, the helpmeet of the Secretary for Agriculture, is another devoted Wesleyan."

THE "THEOSOPHIST."

Sundry paragraphs that appeared in the *Theosophist* during the absence of Colonel Olcott in Japan, in reference to a permanent reduction in the price of this Magazine, were inserted without the knowledge or consent of the Proprietors, who are not in any way bound thereby.

The acting Editor, when he allowed those paragraphs to appear, was not aware that it has for some time been under the consideration of the Proprietors to enlarge and otherwise improve the Magazine itself, and that the change will be effected as speedily as possible.

SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1889.

THE EUROPEAN TOUR.

As I have not yet seen the programme of my lecturing tour in Great Britain, I cannot fix a date for my return to Adyar, but shall do so as soon as practicable. I hope to be able to represent our Society in the International Congress of Spiritists and other students of practical psychology, which is to meet in Paris on the 8th September. I consider it an important meeting and one that may have very good results.

During my absence, my friend Mr. Harte will be as hitherto Acting Editor. I fervently hope he may be helped in his arduous task by our many favourite contributors.

H. S. O.

THE PRESIDENT'S DEPARTURE.

Colonel Olcott, the President of the Theosophical Society, sailed for Marseilles by the *D'Jemnah* on the 13th instant from Colombo. He will attend the Psychological Congress at Paris early next month, will make a lecturing tour through Great Britain, and return to Madras during the latter end of the year. Colonel Olcott has been created an Honorary President of the Hypnotherapeutic Institute of Madrid.—*Madras Mail*.

MR. CHARLES F. POWELL.

(From *The Buddhist*.)

On Monday last our esteemed brother, Mr. Charles F. Powell, arrived by the S. S. *Himalaya*, and on Wednesday evening, after taking *pansil* from the High Priest Sumangala, he delivered his first address at the Theosophical Hall, Colombo, before a crowded audience. On the platform were the High Priest and the Priests Subhuti and Heyyantuduwe, and there were also many Priests among the audience. The proceedings opened with *pansil*, after which the High Priest said:—

"One of the attributes of our LORD is described in the title *Purusa-dhamma*—the Subduer of men; and many instances of His displaying the power here referred to will readily recur to the memory. On several different occasions He is recorded to have converted many learned Brahmins who had before held various wrong opinions; and this power of conversion was not confined to Him alone, but is inherent in His DHARMA, and has often manifested itself throughout the ages. For example, as you no doubt remember, the great Brahman pandit Chandrabhārati, who came to Ceylon four hundred years ago, was converted by the Chief Priest Rahula, and surely it is the very same inherent power that causes the remarkable conversions of our own day. Within the last few years many able Europeans and Americans have embraced our holy religion; the names of Colonel Olcott, Madame Blavatsky, Dr. Hartmann, Mr. Lane-Fox, and Mr. C. W. Leadbeater will readily occur to you. And now this evening we have the pleasure of welcoming an important addition to this band in the person of Mr. Charles F. Powell of America. Much fuss is made in certain quarters about the perversion of a few ignorant coolies to Christianity, but it is surely worthy of notice that while all the so-called "converts" of the Christians are of the lowest and most ignorant class, those gentlemen who give up Christianity for Buddhism are invariably

men of culture, education, and ability. The adhesion of one such man is of more importance to the future of Buddhism than would be the defection of a thousand of the other class. I call on you all to welcome Mr. Powell, and to assist him in his work for Buddhism.

Mr. Powell then rose and said:—

"It has been suggested to me that it would be appropriate for me on this occasion to explain the motives which led me to do what I have just done—to make a public profession of the Buddhist religion. Thirty years ago when I was a little boy, I one day picked up a book in my father's library. In this book I found a picture of a figure sitting cross-legged on what I could see was intended for a flower; and the wonderful expression of peace and love in the face of that figure made such an impression on my mind that I used to retire to an unoccupied room in the house and seat myself in the same position as the figure and try to compose my features as much as possible into the same expression which it wore. When I asked whose picture it was, I was told that it was that of one of the heathen gods, and it was some years before I even knew the name of the great Master whose image attracted me so strongly. Being naturally of a religious turn of mind, and being also intended by my father for the clerical profession, I was early grounded carefully in the tenets of the Church of England, but the absolute contradictions and glaring absurdities of the orthodox Christian belief soon forced themselves upon my notice. The idea of any kind of deity or law-giver who could be appealed to or placated, or was in any way a changeable being, very early appeared to me as the height of absurdity. I felt that the law that ruled the universe must be an absolute and inexorable law; I knew that if I did wrong it was I who did it, not some one else, and that therefore I only was responsible; and I felt that a just law must recognize that fact. I very soon discovered that if I controlled my thoughts, the result showed itself in my words and actions, and so far I was already in agreement with the principles of Buddhism. But what I could not discover for myself was the reason for the difference of position among men—why one was rich and another poor—one so happy and another so miserable. If this were done at the caprice of a personal god, then certainly he was a very unjust one, and no god for me. Agnosticism, which is something of a fashion now, was no refuge for me; indeed, it seems to me only the refuge of a coward. I remained for years in that unsettled state until—I was going to say "by chance," but I do not think that anything happens by chance—a copy of *The Light of Asia* fell into my hands. I wish I could make you understand what a revelation that was to me. Really it was *then*—immediately upon reading that book—that I took refuge in the Law, though I did so publicly only to-night. The two glorious truths of Karma and Re-incarnation cleared away every doubt from my mind, and showed me what life really was. As soon as my own mind was fully made up on these subjects, I took every opportunity of communicating my ideas to others, and I may say that I left behind me in America a group of practical Buddhists who are probably at least equal to any you can show in Ceylon. Two days ago, directly after my arrival, I heard it said that Professor Monier Williams had written a book against Buddhism, and that it would have to be answered, or a bad impression would be produced upon the minds of the people here. Now I want to say at once, and to say it very plainly, that in my opinion the man who allows any attack to affect his faith in the smallest degree—when that faith has once been firmly based on reason—does not deserve to be a Buddhist. Such a man is dropping from the plane of pure truth to the level of our poor unfortunate brothers the Christians, who require endless apologies to bolster up an already dead faith. I hope you will remember that; and I hope also that as you go away you will remember who and what you are, so that we may make Ceylon a centre from which the Light of Asia may radiate over East and West. The West is ready to receive it, and that revival of Buddhism is approaching; it lies in your power to say whether you of Ceylon will be ready to lead the way when the day comes."

Mr. C. W. Leadbeater then spoke a few words showing that Mr. Powell's arrival was as it were a first fruits of the work of the Theosophical Society, and an earnest of the future that awaits us, and asking all true Buddhists

to receive Mr. Powell as a brother and help him in his work for their religion.

The High Priest, in closing the meeting, said that the fact that more successful work had not been done for Buddhism in Ceylon was mainly due to the unhappy divisions which prevailed among us; he hoped that the work of the European and American Buddhists among us would tend to do away with these differences, and so to promote the honour and glory of our noble religion.

THEOSOPHICAL SOCIETY, AMERICAN SECTION.

GENERAL SECRETARY'S OFFICE,

NEW YORK, June 24, 1889.

Secretary Theosophical Society,

Adyar, Madras, India.

P. O. Box 2659.

DEAR SIR AND BROTHER,—At a meeting of the Executive Committee, June 22nd, called to consider the charge of untheosophical conduct preferred against Dr. Elliott Coues, President of the Gnostic Theosophical Society, Washington, D. C., the Committee unanimously found him guilty of the charge and expelled him from the Theosophical Society.

On the same day, acting under the instructions of a resolution of the last Convention, the General Secretary revoked the Charter of the Gnostic Theosophical Society, Washington, D. C., said Branch having paid no dues and made no reports for several years past.

The number of Branches in the United States is now 26.

Yours truly and fraternally,

WILLIAM Q. JUDGE,
General Secretary.

THE THEOSOPHICAL SOCIETY IN CEYLON.

To the Secretary, Theosophical Society,

ADYAR, MADRAS.

COLOMBO, CEYLON,

11th August 1889.

DEAR SIR AND BROTHER,—I beg to report the formation of the following Branches of the Theosophical Society in this Section.

1. "Maha Mahindra" at Anuradhapura, June 20th, 1889.

President, Relanapawa Ratamahatmaya.

Vice-President, D. Godage Muhandarani.

Secretary, A. Uluwita.

Treasurer, D. H. deSilva, Deputy Fiscal.

2. "Udaya Lakartha Sudhaka" at Matale, July 15th, 1889.

President, L. Corneille Nejarysinha Mudaliyar,

Vice-President, H. Siman Appu.

Secretary, N. Stephen Silva.

Treasurer, G. H. deAlwis.

3. "Ananda" at Mawanella, June 25th, 1889.

President, Nattegama Disamahatmaya.

Vice-President, Nalgama Gansabha.

Secretary, L. B. Kobbé Kaduwa Ratamahatmaya.

Treasurer, Dasewatte Korale Mahatmaya.

Asst. Secretary, Attanayoder Korale Mahatmaya.

4. "Maliyadeva" at Kuruneyalu, June 26th, 1889.

President, C. J. G. Hulugalle Ratamahatmaya.

Vice-President, G. W. Dodanwela Ratamahatmaya.

Secretary, N. Daniel.

Treasurer, G. N. A. Rakmiweiva.

5. "Sariputra" at Kataluwa, July 4th, 1889.

President, Don Abran deSilva.

Vice-President, K. R. A. Dharmapala.

Secretary, P. E. Nickramasinha.

Treasurer, D. J. Abhayagunawardana.

I am,

Yours most fraternally,

C. W. LEADBEATER,

General Secretary, Ceylon Section.

RULES FOR THE BENGAL OR NORTH EASTERN SECTION THEOSOPHICAL SOCIETY.

BERHAMPORE, BENGAL.

1889.

1.—Territorial limits of the Section.

The North Eastern Section of the Theosophical Society, under order of the President Founder, dated the 7th of January 1889, includes Bengal, Behar, modified by the order of the Commissioners, dated the 14th April 1889.

2.—Council.

The Government of the Section shall be vested in a Council consisting of the Presidents of the Branches ex-officio, the General Secretary and such other Fellows of the Theosophical Society as would be hereafter duly elected.

3.—General Secretary.

Babu Dina Nath Ganguli has been empowered by the President Founder to serve as General Secretary *pro tem* of the Section.

4.—Section consisting of Fellows.

The North Eastern Section shall consist of all the Fellows residing within the above geographical limits.

5.—Head-quarters, Berhampore.

The Head-quarters of the Section shall be at Berhampore in Bengal, in the district of Murshidabad.

6.—Functions of the General Secretary.

The Executive Offices of the Section shall be in the hands of the General Secretary (vide Rules, Section C. R. 3).

7. The General Secretary shall be the medium of all communications between the Section and the President Founder (vide Rules, Section C. R. 4).

8. The General Secretary shall keep a register of all the Theosophists residing within the Section.

9. The General Secretary shall be the custodian of all the records of the Section.

10. The General Secretary shall receive donations and subscriptions on behalf of the Section and apply them towards its maintenance and work.

11. The General Secretary shall submit to the Council all questions of dispute, and all differences between Fellows and between Branch Societies, after making the necessary enquiries, with his views thereon, for final determination and disposal. In case the Council be unable to decide such matters, the General Secretary shall refer them to the President Founder.

12. The General Secretary shall submit his report to the President Founder on the progress of the existing Branches, their activities, the formation of new ones, and all other matters connected with Theosophy, once in every three months.

13. The General Secretary shall regulate the Propagandist work of the Section, partly by the issue of pamphlets from time to time, and partly by deputing active Fellows to visit the Branches.

14. Duties of Presidents of Branches.

It shall be the duty of the President of each Branch to furnish the General Secretary with the names and addresses of the members of the Branch, and supply him with all information regarding any changes in the Office-bearers, Members and Associates.

15. The Presidents of Branch Societies shall refer all questions of dispute, and all differences between Fellows and between Branch Societies, to the General Secretary.

16. The Presidents of Branches shall furnish to the General Secretary, the names of such active and prominent Theosophists as would be willing to undertake the work of visiting the Branches when deputed by the General Secretary, and of contributing to the pamphlets to be issued periodically.

17. For the support of the Sectional Head-Quarters and its work, each Branch Society shall contribute monthly a rupee.

18. The Presidents of Branches shall remit regular subscriptions and donations received by them on behalf of the Section to its General Secretary.

19. The Presidents of the Branch Societies shall submit to the General Secretary, at the end of every three months, a report of the works of their

respective Societies with all important information connected with their Theosophical proceedings.

20.—General Rules.

The General Secretary shall be competent to call a meeting of the General Council of the Section whenever necessary.

21. The Convention of the Council of the Section and Fellows, shall be held annually by rotation at Berhampore in Bengal, and Durbhanga in Behar, or at any such place as the Council of the Section will determine.

DINA NATH GANGULY,

General Secretary,

North Eastern Section Theosophical Society.

[The above Rules are published in the *Theosophist* at the request of Babu Dina Nath Ganguly, who hopes thereby to elicit from the branches in the Bengal Section of the Theosophical Society an expression of opinion about them. He complains that he has not been able by correspondence with the branches to get them to say whether these Rules, which appear to us excellent, meet with their approval. Any branch which does not at once communicate with the General Secretary will be understood to approve of the Rules as they stand.—Ed.]

THE NEW BRANCH IN TASMANIA.

DEAR SIR,—In the *Theosophist* for June, p. xcv of the Supplement, you speak of me as "the moving spirit" in the formation of the Branch in Hobart.

"Honour to whom honour is due." As a professional scribe, it falls to my lot to be the medium of written communications; but the heart and soul of the movement here is Mr. Edward Ivey. He has been a *Theosophist* for years; and it is owing to his personal exertions that every one of our small band (including myself) has been "brought into the fold."

His self-denying enthusiasm, his perseverance, his steadiness of purpose, are above all praise. *O si sic omnes!*

Yours fraternally,

W. H. DAWSON.

HOBART, July 9th.

A REAL YOGI.

"A venerable Hindu ascetic has arrived at Madras for the Chalurmasya Vrata from the Gangetic Valley. He is said to be well versed in the Shastras, especially in Yoga Shastra and Ayur Veda. During his short stay in Madras, he undertakes to cure speedily such painful diseases as diabetes, rheumatism, elephantiasis, leprosy, &c., by administering *gratis*, *Siddhanshadhva* or purified medicines to those affected by those diseases, irrespective of caste or rank, provided they visit him at a certain time. We are informed that the cures are effected without any surgical operations, and the ascetic's sole object is to relieve human suffering."—*Indian Mirror*.

[This remarkable man paid a visit to the Head-quarters, accompanied by Dewan Bahadur P. Srenevas Row, on August 21st, and expressed himself delighted with the peaceful atmosphere and "good magnetism" of the place. He is a very learned man, and seems thoroughly good and charitable. He has earned golden opinions in Madras.—Ed.]

"IT MUST PURIFY ITSELF."

The voice of God hath said :
Hath proclaimed through farthest space,
In words as strong as lightning ;
In laws that shall outlast the mountains ;
Every one shall possess in beauty
That beauty which he possessed in life ;
Every one shall hold in darkness
That darkness to which he clung in life.
Every one shall ascend to me,
Who truly willeth to ascend to me ;

I have given him wings;
 But if he clips those wings, who is in fault?
 Neither in the highest heavens;
 Nor in the earth; nor in the waters, nor in the air;
 Nor in fire, nor in any element;
 Can the spirit escape the consequence of its acts.
 It cannot be forgiven;
 It must purify itself;
 It cannot be atoned for or redeemed;
 It must purify itself; it must purify itself.
 Sacrifice cannot make it beautiful;
 It must purify itself.
 Offerings or prayers brighten it not;
 It must purify itself; it must purify itself.
 (From the Book of Fo.)

"SCIENCE" DEGRADED AND DEFILED.

Millions of people have for weeks been pitying the poor wretch of a murderer in the condemned cell in New York, who is the first man to be executed by electricity, and who says he would "rather be hanged 40,000 times." The electricians are to tie him in a chair and put on him a boot and a hat in which are wet sponges; these will be connected with the poles of a powerful battery, and electricity will be passed through the man for 30 seconds, after which the scientific executioners expect to find life extinct. It is a hideous mockery on justice, to mentally torture a fellow creature for months with the prospect of horrible death, and then in cold blood to watch him scientifically dying; while every one of his executioners knows perfectly well that there are hundreds of persons, if not thousands, in all great cities who are every whit as bad as he is, only they have not had the misfortune to be caught and convicted.

Still a secret execution attended by awe-inspiring circumstances is recommended by Paley in his Moral Philosophy, notwithstanding the fact that he himself says that "spectacles" of human agony have a brutalizing effect on those who inflict them, (the people of the State of New York, in this case) and counteract their own purpose by arousing commiseration for the criminal. He says, in his chapter "On crimes and punishments":—

"Somewhat of the sort we have been describing (on efficacious and awe-inspiring punishment) was the proposa not long since suggested, of casting murderers into a den of wild beasts, where they would perish in a manner frightful to thei imagination yet concealed from the view." And Paley is one of the pillars of Christianity!

If instead of "casting murderers into a den of wild beasts," we read "delivering murderers up to the men of science," we have the New York method of secret execution described and justified by the very pious Paley himself. But what a farce it is to talk of "Humanity" and "Charity" and still treat our fellow-men like that.

The Westinghouse Company, which owns the patents for the dynamos, by means of which this unfortunate man is to be done to death, is exceeding indignant that its machines should be employed to take human life, and refused to supply dynamos for that purpose. The United States Government, however, happened to have two old ones, but the Company declares that it will sell no more dynamos to the Government in future, for any purpose whatever.

MARRIAGE EXPENSES.

The following letter to a Lahore paper lately, and quoted in the *Karnataka Patrika*, gives some idea of the style in which marriage ceremonies are performed in wealthy families. We publish it for the information of our Western readers:—

"I have pleasure to inform you that the celebration of marriage ceremonies of Baishaihar Dass, son of Kustoor Chand, Rai Bahadur, grandson of Seth Ram Rattan, Rai Bahadur, took place with great eclat and pomp which, I

am informed by the people of Bikaner city, has never been performed in Rajaputana by any Sahukar, although I am unable to give a true picture of the ceremonies, but as far as I have seen and heard, I wish to let you know, as noted below, and I hope you will kindly give a little space in your valuable journal. Sixteen thousand turbans are purchased from Delhi and these dyed in saffron, which was purchased from Bombay at the value of Rs. 6,000, and these turbans are given per house to all castes of people except Bannias, together with 1½ seers of sweetmeat and 1½ raw-sugar. From 11th February 1889 up to date dancing of four bands of dancing girls took place every night. On the occasion of Banora, which took place on the 23rd February 1889, Regency Council of Bikaner honored the procession by supplying elephants, decorated horses with armament, *chobdars*, palanquin, and 100 men of Infantry, and there was a great illumination, fire-works, &c., in the city and thousands of people were witnessing the same. On 25th February, 1889, a great feast was given to 16,000 persons. On 2nd March 1889, gold ornaments to the value of Rs. 20,000 were given to the servants of all rank, from 50 to Rs. 200. On 3rd March the marriage ceremony was celebrated with great pomp and grandeur, and the occasion was honoured by 100 men of the Infantry supplying music. A great festivity will take place on 6th March, 1889, at Bikaner, and in the following firms of Rai Bahadur, Mian Mir, Calcutta, Madras, Bombay, Jubbulpore, Raipore, Nagpore, Shambalpore, Hyderabad, Deccan, Secunderabad, Nagpur, Kamptee, Bangalore and Jeypore. I am given to understand that a sum of Rupees one lakh and forty thousand will be spent on this marriage as follows:—

Turban and saffron	...	...	Rs. 36,000
Ghee, sugar, flour, &c	...	...	" 20,000
Ornament to servants	...	...	" 20,000
Gold and silver lace	...	...	" 7,000
Cloth	...	...	" 6,000
To dancing girls	...	...	" 3,000
Fireworks	...	...	" 3,000
Band of 33 men	...	...	" 15,000
Miscellaneous expenses	...	...	" 2,000
Expenses in all firms	...	...	" 30,000

Total cost... Rs. 1,40,000

Yours, etc.

MOOL CHAN.

"TRUBNER'S RECORD."

The above publication, which has appeared for the last 24 years, was started by the late Mr. N. Trübner and (since his death) has been brought out by Trübner and Co. of Ludgate Hill, London. It has been considerably enlarged recently. The publication is so well known in India that it needs no recommendation from the *Theosophist*; but the reasons given for its enlargement are both significant and hopeful. They are thus stated in the first number of the "Third Series" (March, 1889): "The growing importance and rapid spread of scientific research in the United States on the one hand, and the ever increasing interest which literary men in this country take in the history, antiquities and civilization of the East on the other, have made it appear desirable to the publishers to expand the original design of the *Record* by assigning ample space to literary and scientific articles on subjects within its scope."

Every one knows that many publishers bring out a "Circular," which, while in reality a mere advertising medium for their own productions, pretends to literary merit, and professes to be a guide to the new publications generally in the particular publisher's special "line." This is certainly not the case with *Trübner's Record*, which is ably edited by Dr. Rost of the India Office. It really is what its sub-title indicates "a journal devoted to the literature of the East, with notes and lists of current American, European, and Colonial publications." It comes out every two months, and costs 10 shillings a year; and is a very valuable publication for all students of Eastern literature.

OLD-TIME FEAR OF LEPROSY.

Were our ancestors needlessly timid about leprosy or are we criminally careless?

A good idea of the terror that existed in Europe at the sight of a leper is shown by the following account of a stratagem employed by Cornelius Agrippa, according to his biographer Henry Morley, about four centuries ago, to send a message from a besieged stronghold:—

"The keepers of the fish ponds had a son, who was a shepherd boy. Cornelius took this youth, disfigured him with stains of milk-thistle and juice of other herbs, befouled his skin and painted it with shocking spots to imitate the marks of leprosy, adjusted his hair into a filthy and unsightly bunch, dressed him in beggar's clothes, and gave him a crooked branch for stick, within which there was scooped a hollow nest for the concealment of the letter. Upon the boy so equipped—a dreadful picture of the outcast leper—the leper's bell was hung, his father seated him upon an ox, and, having led him during the darkness of the night across the marshes by the ford, deposited him before sunrise on dry ground, and left him. Stammering, as he went, petitions for alms, this boy walked without difficulty by a very broad road made for him among the peasantry. Even the guards set upon the paths regarded his approach with terror, and, instead of stopping at their posts to question him, fled right and left as from a snake that could destroy them with its evil eye, and flung alms to him from a distance."

ON THE MEANING OF CERTAIN NAMES.

It is certainly a comical thing to listen to the ignorant lucubrations of those who either feign ignorance or really suffer from it. A writer in an American weekly has lately been throwing mud at Madame Blavatsky, because she called herself a Spiritualist, and he says all kinds of would-be funny things about Theosophy, which he imagines to be something quite new, because he only heard of it lately. Why, oh Why! will not these scribblers extend their studies beyond the "literature of modern Spiritualism?" They might then find out that when a Theosophist uses the word "spiritualism" and not "modern spiritualism," he means a belief in spirit generally, as distinguished from materialism, unless the context shows that the limited signification is intended. They might then come to understand that "Theosophy" is not a mushroom growth like their own spookical Philosophy. Surely the following passage from Morley's *Life of Cornelius Agrippa* ought to give these superficial chevaliers d'industrie littéraire subject for reflection. Alluding to Agrippa's being a Theosophist (some 400 years ago) he says:—

"The brotherhoods of Rosicrucians are still commonly remembered, but in the social history of Europe they are less to be considered than those first confederations of Theosophists, which nursed indeed mystical errors gathered from the Greeks and Jews, but in whose theories there was developed much of a pure spiritualism that entered into strife with what was outwardly corrupt and sensual in the body of the Roman Church, and thus prepared the way for the more vital attacks on the Reformers."

How the Theosophists of the Middle Ages would have laughed—perhaps wept—had they foreseen the use to which the term "Spiritualism" would be put by the "test hunters" of the modern seance room!

DIVINATION.

Every nation has its particular mode of divination and one method seems about as good as another. If the diviner is able to get into that particular state of consciousness which is known now as clairvoyance, he is able to see, more or less confusedly in the astral light, things that are hidden to those whose vision is limited to the denser medium of matter; and it does not much signify apparently what particular road he takes to arrive there. The basis of the operation is concentration of the mind, and by habit one can come to concentrate quickly upon any given thing, a trowser button, a pack of cards, a mathematical calculation. The Chinese used in former days to use a tortoise shell and some dried sticks for this purpose, but the results were not always satisfactory. Indeed the professors of the art seem to have sometimes taken

a very philosophic and just view of their own practices. A note on page 41 of "The Yi King" in Max Müller's "Sacred Books of the East" says that a remarkable instance of this candour on the part of the Chinese fortune tellers is "given by Liu Ki (of the Ming dynasty, in the 15th century) in a story about Shao Phing, who had been Marquis of Jungling in the time of Shün, but was degraded under Han. Having gone once to Sze-ma-ki-ku, one of the most skilful diviners of the country, and wishing to know whether there would be a brighter future for him, Sze-ma said, 'Ah! is it the way of Heaven to love any (partially)? Heaven loves only the virtuous. What intelligence is possessed by spirits? They are intelligent (only) by their connection with men. The divining stalks are so much withered grass; the tortoise shell is a withered bone. They are but things, and man is more intelligent than things. Why not listen to yourself instead of seeking (to learn) from things?'"

Is not this exactly what the spiritualists are beginning to find out for themselves, by dint of accumulated experience? And is it not what Theosophists have all along said?

THE GOD GHANTOO.

"The European public are not aware of a ludicrous custom still followed in Hindu households of Bengal. The last day of Falgoon fell on the 12th instant, was observed in worshipping Ghantoo, the god of Itches and the diseases of the Skin which afflict the natives. Very early on the morning of this day, the mistresses of the families, changing their nocturnal attires, put a useless, black earthen vessel outside the threshold of their back doors, with a handful of rice and *musor dal*, four cowries, and a piece of rag smeared with turmeric. Wild flowers appearing in this season—called *Ghantoo fool*—are offered in worship. The young boys of the families stand in a semicircle before the mistresses, with cudgels in their hands. When the conchs are sounded by the female worshippers as the signal of the Poojah being over, the boys break the vessels into atoms. The mirthful children, in their anxiety to strike the first blow, sometimes break the fingers and hands of the matrons. This piece of rag is preserved over the doors of the houses in the zenana. In the evening of the day, the boys of the lower orders of the villages sing the songs of the occasion in chorus from door to door for pice."—*Indian Daily News*.

It should of course be remembered that all the various gods of the Hindu Pantheon are really only personifications of some divine attribute. Any one who is inclined to smile at the idea of Ghantoo, the god of Itches, representing a divine attribute, will be good enough to remember that they bear about the same relation themselves to mother Earth, as the itch insect does to the worshiper of Ghantoo. A certain pious person, who had noticed the coincidence existing between the advent of comets and the spread of mysterious diseases, and whose mind was imbued with the occult maxim "as below so above," once broached the theory that Comets were pedlars of a celestial insecticide, and went round the universe disposing of their wares to planets afflicted with parasites. If this were true, Ghantoo would assume extremely close and important relations towards humanity!

DATA FOR HISTORY.

The *Indian Mirror* had an interesting leader lately about the origin of the Congress. It says:—

"We have no wish to dispute the claims of any individual who may aspire to the honor of being called the originator of the Congress. But we believe the time is now come when the real truth of the matter should no longer be kept private or concealed from public knowledge."

"One of the most successful of the Annual Conventions of the Theosophical Society was held at Adyar, Madras, during the Christmas week of the year 1884. The delegates who attended the Convention were most of them men who, socially and intellectually, are the leaders of the society in which they move in the different parts of the country. When the Convention closed, and the delegates broke up to return to their homes and to

every-day work, a dozen or so of their number as well as a few Madras Hindu gentlemen met by private arrangement at the house of one of the best known and most-esteemed citizens of Madras."

The editor of the *Indian Mirror* was one of those who attended the Annual Convention of the Theosophical Society and the subsequent meeting at Madras, at which the first programme of the Congress was drafted and its organization sketched out. Among those who were then appointed members of provisional Committees were the following gentlemen:—

"Hon. S. Subramaniya Iyer, M. R. Ry. P. Rungiah Naidu, and M. R. Ry. P. Anunda Charlu, Madras.

Babu Norendro Nath Sen, Babu Surendra Nath Bannerji, and M. R. Ry. M. Ghose, Calcutta.

Hon. V. N. Mandlik, Hon. K. T. Telang, and Dandabhoy Nowroji, Esq., Bombay.

Pandurang Gopal, Esq., and M. R. Ry. Cuppusawmy Vijiaranga Mudelliar, Puna.

M. R. Ry. Kasi Prasad, and Pundit Lashminarayan, N. W. P.

M. R. Ry. Sirdar Dyal Singh, Benares.

M. R. Ry. Lala Harischunder, Bengal, Allahabad.

M. R. Ry. Charu Chunder Mitter.

M. R. Ry. Lala Sri Ram, M. A., B. L., Oudh."

It should be stated, however, that the Theosophical Society cannot be credited or debited with any action in the matter. The President refused to take any part in the proceedings, and would not allow any political meetings by Fellows at Head-quarters to compromise his policy of strict neutrality in all such questions. Having awakened the sleeping sons of India, he continued to address the activities of our Society to promote religious and moral reformation among her people.

Another paper says:—

"Those who study the signs of the times, will not fail to confirm the theory of the *Mirror* that the Theosophical movement in India was the forerunner of the more recent political movement symbolised in the National Congress. There can be no doubt that Theosophy first sowed the seeds of a rapid nationalisation, if not of an unqualified unification of the different races inhabiting India. Whenever there is a revulsion of feeling—from a blind admiration of foreign ideals to an enlightened appreciation of indigenous ones—the loosened chords of national fellow-feeling are once more tightly drawn, and men are apt to look upon the foreigner's methods with contempt and suspicion. The present writer never joined the ranks of the Theosophists; but from what he saw of the movement from a distance, he can positively testify to the wonderful binding force of the 'creed.' The *Mirror*, therefore, is not far wrong when it ascribes the birth of the National Congress to the tender influences of Theosophy. There cannot be any doubt, we believe, that it had, in a great measure, prepared the way for the advent of the all-absorbing National Congress."

LOVING HUSBANDS.

Different nations have different ways of showing respect and affection to wives. Everywhere the man when he marries promises before Gods and men to protect and love his wife. In this country cutting off one's wife's nose seems to be a favourite method of keeping the marriage vow; the following paragraph, which has been copied in various papers, of course without comment of any kind, describes the custom:

"There has been almost a nose-cutting epidemic in Lahore, and during the last six days no fewer than four native women have been deprived of their noses by their respective husbands for various reasons. On Saturday a native, named Luchman, cut off the nose of his wife on suspicion of her infidelity, and has been under arrest, while the woman has been sent to the hospital for treatment. On the same day another native at Changar Mohalla bit off the nose of his wife and then shaved off the portion severed from her face into small bits by means of a knife to prevent its being replaced by the medical authorities. Another native at the Railway Station completely severed the organ from his wife's face, taking even a portion of one lip off because she had neglected to cook his food in time."

In Christian England no one would treat the wife of his bosom like that,—a brute of English nationality would hit her in the face with his fist and knock

her down, and then kick her in the stomach and jump on her face. Every nation has its peculiar and time-honored customs, handed down from remote ages, which other nations would do well to respect; for even if they do not approve of them, they are better suited to those who practice them their customs introduced by foreigners.

STRANGE IF TRUE.

Here is a queer story that has been going the rounds.

"It is said that Captain Ingram, who was recently killed by an elephant in South Africa, some time before his death unwound the cere-cloth of an Egyptian mummy. Inside he discovered a tablet which, being translated, was found to prophecy that the person who profaned the grave-clothes would die a violent death within three months of his sacrilegious act and his bones be scattered to the winds. Within the prescribed time the threat or prophecy came true. Captain Ingram was killed in South Africa, and only his thigh-bone remained to attest his fate."

A cautious person would like all that verified before using it as a brick to build a theory.

MARRIAGE REFORM.

The Lahore *Tribune* lately published an account of the marriage of the daughter of Mr. Chandasingh, the well known blind pleader of Hissor, "whereon," says the *Tribune*, "very little money was spent, and which was conducted on new rational principles. Idolatrous ceremonies there appear to have been none, and the bride and bridegroom instead of uttering *mantras* in Sanskrit, which is Greek to our people, made mutual vows of truth and fidelity in their own vernacular." Among the questions asked of the bridegroom by the girl's father, who acted as priest, was the following very sensible one, and the apparently satisfactory answer.

Q. :—"What knowledge or art do you possess and how do you earn your livelihood?"

A. :—"English, Persian, Gurmukhi and Shastri, Mathematics, Physical Science and general knowledge, and I earn my livelihood as a Vakil."

The bridegroom was then asked to promise five things, which he did, they were:—

1. "Do you promise that you will always look upon your wife as your better half (*ardhangi*)?"

2. "Do you promise that you will consult your wife in all your worldly undertakings?"

3. "Do you promise that you will entrust the government of the internal offices of your house to your wife?"

4. "Do you promise that you will always remain faithful as a husband to your wife?"

5. "Do you promise that you will be a friend to your religion and to your country?"

Then the bride was asked in her turn to promise the following five things:—

1. "Do you promise that you will always look upon your husband as your lord, and equal to God (*Ishar Saman*)?"

2. "Do you promise that you will always remain faithful to your husband's bed?"

3. "Do you promise that you will always remain obedient to your husband?"

4. "Do you promise that you will always serve your father and mother-in-law and their family?"

5. "Do you promise that you will be always affectionate to the women of your religion?"

Now this is all very nice and sensible, but lurks there not a formidable paradox in the first answer of both the parties when those answers are taken together? Will he not say, the first time a little domestic tiff arises. "You promised to look upon me as equal to God (*Ishar Saman*)?" and will she not reply: "You promised to look upon me as your better half (*ardhangi*) and the better half of a God is at least a Goddess; so shut up, please!"

A QUEER DISEASE.

Strange cases of what the doctors call "nervous disease" occasionally come before the medical fraternity in Europe. For instance an extraordinary case not long ago came before the Italian doctors of phenomena occurring in the presence of one of the patients of Prof. Ercole Chiaja of Naples,—the sensitive being a peasant woman, suffering from a "disease of the nerves." The Professor proposed to his sceptical confrere, Dr. Lombroso, the celebrated Italian alienist, to show him these strange phenomena, stipulating only that the exhibition should be held in the presence of four witnesses chosen by both sides, who would make a sworn declaration as to what they had seen, a proposal which Dr. Lombroso was not such a fool as to accept. If there is one thing more than another which a sensible materialist endeavours to avoid, it is making the acquaintance of facts which he knows will undermine and blow up the ground upon which he and his theories stand, especially when there are witnesses to swear to what occurred in his presence, thus rendering subsequent equivocation and denial impossible. The account is translated from the *Revue Spirite*.

"With her arms and legs tied to her chair, she attracts to her the table, chairs and other movable articles; she raises herself in the air, and remains there 'like Mahomet's coffin;' she becomes at will heavier or lighter than air. Streams of light, coloured like those which Reichenbach's sensitives saw emanating from magnets in the dark, radiate from her body and envelop it. It suffices for her to extend her hand towards blank cards that are presented to her, for them to become covered with figures and numbers, with signatures, and even with sentences in prose. If a tray of soft clay is placed in the corner of the room, one sees in the clay, a moment afterwards, the impression of a face, executed with admirable finish, and from which a plaster mask can be taken. She elongates her body 10 or 15 centimetres (about half a foot) and, like Proteus, can change her features. Her arms and legs being tied one sees other arms and legs appear in order to take their places.....Draped figures appear and disappear like phantoms. The extra arms and legs which appear on her body can give kicks or blows, can steal watches, jewelry, or purses with the utmost dexterity. She is indeed a splendid subject for study by our physiologists."

DEFILEMENT.

"Mr. Mukerji, the gentleman who has lately written a book giving his opinion on England from an Indian point of view, makes a profound mistake when he compares what is called 'caste' in India to what is simply 'rank' in England. Amongst other nonsense, he says:—'Like the Hindus, the English people do not eat, drink, or form marriage connections with individuals of a lower caste, and like our pious Brahmans, the punctilious man among them would plunge into a bath immediately after his return from a meeting of low caste people which he had to attend for electioneering or other purposes. Sometimes he takes a perfumed bath to thoroughly cleanse himself of the defilement.'"—*Madras Mail*.

The fact is that the wretched Englishman thinks only of physical impurities if he takes a bath after the heat and dirt of a public meeting. So great is his want of spirituality that he would probably be unable to discriminate between holy and unholy dirt (as he would call it), and had he to attend a meeting of Yogis and Sanyassis besmeared with sacred stuff of the usual kinds, he might even give his clothes a sprinkling with eau-de-cologne when he got home. His spiritual perceptions are not sufficiently developed to perceive the odour of sanctity under the more material ones. This much however must be said in his defence, that he would not consider contact with a Yogi a "defilement" in the insulting sense in which the term is sometimes used in the East by persons who are often themselves morally impure.

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