THE THEOSOPHIST

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

CONDUCTED BY

H. P. BLAVATSKY.

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PUBLISHER'S NOTICES.

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

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The subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having being rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimens copy free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience has convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties.

For Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise acknowledgments will be made through the journal.

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BOMBAY, OCTOBER 1st 1879.

For convenience of future reference, it may as well be stated here that the committee sent to India by the Theosophical Society, sailed from New York December 17th 1878, and landed at Bombay February 10th 1879; having passed two weeks in London on the way.

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

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

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

NAMASTE!

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

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

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

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

Vaughan offers a far better, more philosophical definition. "A Theosophist," he says—"is one who gives you a theory of God or the works of God, which has not revolution, but an inspiration of his own for its basis."

In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect, is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system, to the early part of the third century of their Era. Diogenes Laertius traces theosophy to an epoch antedating the dynasty of the Ptolomies; and names as its founder an Egyptian Hierophant called Put-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Ptolemaic School. He and his disciples called themselves "Philaletheians"—lovers of the truth; while others termed them the "Analysts," on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme Eternal, Unknown, and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive
system of Theosophy which at the beginning was essential alike in all countries; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all cross of human element, by uniting and expanding them upon pure philosophical principles. Hence also, the Bhuddistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic theosophical school along with all the philosophies of Greece. Hence also, that pre-eminently Buddhist and Indian feature among the ancient Theosophists of this kind, or of the Rosicrucians, for aged persons; a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries; to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody, which would end response in every truth-loving heart.

Theosophy is, then, the ancient Wisdom-Religion, the esoteric doctrine once known in every ancient country having claims to civilization. This "Wisdom" all the old writings show us as an emanation of the divine Principle; and the clear comprehension of it is typified in such names as the Indian Buddha, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appellations, also, of some godesses—Metis, Neitha, Athena, the Great Mother, or, morally, of the soul as the only "I know." Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt, the Rishis of Aryanvar, the Theodidactoi of Greece, included all knowledge of things occult and essentially divine. The Mercurial of the Hebrew Rabbi, the secular and popular series, were thus designated as only the vehicle, the outward shell which contained the higher esoteric knowledge. The Magi of Zoroaster received instruction and were initiated in the caves and secret lodges of Bacteria; the Egyptian and Greek Hierophants had their apporphets, or secret discourses, during which the Maya became an Ecosia—a Seer.

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

As regards the Divine Essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular Div of the Aryan nations was indentities with the Iao of the Chaldeans, and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the Jobs of the Samaritans, the Zeus of the Greeks, the Jove of the Northmen, the Dagon of the Britains, and the Zeus of the Thracians. As to the Absolute Essence, the One and All—whether we accept the Greek Pythagorean, the Chaldean Kabalistic, or the Aryan philosophy in regard to it, it will all lead to one and the same result. The Prim Evil

The Monad of the Pythagorean system, which retires into darkness and is itself Darkness (for human intellect) was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabala which, speaking of En-Soph proponds the query: "Who, then, can comprehend It, since It is formless, and Non-existent?" Or, remembering that magnificent hymn from the Rig-Veda (Hymn 1291, Book 10)—enquires:

"Who knows from whence this great creation sprung? Whether his will created It, or It, even Itself, was created of its own essence?"

Or, again, accepts the Vedantic conception of Brabmana, who in the Upnishads is represented as "without life, without mind, pure, unconscious," for—Brabama is "Absolute Consciousness." Or, even finally, siding with the Svabhitivas of Nepal, maintains that nothing exists but "Svabhavat (substance or nature) which exists by itself without any creator—any one of the above conceptions can lead but to pure and absolute Theosophy. Thats Theosophy which prompted such men as Hegel, Fichte and Spinoza to take up the labors of the old Grecian philosophers and speculate upon the One Substance, the Deity, the Divine All proceeding from the infinite One Substance, the Absolute, innumerable—by any ancient or modern religious philosophy, with the exception of Christianity and Mahommedanism. Every Theosophist, then, holding to a theory of the Deity "which has not revelation, but an inspiration of his own for its basis," may accept any of the above definitions or belong to any of these religions, and yet remain strictly within the boundaries of Theosophy. For the latter is belief in the Deity as the All, the source of all existence, the infinite which cannot be either comprehended or known, the universe alone revealing It, or, as some prefer it, Him, thus rendering a set to that, to author it, which is blasphemy. True, Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the Spirit of the Deity neither wills nor creates; but that, from the infinite effluence everywhere going forth from the Great Centre, that which produces all visible and invisible things is but a Ray containing in itself the generative and conceptual power, which, in its turn produces that which the Greeks called Macrocousm, the Kadistis Thikhs or Adam Kadmon—the archetypal Osiris, the one pure Archetypal substance, or the Divine Male. Theosophy believes also in the Anastasia or continued existence, and in transmigration (evolution) or a series or changes in the soul, which can be defended and explained on strict philosophical principles; and only by making a distinction between Perennity (transcendental, supreme soul) and individual (animal, or conscious soul) of the Vedantins.

To fully define Theosophy, we must consider it under all its aspects. The interior world has not been hidden from all by impenetrable darkness. By that higher intelligibility, which exists in man, we are able to view in imagination—or God knowledge which carries the mind from the world of form into that of the formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world. Hence, the "Samaudhi," or Dyun Yog Samaudhi, of the Hindu ascetics; the "Daimonion-phoe" or spiritual illumination, of the Neo-Platonists; the "Sidereal contemplation of souls," of the Rosicrucians or Fire-philosophers; and, even the ecstatic trance of mystics and of the modern monomaniacs and spiritualists, are indicative of the same thing. Man is the angel adopted by the Deity, after man's disavowal self, so often and so erroneously interpreted as individual communication with a personal God, was the object of every mystic, and belief in its possibility seems to have been cleft with the genesis of humanity.
...each giving it another name. Thus Plato and Platonists call "Notic work" that which the Yogas and the Shrotya term Vislna. By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and beauty—that is, to the vision of God—this is the pujita, said the Greeks. To raise one's soul to the Universal Soul, says Porphyry, "requires but a perfect and entire contemplation, perfect chastity, and purity of body, we may approach nearer to it, and receive, in that state, true knowledge and wonderful insight." And Swami Dayanand Saraswati, who has read neither Porphyry nor other Greek authors, but who is a thorough Vedic scholar, says in his Veda Bhashya (opama prakara n. 9). "To obtain Deksha (highest initiation) and Yog, one has to penetrate according to the rules..." the soul in human body can perform the greatest wonders by knowing the Universal Spirit or (God) and acquiring itself with the properties and qualities (occult) of all the things in the universe. A human being (a Dekshita or initiate) can thus acquire a power of seeing and hearing at great distances."

Finally, Alfred R. Wallace, F.R.S., a spiritualist and yet a confessedly great naturalist, says, with grave caution: "It is spirit" that alone feels, and perceives, and thinks—that acquires knowledge, and reasons and aspires...there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs, and, as a result, they may suddenly entirely quit the body for a time and return to it again...the spirit...communicates with spirit easier than with matter.

"We can now see how, after thousands of years have intervened between the age of the Gymnosophists and our own highly civilized era, notwithstanding, or, perhaps, just because of, such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of nature, over twenty millions of human beings from the younger age of Plato to the younger generation are prepared to receive, and have received, and will receive, new and higher sensations, new and higher instincts, new and higher ideals, new and higher perfections, new and higher powers, of the same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus, while the Arayan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the Atman—"soul," or "soul"; and the old Greeks went in search of Atma—the Hidden one, or the God-Soul of man, with the symbolical mirror of the Theosophian mysteries,—so the spiritualists of to-day believe in too many great spirits, hence, to be perfectly and disinterested in our attempts to communicate visibly and tangibly with those they loved on earth. And all these, Arayan Yogis, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit—the real self—are not separated from either the Universal Soul or other spirits by space, but merely by the difference of their qualities; as in the boundless expanse of the universe there can be no limitation. And that when this difference of their qualities is removed—according to the Greeks, and Arayns by abstract contemplation, producing the temptation for liberation of the imprisoned Soul; and according to spiritualists, through mediumship—such an union between embodied and disembodied spirits becomes possible. Thus was it that Patanjali's Yogis and, following in their steps, Platonists, Porphyry and other Neo-Platonists, maintained that in their hours of ecstasy, they had been united to, or rather become as one with, God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, cherished by many great philosophers, because of the wholly spirit as entirely chimerical. In the case of the Theodidaktos, the only controversy point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illusion, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Iswara "face to face," this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek followers, for a long array of Christian ecstacies, and, finally, for the last two claimants to "God-seeing" within these last hundred years—Jacob Bihume and Swedenborg—this pretension would and should have been philosophically and logically questioned, if a few of our great philosophers, who are spiritualists had more interest in the philosophy than in the mere phenomenon of spiritualism.

The Alexandrian Theosophists were divided into neoplatonic, initiates, and masters, or hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obligated his disciples by oath not to divulge his higher doctrines, except to those who were proved thoroughly worthy and initiated, and who, according to the esoteric Kyrmnia, or under-mentioning, "the gods exist, but they are not what the opoloi, the uneducated multitude, suppose them to be," says Epictetus, "He is not an atheist who denies the existence of the gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude." In his turn, Aristotle declares that of the "Divine Essence pervading the whole world of nature, what are styled the gods are but only things visible to the eye.

Platonist the pupil of the "God-taught" Ammonius, tells us that the secret gnosis or the knowledge of Theosophy, has three degrees—opinion, science, and illumination. "The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is absolute knowledge, founded on the identification of the mind with the object known." Theosophy is the exact science of psychology, so to say; it stands in relation to natural, uncivilized mediumship, as the school of a Tyndal stands to that of a school-boy in physics. It develops in man a direct beholding; that which Schelling denominates "a realization of the identity of subject and object in the individual," so that under the influence and knowledge of kyrmnia man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect, adore the good Spirit," he says in his superb Essay on the Soul. "I may know it, feel it, my soul has communed with spirits, easier than with objects in the physical realms of nature, over twenty millions of human beings from the younger age of Plato to the younger generation are prepared to receive, and have received, and will receive, new and higher sensations, new and higher instincts, new and higher ideals, new and higher perfections, new and higher powers, of the same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus, while the Arayan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the Atman—"soul," or "soul"; and the old Greeks went in search of Atma—the Hidden one, or the God-Soul of man, with the symbolical mirror of the Theosophian mysteries,—so the spiritualists of to-day believe in too many great spirits, hence, to be perfectly and disinterested in our attempts to communicate visibly and tangibly with those they loved on earth. And all those, Arayan Yogis, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit—the real self—are not separated from either the Universal Soul or other spirits by space, but merely by the difference of their qualities; as in the boundless expanse of the universe there can be no limitation. And that when this difference of their qualities is removed—according to the Greeks, and Arayns by abstract contemplation, producing the temptation for liberation of the imprisoned Soul; and according to spiritualists, through mediumship—such an union between embodied and disembodied spirits becomes possible. Thus was it that Patanjali's Yogis and, following in their steps, Platonists, Porphyry and other Neo-Platonists, maintained that in their hours of ecstasy, they had been united to, or rather become as one with, God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, cherished by many great philosophers, because of the wholly spirit as entirely chimerical. In the case of the Theodidaktos, the only controversy point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illusion, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Iswara "face to face,"
ancient philosophy, it has its votaries among the moderns: but not in recent days, its disciples are few in numbers and of the most various sects and opinions. "Entirely speculative, and founding no schools, they have still exercised a silent influence upon philosophy; and no doubt, when the time arrives, many ideas indeed of enough nonsense will be of. The Nonos and claim to whom" the older explorers be of one or another. The religious and spiritual progress of mankind must be a reserved interest, for as in the Christian Church and all other creeds are but the shells around spiritual knowledge. And there are plausible hypotheses in favour of the idea that among the 'sages' of the East...there may be found in a higher degree than among the more modernised inhabitants of the West traces of those personal peculiarities, whatever they may be, which are required as a condition precedent to the occurrence of supernatural phenomena." And then, unaware that the cause he pleads is the same as that of the chief aims and objects of our Society, the editor, with an ill-concealed tendency to an action in which, it seems to us, the efforts of the Theosophists in India might possibly be useful. The leading members of the Theosophical Society in India are known to be very advanced students of occult phenomena, already, and we cannot but hope, that their professions of interest in Oriental philosophy...may cover a reserved intention of carrying out explorations of the kind we indicate. While, as observed, one of our objects, it yet is but one of many; the most important of which is to revive the world, and to make it certain that the various nations remember that they are the children "of one mother. As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should explain. With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is: with all that it seeks to do for mankind, but not for the "body—Nothing." The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation, in which, later, it found itself in alliance with the Indian Arya Samaj, headed by the learned Pandit Dayanund Saraswati Swámi, and the Ceylonese Buddhists, under the erudite H. Sumangala, High Priest of Adam's Peak and President of the Widyodaya College, Colombo. He who would seriously attempt to fathom the psychological sciences, must come to the sacred land of ancient Aryavárt. None is older than her in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India. Holding this country, as we do, for the fruitful land of ideas, we cannot consent to make any exception to this rule, to this society of all psychology and philosophy a portion of our Society has come to learn its ancient wisdom and ask for the impartation of its weird secrets. Philosophy has made too much progress to require at this late day a demonstration of this fact of the primogeniture nationality of Aryavárt. The unproved and prejudiced hypothesis of modern Chronology is not worthy of a moment's thought, and it will vanish in time like so many other unproved hypotheses. The line of philosophical heredity, from Kapila through Brahmanism, to the Great commandment, to the Golden Rule, to the Platonism of Plutarch to Jacob Böhme, can be traced like the course of a river through a landscape. One of the objects of the Society's organization was to examine the too transcendent views of the Spiritualists in regard to the powers of disembodied spirits, and, having told them what, in our opinion at least, a portion of their phenomena are not, it will become incumbent upon us now to show what they are. It is apparent that it is extraordinary, and especially in India, that an ancient and solemn alliance, like that of the Spiritualists must be sought, that it has recently been concealed in the Allalbed Pioner (Aug. 11th 1879) an Anglo-Indian daily journal which has not the reputation of saying what it does not mean. Blaming the men of science who "intend upon physical discovery, for some generations have been too prone to neglect super-physical investigation," it mentions "the new wave of doubt" (spiritualism) which has "latterly disturbed this conviction." To a large number of persons, including many of high culture and intelligence, it asks, "the supernatural has again asserted itself as a fit subject of inquiry and research. And there are plausible hypotheses in favour of the idea that among the 'sages' of the East...there may be found in a higher degree than among the more modernised inhabitants of the West traces of those personal peculiarities, whatever they may be, which are required as a condition precedent to the occurrence of supernatural phenomena." 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so long as the sign of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncracies of his people, or even with his own. Having no accepted creed, our Society is ever ready to embrace the church that finds him, and to present, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made.

But, when we come to consider ourselves individually, it is quite another thing. The Society's members represent nations and races, and were born and educated in the most dissimilar conditions and the social laws. Some of them believe in one thing, others in another one. Some incline toward the ancient magic, or secret wisdom that was taught in the sanctuaries, which was the very opposite of supernaturalism or diabolism; others in modern spiritualism, or intercourse with the spirits of the dead; still others in mesmerism or animal magnetism, as an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy; and there even those who have a certain creed, its dissenters are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things. If there be such a thing as a speculative atheist, which many philosophers deny, he would have to reject both cause and effect, whether in this world of matter, or in that of spirit. The term may be considered for those who, like the poet Shelley, have let their imaginings find natural expression in the word, as in the term infinitum, as each in its turn became logically transformed into a result necessitating a prior cause, until they have thinned the Eternal into a mere mist. But even they are not atheists in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise; for, once that they can not free themselves from the conception of the abstract idea of power, cause, necessity, and effect, they can be considered as atheists only in respect to a particular opinion that is here and there, and of which there is no certain sense. Of atheists and bigoted sectarians of any religion, there are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things.

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature, whether materialists—those who find in matter the ultimate essence of things, as in the term infinitum, as each in its turn became logically transformed into a result necessitating a prior cause, until they have thinned the Eternal into a mere mist. But even they are not atheists in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise; for, once that they can not free themselves from the conception of the abstract idea of power, cause, necessity, and effect, they can be considered as atheists only in respect to a particular opinion that is here and there, and of which there is no certain sense. Of atheists and bigoted sectarians of any religion, there are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things.

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

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

Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labour; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed toward the occult truths of the visible and invisible worlds. Whether the

physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be a protection to him in these regions of energy; not a Ivay right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the inner man.

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

About a few of the Fellows of the Society who have made great scientific discoveries, and some others to whom the psychologist and the biologist are indebted for the new light thrown upon the darker problems of the inner man, we will speak later on. Our object now was but to prove to the reader that Theosophy is neither "a new forged doctrine," a political cabal, nor one of those societies of enthusiasts which are born today but to die tomorrow.

The main original founders of the Society having organized into two great Divisions—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views. One man's thought, infinitely various as are its manifestations, is not all-embracing. Denial of unity, it must necessarily speculate but in one direction; and once transcending the boundaries of exact human knowledge, it has to err and wonder, for the ramifications of the one Central and Absolute Truth are infinite. And how often we occasionally find even the greatest philosophers losing themselves in the labyrinths of speculations, thereby pro­voking the criticisms of posterity. But as all work for one and the same object, namely, the disembodiment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their previous elders who have finished. And as such, the greatest ones as well as small, have trodden the royal roads of knowledge, we listen to all, and take both small and great into our fellowship. For no honest researcher comes back empty-handed, and even he who has enjoyed the least share of popular favor can lay at least his mite upon the one altar of Truth.

THE DRIFT OF WESTERN SPIRITUALISM.

Late advice from various parts of the world seems to indicate that, while there is an increasing interest in the phenomena of Spiritualism, especially among culi-

quent men of science, there is also a growing desire to learn the views of the Theosophists. The first impulse of hosti­lity has nearly spent itself, and we find approaches when a patient hearing will be given to our arguments. This was forseen by us from the beginning. The founders of our Society were mainly veteran Spiritualists, who had outgrown their first amazement at the strange phenomena, and felt the necessity to investigate the laws of mediumship to the very bottom. Their reading of medi­eval and ancient works upon the occult sciences had shown them that our modern phenomena were but repetitions of what had been seen, studied, and comprehended in former epochs. In the biographies of sages, mys­teries, sorcerers, and religious and philosophical men, of astrologers, 'diviners,' 'magicians,' 'sovereigns,' and others in the same line of work, or practitioners of the Occult Tower in its many branches, they found ample evidence that Western Spiritualism could only be comprehended by the creation of a science of Comparative Psychology. By a like synthetic method the philologists, under the lead of Eugene Burnouf, had unlocked the secrets of religions and philo­sophical heresy, and exploded Western theological theories and dogmas until then deemed in­fallible.

In this spirit, the Theosophists thought they discovered some rays that shone through the veil of the spiritualist theory that all the phenomena of the circles must of necessity be attributed solely to the action of spirits of our deceased friends. The ancients knew and classified other superemeral entities that are capable of moving objects, floating the bodies of mediums through the air, giving apparent tests of the identity of dead persons, and controlling sensations to write, speak strange languages, paint pictures, and play upon unfamiliar musical instruments. And not only knew them, but showed how these invisible powers might be controlled by man, and used to work those wonders. They found, moreover, that there were two sides to Occultism—a good and an evil side; and that it was a dangerous and fearful thing for the inexperienced to meddle with the latter,—dangerous to our moral as to our physical nature.

The conviction forced itself upon their minds, then, that while the weird wonders of Spiritualism were among the most important of all that could be studied, medium­ship, without the most careful attention to every condition, was fraught with dangers.

Thus thinking, and impressed with the great importance of a thorough knowledge of mesmerism and all other branches of Occultism, these founders established the Theosophical Society, to read, inquire, compare, study, experiment and expose the mysteries of Psychology. This range of inquiry, of course, included an investigation of Vedica, Brahmanical and other ancient Oriental literature; for in that—especially the former, the grandest repository of wisdom ever accessible to humanity—lay the entire mys­tery of a future life of man. To comprehend modern me­diumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Pata­jali are even more essential than the "Divine Revelations" of Andrew Jackson Davis. We can never know how much of the mediunistic phenomena we must attribute to the disembodied, until it is settled how much can be done by the embodied, human soul, and the blind but active powers at work within those regions which are yet unexplored by science. Not even proof of an existence beyond the grave must come to us in a phenomenal shape. This will be given when the translation is completed, we think, provided that the records of history be admitted as corroborative of the statements we have made.

The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediunistic phenomena is that the Theosophists say the phenomena may be produced by more agencies than one, and the latter, that one agency can be conceded, namely—the disembodied soul. There are other differences—as, for instance, that there can be such a thing as the obliteration of the human individuality as the result of very evil en­vironment; that good spirits seldom, if ever, cause physi-
cal 'manifestations'; etc. But the first point to settle is the
one here first stated; and we have shown how and in
what directions the Theosophists maintain that the in-
vestigations should be pushed.

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

Theosophy can be styled the enemy of Spiritualism
with no more propriety than of Messianism, or any other
branch of Psychology. In this wondrous outburst of phe-
nomena that the Western world has been seeing since 1875
one has had an opportunity to investigate the hidden
mysteries of being as the world has scarcely known before.
Theosophists only urge that these phenomena shall be
studied so thoroughly that our epoch shall not pass away
with the mighty problem unsolved. Whatever ob-
structs this—whether the narrowness of sciolism, the dog-
maticism of theology, or the prejudice of any other class,
should be swept aside as something hostile to the pub-
lic interest. Theosophy, with its design to search back into historic
times when there was a religion, a Church, a Church
must know both to comprehend natural outcome of phenomenalistic Spiritualism, or as a
natural outcome of the Vedic hymns, or as a
touchstone to show the value of its pure gold. One
must know both to comprehend what is Man.

T H E T H E O S O P H I S T.

[October, 1879.

YNITQUITY OF THE VEDAS.

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

An infinitude of study has been bestowed by the ar-
chaeologists and the orientalists upon the question of
Catholicity—especially in regard to Comparative Theology. So
far, their affirmations as to the relative antiquity of the great
religions of the pre-Christian era are little more than plausible
hypotheses. "How far back the national and religi-
ous Vedic period, so called, extends—" it is impossible to
tell," confesses Prof. Max Muller; nevertheless, he traces it
"to a period anterior to 1000 B.C." and brings us "to
1100 or 1200 B.C. as the earliest time when we may
suppose the collection of the Vedic hymns to have been
finished." Nor do any other of our leading theo-
dates as it is in its bearing upon the chronology of the book
of Genesis. Christianity, the direct outflow of Judaism
and in most cases the state religion of their respective
countries, has unfortunately stood in their way. Hence,
scarcely two scholars agree; and each assigns a different
date to the Vedas and the Mosaic books, taking care
in each case to make the best of his case. Doubt
has spread so much among this class of scholars, and
the leaders in philological and chronological
questions.—Professor Muller, hardly twenty years old,
allowing himself a prudent margin by stating that it will
be difficult to settle "whether the Veda is the oldest of
books," and whether some of the portions of the old Testa-
ment may not be traced back to the same or even an earlier
date than the oldest hymna of the Veda." The Theosophist
maintains that the most plausible and most convincing
argument brought to support the theory of the growth of
that gigantic literature of the Vedas, and that these
works are not the work of the Brahmans, but the work
of the earliest among the Vedic astronomers and philo-
ologists. This position is the more important because
it is our earnest belief that the Veda is the oldest of
the books, and that we are predestined to accept the
chronology of that renowned Vedic scholar, Swami
Dayânund Saraswati, who unquestionably knows what
he is talking about, has the four Vedas by heart, is perfectly
familiar with all Sanskrit literature, has no such scruples
as the Western Orientalists in regard to public feelings,
nor desire to honour the superstitions of the majority,
his practical knowledge that he has any object in
gaining suppressing facts! We are only too conscious of the risk in withholding our
adoration from scientific authorities. Yet, with this
common tenacity of the heterodox we must take our course, even
though, like the Tarpeia of old, we be smothered under a
heap of shields—a shower of learned quotations from these
authorities.

We are far from feeling ready to adopt the absurd
chronology of a Barusmus or even Syncretism—though in truth
they appear "absurd" only in the light of our preconcep-
tions. For, between the claims of the Brahmans and
the ridiculously short periods conceded by our Orientalists
for the development and full growth of that gigantic lit-

erature of the Ante-Mahâbhârata period, there ought to
be a just mean. While Swami Dayânund Saraswati asserts
that "The Vedas have now ceased to be objects of study
for nearly 5,000 years," and places the first appearance of the
Vedas at an immense antiquity; Professor Muller, assign-
ing for the composition of even the earliest among the Bra-
hmans, the years from about 1000 to 800 B.C., hardly dates
as we have seen, to place the collection and the original
composition of the Samhitâ, of Rig-Vedic hymns, earlier
than 1200 to 1500 before our era! Whom ought we
to believe; and which of the two is the better informed?
Cannot this gap of several thousand years be closed, or
would it be equally difficult for either of the two cited au-
thorities to give data which would be regarded by science
as thoroughly convincing? It is easy to reach a false
conclusion by the mere inductive method as to assume
false premises from which to make deductions. Doubt-
less Professor Max Muller has good reasons for arriving at
his chronological conclusions. But has Dayânund Saras-
awati, Pandit. The gradual modifications, development and
growth of the Sanskrit language are sure guides enough
for an expert philologist. But, that there is a possibility of
his having been led into error would seem to suggest
itself upon considering a certain argument brought for
Swami Dayânund. Our respected friend and
Teacher maintains that "Professor Max Muller and Dr.
Wilson have been solely guided in their researches and
conclusion by the inaccurate and unworthy commenta-
tories of Sayyana, Mahâdistâ, and Uvâta; commentaries
which differ diametrically from the Veda Bhûsya. A cry
was raised at the outset of this publication that Swami's commentary is calculated to re-
cite Sayyana and the English interpreters. "For this
very reason, says Prof. Max Muller, 'I cannot be blamed;
if Sayyana has erred, and English interpreters have chosen
to take him for their guide, the decision must have been
maintained. Truth alone can stand, and Falsehood before
growing civilization must fall." And if, as he claims, his
Veda Bhûsya is entirely founded on the old commentaries

Lecture on the Vedas.

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

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

All who have followed his lectures attentively as ourselves will remember that Professor Max Müller attributes the wealth of myths, symbols, and religions allegories in the Vedic hymns, as in Greek mythology, to the early worship of nature by man. "In the hymns of the Vedas to quote his words, "we see man left to himself to solve the riddle of this world. He is awakened from darkness and slumber by the light of the sun," and he calls it—"his life, his truth, his brilliant Lord and Protector." He gives names to all the powers of nature, and after he has called the fire "Agni," the sun-light "Indra," the storms "Maruts," and the dawn "Ushas," they all seem to grow naturally into beings like himself, any greater than himself.

*This definition of the mental state of primitive man, in the days of the very infancy of humanity, and when hardly any years had passed since he attributes these effusions of an infantile mind, is the Vedic period, and the time which separates us from it is, as claimed above, 3,000 years. So much impressed seems the great philologist with this idea of the mental feebleness of mankind at the time when these hymns were composed by the four venerable Rishis, that in his introduction to the Science of Religion (p. 278) we find the Professor saying: "Do you still wonder at polytheism or at mythology? Why, they are inevitable. They are, if you please, a parler enfantin of religion. But the world has its childhood, and when it was a child it spake as a child. (nota bene, 3,000 years ago), it understood as a child, it thought as a child... The fault rests with us if we insist on taking the language of children for the language of men... The language of antiquity is the language of childhood... the parler enfantin in religion is not extinct... for instance, the religion of India."

Having read thus far, we pause and think. At the very close of this able explanation, we meet with a tremendous assertion, viz., that the Vedic period, when, if it can be called perfect, was 3,000 years ago. To one familiar with the writings and ideas of this Oriental scholar, it would seem the height of absurdity to suspect him of accepting the Biblical chronology of 6,000 years since the appearance of the first man upon earth as the basis of his calculations. And yet the recognition of such chronology is inevitable if we have to accept Professor Müller's reasons at all; for here we run against a purely arithmetical and mathematical obstacle, a gigantic mis-calculations of proportion.

No one can deny that the growth and development of man—mental as well as physical—must be analogically measured by the growth and development of man. An anthropologist, if he cares to go beyond the simple consideration of the relations of man to other members of the animal kingdom, has to be in a certain way a physiologist as well as an anatomist; for, as much as Ethnology it is a progressive science which can be well treated but by those who are able to follow up retrospectively in human curiosity and powers, assigning to each a certain period of life. Thus, now, would regard a skull in which the wisdom-tooth, so called, would be apparent, the skull of an infant. Now according to geology, recent researches 'give good reasons to believe that under low and base grades the existence of man can be traced back into the tertiary times. In the old glacial drift of Scotland—says Professor W. Draper 'the relics of man are found along with those of the fossil elephant,' and the best calculations so far assign a period of two-hundred-and-forty thousand years, since the beginning of the last glacial period. Making a proportion between 240,000 years—the least age we can accord to the human race—and 24 years of a man's life, we find that three thousand years ago, or the period of the composition of Vedas, man would be but twenty-one—the legal age of majority, and certainly a period at which man ceases using, if he ever will, the parler enfantin or childish liasion. But, according to the views of the Lecturer, it follows that man was, three thousand years ago, at twenty-one, a foolish and undeveloped—though a very promising—infant, and at twenty-four, has become the brilliant, acute, learned, highly analytical and philosophical man of the nineteenth century. Or, keeping our equation in view, in other words, the Professor might as well say, that an individual who was a nursing baby at 12 M. on a certain day would at 12-20, P.M. on the same day, have become an adult speaking high wisdom instead of his parler enfantin! It really seems the duty of the eminent Sanskritist and Lecturer on Comparative Theology to get out of this dilemma. Either the Rig-Veda hymns were composed but 3,000 years ago, and therefore, cannot be expressed in the language of childhood—man having lived in the glacial period—but the generation which composed them must have been composed of equally evolved of males, presumably as philosophical and scientific in their own day, as we are in our own; or, we have to ascribe to them an immense antiquity in order to carry them back to the days of human mental infancy. And, in this latter case, Professor Max Müller will have to withdraw a previous remark, expressing the doubt 'whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Vedas.'

ARYA PRAKĀŚH.

THE AUTOBIOGRAPHY OF DAYANUND SARASWATI, SWAMI.

[Written by him expressly for the Theosophist.]

It was in a Brahmin family of the Oudicha caste, in a town belonging to the Rajah of Morwoc, in the province of Kattawar, that in the year of Swatm, 1811, I, now known as Dayanund Sarasawati, was born. If I have from the first refrained from giving the names of my father and of the town in which my birth occurred, it is only because they have been prevented from doing so by my duty. Had any of my relatives heard again of me, they would have sought me out. And then, once more face to face with them, it would have become incumbent upon me to follow them, I would have to touch money again, serve them, and attend to their wants. And thus the holy work of the Reform to which I have wedded my whole life, would have irretrievably suffered through my forced withdrawal from it. I was hardly five years of age when I began to study the brahmi characters, and my parents and all the elders commenced teaching me in the ways and practices of my caste and family; making me learn by rote the long series of religious hymns, mantras, stanzas and commentaries. And I was but eight when I was invested with the sacred Brahmanical cord (triple thread), and taught Gayatri Samhita with its practices, and Yajur Veda Samhita preceded by the study of the Brhadaranyak. As my family belonged to the Siva sect, their greatest aim was to get me initiated into its religious mysteries; and thus I was only taught to worship, known as the Purusha Suktam. But, as there is a good deal of faster and various hardships connected with this worship, and I had the habit of taking early meals, my mother, fearing for my health, opposed

* Chips from a German Workshop Vol 1, p. 89.

* On Swami or Swamiji can touch money, or personally transmit any money to the Editor. Those who will care to contribute to the Theosophist, are requested to hand over the money to the Editor. (p. 81)
my daily practicing of it. But my father sternly insisted upon its necessity, and this question finally became a source of everlasting quarrels between them. Meanwhile, I studied the Sanskrit grammar, learned the Vedas by heart, and, accompanied my father to the shrines, temples, and places of Siva worship. His conversation ran invariably upon one topic: the highest devotion and reverence must be paid to Siva, his worship must be the root of all religion. This went on till I had reached my fourteenth year, when, having learned by heart the whole of the Yajur Veda Samhita, parts of other Vedas, of the Shambha Rupavali and the grammar, my studies were completed.

As my father's was a banking house and held, moreover, the office—hereditary in my family—of a Janardha,* we were far from being poor, and things, so far, had gone very pleasantly. Wherever there was a Siva Purana to be read and explained, I must resist fatigue to take me along with him; and, finally, unwilling of my mother's remonstrances, he imperatively demanded that I should begin practicing Parihara Paja.* When the great day of ghoom and fasting—called Sivaratri—had arrived, this day following on the 13th of Vadya of Magh, my father, regardless of the protest that my strength might fail, commanded me to fast, adding that I had to be initiated on that night into the sacred legend, and participate in that night's long vigil in the temple of Siva. Accordingly, I followed him, along with other devotees who accompanied the religious procession. The vigil is divided into four parts called pradharas, consisting of three hours each. Having completed my task, namely, having sat up for the first two pradharas till the hour of midnight, I remarked that the Pujarias, or temple attendants, and some of the laymen, devotions, after having left the inner temple had fallen asleep outside. Having been taught for years that by sleeping on that particular night, the worshiper lost all the good effect of his devotion, I tried to refrain from drowsiness by laughing my eyes, now and then, with cold water. But my father was less successful. He was the first to fall asleep, leaving me to watch alone.

Thoughts upon thoughts crowded upon me and one question arose after the other in my disturbed mind. Is it possible—I asked myself—that this semblance of man, the idol of a personal God, that I see bestriding his bull before me, and who, according to all religious accounts, walks about, eats, sleeps, and drinks; who can hold a trident in his hand, beat upon his drum (drum), and pronounce curses upon men? Is it possible, he can be the Supreme Being and the divine hero of all the stories we read of him in his Puranas (Scriptures)? Unable to resist such thoughts any longer, I yoked my father, abruptly asking him to enlighten me: to tell me whether this hideous emblem of Siva in the temple was identical with the Mahadeva (great god) of the Scriptures, or something else. "Why do you ask?" said my father. "Because," I answered, "I feel it impossible to reconcile the idea of an Om- niscient Being, who is present in this world to guide and help to those who apply to this world; who can run over his body and thus suffer his image to be polluted without the slightest protest." Then my father tried to explain to me that this stone representation of the Mahaideva of Kailasha, having been consecrated by the holy Brahmins, became, in consequence, the god himself; and is worshipped and regarded as such: adding that as Siva cannot be perceived personally in this Kali-Yuga—the age of mental darkness,—hence we have the idol in which the Mahadeva of Kailasha is imagined by his votaries; this kind of worship pleasing the great deity as much as if, instead of the cumbal, he were there himself. But the explanation

* The office of "Janardha" answers to that of a town Reeve Collector, connected with the temple, the bank, and other public institutions.
* Parihara Paja is the ceremony connected with the worship of a lingam of clay—the emblem of Siva.
* The Vashvavara, or worshipers of Vishnu: the greatest ceremonies of the Vedas or worshipers of Siva held on this day a festival, in division of their religious opposition. [13]
* The seventh month of the Hindu year.
* A mountain peak of the Himalaya; the abode of Siva's heaven is believed to be situated. [14]

**THE THEOSOPHIST.**

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action fell short of satisfying me. I could not, young as I was, help suspecting misinterpretation and sophistry in all this. Feeling faint with hunger and fatigue, I begged to be allowed to go home. My father consented to it, and sent me away with a Sepoy, only reforming once more his command that I should not eat. But when, once home, I had told my mother of my hunger, she fed me with sweetmeats and milk. Nor was I now permitted to stay up on the vigil. In the morning, when my father had returned and learned that I had broken my fast, he felt very angry. He tried to impress me with the enormity of my sin; but do what he could, I could not bring myself to believe that that idol and Mahadev were one and the same god, and, therefore, could not comprehend why I should be made to fast for and worship the former. I had, however, to conceal my lack of faith, and bring forward an excuse for abstaining from regular worship my ordinary study, which really left me little or neither to the end of the age. In this I was strongly supported by my mother, and even my uncle, who pleaded my cause so well that my father had to yield at last and allow me to devote my whole attention to my studies. In consequence of this, I extended them to "Nighantu," * Nirukta* and "Purvarimmaan," and other Shastras, as well as to "Rakamkay" or the Ritual.

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

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

Having discovered this intention, I did my utmost to thwart their plans. I caused my friends to interfere on my behalf, and made such representations to my father, that he promised to postpone my betrothal till the end of that year. I then began entering him to send me

* A medical work. There is a treatise entitled Nighantu in the Vedas. [16]
* Another Veda treatise. [16]
* Vocal music. [16]
* Singing and dancing by professional women. [16]
* About half an hour. [16]
* The final bars of a liberated soul; absorption into Brahma. [16]
succeeded in getting himself informed of my future intentions. I told him of my desire to join in the Mella* of Kâritik, held that year at Siddhpore, and that I was on my way to it. Having parted with him, I proceeded immediately to that place, and taking my abode in the temple of Mahâdev at Neelkant, where Darâíd Swami and other Brahmanachâris, already resided. For a time, I enjoyed their society un molested, visiting a number of learned scholars and professors of divinity who had come to the temple and waiting there for my duration.

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

But my determination was as firm as his own. I was bent on my purpose and closely watched for my opportunity of escape. Finally I found it, and taking with him, I fled out of the Mella.

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

**After initiating me into his order and conferring upon me the name of Shintâla Châintâya, he made me exchange my clothes for the dress worn by the Brahmans—a reddish-yellow garment with a white border, and in this new attire, I proceeded to the small preceptor, the professor of the Brahmachari near Ahmedabad, where, to my misfortune I met with a Bâraîgâre, the resident of a village in the vicinity of my native town, and well acquainted with my family. His astonishment was as great as my perplexity. Having naturally enquired how I came to be there, and in such an attire, and learned of my desire to travel and see the world, he ridiculed my dress and blamed me for leaving my home for such an object. In my embarrassment he**
while studying Vedánta, I came to this opinion in a certain extent, but now the important problem was solved, and I have gained the certainty that I am Brahman......

Being therefore bound hand and foot in the New Jerusalem, the order of my initiator though, and my proper desire, I had to lay aside the emblematic bamboo—the Dand, recognizing it for a while, as the ceremonial performances connected with it would only interfere with and impede the progress of my studies,........

After the ceremony of initiation was over, they left us and proceeded to Dwarka. For some time, I lived at Chándola Kanyāli as a simple Sanyāsī. But, upon hearing that at Vāsishtharam there lived a Swami whom they called Yoginī, a man thoroughly versed in Yoga, to him I addressed myself as an humble student, and began learning from him the theory as well as some of the practical modes of the science of Yoga (or Yoga Vidyā). When my preliminary tuition was completed, I proceeded to Chhinour, as on the outskirts of this town lived Krishna Shastree, under whose guidance I perfected myself in the Sanskrit grammar, and again returned to Chándola where I remained for some time longer. Meeting there two Yogis—Jñānand Sower and Śivaśāntī Gīrī, I promised Yogy with them, also, and we all three held together many a dissertation upon the exact science of Yoga; until, finally, by their advice, a month after their departure, I went up to meet them in the temple of Doodheshwar, near Ahmedabad, at which place they had promised to impart to me the final secrets and modes of attaining Yoga Vidyā. They kept their promise, and it is to them that I am indebted for the acquirement of the practical portion of that great science. Still later, it was divulged to me that there were many far higher and more learned Yogis than those I had hitherto met—yet still not the highest—who resided in the mountain of Abode, in the Himalayas. Thither then, I travelled again, to visit such noted places of sanctity as the Avadātha Bhāvanīs and others; encountering at last, those whom I so eagerly sought for, on the peak of Bhavānī Gīrī, and learning from various other systems and modes of Yoga. It was in the year of Samvat 1911, that I first joined in the Kumbh Mella at Hardwar, where so many sages and divine philosophers meet, often unperceived, together. So long as the Mella on the Ganges lasted, I continued perseveringly in that practice of the science in the solitude of the jungle of Chande; and after the pilgrims had separated, I transferred myself to Rukhmishekh where sometimes in the company of good and pure Yogīs and Sanyāsīs, oftener alone, I continued in the study and practice of Yoga.

DAYĀNUND SARASWATI (To be continued).

THE LEARNING AMONG INDIAN LADIES.

[Written for the Theosophist by a Native Pandit.]

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

* A religious /'magicism'/ practically. One who can embrace the past, and the future in one present: a man who has reached the most perfect state, of circumanience, and has a thorough knowledge of what is known as memorium, and the occult properties of nature, which sciences help the student to perform the greatest phenomena: such phenomena must not be understood as mere sciences, which is an absurdity.

+ One may be a Yogh, and yet not a Dikseth, i.e., not have received his final initiation into the mysteries Yoga Vidyā. 
there is really much ground for that universal belief that Hindu ladies are held in a state of thralldom. Exhibition, publicity and shining-out are things which our native ladies generally do not care for, and have no need to care for. For strangers have no idea that behind the public mask they associate the notions of sister, of co-wives, of tyrannical husbands, of want of literary acquirements and fascinating refinements, cannot be the mistresses of their households in anything like the sense in which that phrase is understood in Europe. These and similar notions are no doubt the result of the wide distance which natives and Europeans keep from each other in all but strictly official and business matters. But there is in fact a great deal in Hindu ladies that Europeans would admire if they but knew how to sympathize with good things in it, and how to look on it as a devotion, to begin with, to her husband and children of those for which they have but little idea. This joined to the contentment which prevailingly reign supreme in a Hindu household, makes the Hindu wife of a Hindu man a source of continual happiness to all around without any of those handkerings after new pleasures, new fashions, and new friends which we see are the cause of much unhappiness in European families of moderate incomes. The devotion and contentedness of a Hindu wife enable her to rule easily over a family comprising not merely husband and a few children, but the whole household and her own. Thus a Hindu household is an admirable school where the great virtues of this life—unselfishness, and living for others—are very highly cultivated. Hindu ladies may not organize female charitable societies for attendance on the sick and the dying in war-hospitals, and may not be preparing and manufacturing articles for fancy Bazaars, the proceeds of which are applied towards the maintenance of orphans. But they do practice a good deal of charity in their own way—quiet, private, unobserved and not intended for the public good, but for the good of the family, the home, the dumb, the infernal, and all others deserving of charitable support are the care of the Hindu woman. It is through her care that the poor of the country are fed and fed without any organized relief societies for the poor, or any poor-law made by modern legislatures.

Nor is it correct to say that Hindu ladies are uneducated or unenlightened. It is true they do not generally attend schools as yet, kept by European ladies who teach modern languages and impart a knowledge of modern sciences and art. A far broader circle of ladies is writing so useful to Western young ladies in quest of husbands. It is true that they do not read novels, a kind of literature which goes to teach lighter sentiment, studied love, delicate forms of address, and a liking for romance, among others. But Hindu ladies are—a great many of them, learned in a sense; certainly educated. Many can read and explain the Purâns, the great repository of legendary love and moral precepts; and must have read them the great epics, the Purâns and the Hindu mythology in general, in whatever shape existing. All married in a polygamous land, and after it has become recognized as poetry, but it is used to imitate a code of morals which is always taught by means of lectures.

The love of Hindu ladies for religious instruction is ancient, and Sanskrit literature is acquainted with many names of Hindu lady-scholars. The readers of Hindu philosophical works know very well the names of Maîtrîyâ, Gârgî, Vîshnukâni, Aîrangâni, Aîrindri, Bâthîrû, Shrubâni, Savyatâ, and a host of others. Of ladies taking part in Purânic teachings as interlocutors and teachers, the number is so great as to render it impossible to enumerate them. Theosophical and religious matters with the fervour of theologists are by no means rare. Many know Sanskrit but a larger number are well versed in Marâthi religions and moral literature, which they may often be found prophesying to little religious gatherings, in a quiet and unpretentious but not the less impressive manner. Ladies knowing Sanskrit enough to be able to read the great epics of India in the original are not few either. We have heard of families of learned Sanskrit Brahmanas, of which every grown up member, whether male or female, can speak Sanskrit. To this class belongs Ramâbâ, the subject of this notice. This young lady is of a Dekkâni Brahman family, settled in the Madras Presidency. We have yet to learn if she has a place among those who are known to be a very good Sanskrit scholar, an ardent epic poet, and one who knows many thousands of Sanskrit verses by heart, and is, in fact, a repository of ancient Sanskrit poetry. The extent to which Hindu boys cultivate their memory is truly wonderful. There are thousands of young Brahmanas living at this day in India, who have in the course of some ten or more years learned, and retained, and made thoroughly their own, the text of one or two, or even three Vedas, and can repeat it all at the age of twenty-five or from end to end without a single mistake in the poetry or in the grammar even under the direst pressure of the accents—and all that in a language of which they do not understand a word! In this very way, apparently, has Ramâbâ learned by rule all the Bhâgavata Purâna; and what is more, she can explain it, and hold a sustained conversation in Sanskrit with learned scholars of the land, even native. Though Ramâbâ is not to be found in every household, they are not such rare beings as Western and Eastern foreigners may be inclined to imagine. But what is rare is their appearance in public. We have but a few days since seen in another house another lady of whom, however, not a single individual of the court and of the government knew; and who also expounded the Bhâgavata, Doubtless Ramâbâ and her sisters, whatever their number, are monuments of their country, and all honour be to them. But we would earnestly ask whether the English who rule, the destinies of this vast continent can conscientiously say that they have hitherto given, or even shown any inclination to give in future, that encouragement to the cause of female education among the natives that it deserves? Have individual European gentlemen and ladies in so powerful a country as our own, tried in vain to encourage the education and improvement of native females? It is but too true that the reply here, as to many questions regarding the welfare of India, is that individual Englishmen and Englishwomen in India cannot take any really genuine interest in such matters because, one and all feel that they are here as mere savants, enjoying even their short holidays in Europe, and eagerly looking forward to the day when they shall retire to their English homes with their pensions. And as regards the natives themselves, those of whom have done nothing to promote female education—the modern type of course—have to bear in mind, that situated as the natives are, they have not much power to effect any great reforms. Many of the motives essential for the purpose are wanting in them, and for ages to come natives will have to remain satisfied with such results of the cultivation of the faculty of memory, as Ramâbâ, the Marâthi Brahman lady, so well exemplifies.
or modification entirely unconnected with the conception of Brahma, but it is absolutely incompatible therewith. According to the Vedanta, Brahma is precisely the being whose nature is developed in the idea which is developed precisely what is not Brahma, viz. Mâyâ. The Brahmâvâdîn, again, places his highest end, his supreme bliss in being one with Brahma. The transcendentalist, on the other hand, according to Mr. Gough, already believes himself to be a higher form of being than the primeval obscure idea out of which he is developed, and considers the chief end of man to be in the progressive development of social life. The former looks upon the phenomenal world, within and without, as a temporary, insignificant and void but truly so, as the Eternal Light which lies behind it. The latter regards the world as the ever progressive unfolding of a thought whose brightness or clearness shall never be perfected but ever be in the progress towards perfection. Mr. Gough, writes of the idea that this 'obscure thought is a thought to become clearly and distinctly hereafter, and that it is obscurely and indistinctly now.' It is difficult to perceive the force of the adverbs used here instead of adjectives, unless it be to disguise, in some degree, the grandeur and importance of the thought itself. It is evident that the Idea is meant to be imperfect in its own undeveloped nature, though by a half-intelligible metaphor, it is said to be 'the focus for the eternal verities of reason.' It is not declared to be the Supreme Reality itself. Moreover it is to be noted that this idea is distinguished from God who is its perfection. In answer to the question I put—How has this idea, this imperfect intelligence suddenly helped itself to perfection in the case of God?—Mr. Gough says, 'The development of the transcendentalist is no more than this, that God is already in essence all that he shall be in manifestation.' Is this 'God' then, as I suspected, really in the course of development, like the idea of which it is the perfect yet imperfect development? Is it then meant, in earnest, that God is in the course of creation? Is this then the being for which the designation of 'God' is carefully reserved, whilst the Omniscient Ruler of Nature (Sarvajña Iswara) is held deserving of no higher name than Mâyâ? The distinction between essence and manifestation would not, as Mr. Gough but faintly hopes, save him from the aforesaid astonishment conclusion; for, as we shall presently see, the world was likewise essentially in the idea all that it shall be in manifestation. Mr. Gough writes: 'The idea of modern philosophy already contains implicitly in itself all the forms that are to be progressively explicated out of it, in the universal pîrî... All is in it implicitly which shall be manifested out of it at any time explicitly. Essence has to be unfolded into nothing.' We thus see that there are two distinct series of developments going on—viz. the progressive unfolding of the idea in the shape of the world, and the subordinate unfolding of God into his progressive nature. I say 'subordinate.' for God himself is an unfolding of the idea. Has God then no share in the creation of the world, or is he the Cosmos or a portion thereof? The reader will note with astonishment that such a being is held deserving of the appellation of God which is denied to us.

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

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

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

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

Mr. Gough writes: 'I continue to regard Iswara not as God but as Dhimurgus.' (1) We are expressly told that Iswara is retracted into Brahma at each dissolution of things projected at each poligenesia. (2) There moreover coexist with him, from time without beginning, innumerable personal selves or jivas, similarly protected
and retracted. (3) Iswara makes the world out of pre-existing materials, out of Mayâ; and (4) distributes to the jivas their several lots of pleasure and pain, only subject to the inescapable law of retributive fatality, adrishta.

(5) Iswara is expressly declared to be part of the unreal order of things, the first figment of the cosmic illusion. (6) The sage passes beyond all fear of Iswara, as soon as he gets real knowledge. Such a being is not God, as will be pretty clear to the reader.

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

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

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

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

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


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

Mr. Gough misunderstands me when he thinks that I 'view Brahman as God, and as God conscious.' These were my words:— Neither of the epithets 'conscious' and 'unconscious' can properly be applied to Brahman. The latter epithet is, however, liable to a gross misinterpreta-
tions more especially than the former. It must lead me to suppose that Brahma is something like unthinking matter" and so forth. I view Brahma as God. Not in the sense of a personal deity, but in that of the Supreme Being, or Highest Reality, and I view Iswarn as the Personal Brahma, his personality, of course, being understood as true in a relative sense, and not as essential to is absolute character. It was my object to point out that Brahma is not a being as Mr. Gough expressly said, inferior to personality but superior to it. I wrote: "The ultimate inconceivability of all things which we call by the name of Spacé, Time, matter, motion, force, the mode of its exercise, the law of its variation, the transition of motion to rest and of rest to motion, the beginning and end of consciousness are all inconceivable and inexplicable. To this end he cited the Vedanta, the corollary of which is that the relation of phenomena is not to be understood as merely insensible portions of the superlative consciousness, as incapable of being comprehended by the mind, but as the idea of the Absolute, which is the reality and repelling forces, into which external phenomena are analysed, spoken of only as inconceivable symbols of reality. Yet Mr. Gough peremptorily teaches me the reverse. I have quoted the above lines the more, because there cannot be a clearer and more convincing elucidation of the Vedantic doctrine of the ultimate inconceivability of the world, either as an entity or a nonentity.

How asks the Vedantin, does this world which we call the Absolute consist of some other entities than itself, or is it an entity? And he answers: Because there is a Reality unconditioned, which lends its presentation to the world—through whose sole presence the world is presented. Sir William Hamilton and Mr. Mansel regard the Absolute as the negation of thought. The Vedantin, quite in accordance with Mr. Spencer's elucidations, overturns their tenet, and holds the conception of Brahma as the position, and that of the world as the negation, of that thought; since our notions of the ultimate nature of the latter are found obscure and confused, and does not the absolute Reality give us the means of understanding them?

Let us consider the proposition that they attach to the phenomenon, Phenomena are interpreted. Further on we have been told, though its nature is superior to its own conception, an idee de conscience of it from among his own conceptions of the four varieties of diffusion, viz., Perception, Inference, Comparison and Testimony, of Causation and even the notions we attach to phenomena are unrepeatable. Spencer thus remarks on the ultimate incomprehensibility of phenomena, and his conclusion is: When we attempt to apprehend consciousness, it turns from the succession of phenomena, external or internal, to their intrinsic nature, is just as much at fault. It need hardly be pointed out that the intrinsic nature of phenomena is not any more than their succession, the Absolute which underlies phenomena. It is because objective and subjective things are alike in their substance and sensory, and yet are clearly manifested, that an Unknowable yet positively presented Reality is postulated as their basis. This incomprehensible reality is to be conceived as a trinity of Spacé, Time and universe, with the inconceivable ultimate nature of matter and motion, which are present to us as relative realities. Such identification would make motion and matter themselves absolutes. Let us hear Mr. Spencer himself: "Matter then in its ultimate nature is as absolutely incomprehensible as Spacé and Time. Frame what suppositions we may, we find on tracing out their implications that they leave us nothing but a chance between opposite absurdities."

Again: "And however verbally intelligible may be these thoughts, that pressure and tension, every where is co-extensive to all the objects, and to the ultimate unit if matter as drawing another while resisting it. Nevertheless this last belief we are compelled to entertain. Matter cannot be conceived except as manifesting forces of attraction and repulsion." These forces are spoken of as ultimate units through the instrumentality of which, phenomena are interpreted. Further on we read: "Centres of force attracting and repelling each other in all directions are simply insensible portions of matter having the endowments common to sensible phenomena, and so much, that phenomena seem to be by any mental effort divest them. These remarks are as conclusive as those that follow after them. After all that has been before shown, and after the hint given above, is needlessly said to be said that these universally co-existent forces of attraction and repulsion must not be taken as realities, but as symbols of the reality. They are the forms under which the workings of the Unknowable are cognizable by us—modes of the Unconditioned as presented under the conditions of our consciousness' (First Principles, pp. 223-225). It is possible to read these lines and to assert that ultimate incomprehensibility of phenomena is a reality. But as modern philosophy will tell us, it must be a reality which is not a reality and yet a reality. Mr. Gough confusedly speaks of these phenomena as real, and then as unreal. He did not understand his own mind, his own self-consciousness, the unity of his own consciousness, identical with Unconditioned bliss in which the conditioned states of pleasure and pain are annihilated.

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

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* The Italicised are ours.
† Mode here exactly corresponds to ceo-ra in Sanskrit.
‡ These are shown to be inconceivable either as entities or as nonentities.

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* This will appear clearly, yet its explanation is impossible to do, and therefore I leave it unexplained, as we view the world as a dead thing. When the body of men wish to explain a phenomenon, no evidence presents itself before them in such quarters or elsewhere.† (Footnote), p. 6.

† Fused, 6th, Chap. 6.

* "Religion, philosophy, science, relativity, and everything else" is a word of which the meaning is not known. It may be that every addition to its sense does but bring it into wider conflict with surrounding meaning.† Spencer's First Principles, p. 16.
be, for this simple reason that the possibility of the
human soul verging into the Absolute does not enter
into the Creed of Mr. Spencer nor does the doctrine of
the transmission of souls. Moreover while the Ve­
dantist devotes his thoughts solely to the Absolute, Mr.
Spencer devotes them chiefly to the Relative. While
holding with the former the inscrutableness of the con­
nection between the conditioned forms of being and the
unconditioned form of being * (P. 638), the latter never­
thelass differs from the former in declaring that their
connection is indissoluble. He says—"Though reality
under the forms of our consciousness is but a condition­
effect of the absolute reality, yet this conditioned effect
standing in indissoluble relation with its Unconditioned
cause and being equally persistent with it, so long as the
conditions persist is to the consciousness supplying those
conditions, equally real. The persistent impressions being
the persistent results of a persistent cause, are for prac­
tical purposes, the same to us as the condition itself and
may be habitually dealt with as its equivalents."

Excepting the indissoluble character of the relation
between each 'conditioned effect' and 'its uncondition­
ed cause,' even the above remarks, apparently so au­
tagonic to the doctrine of Mâyä, can be perfectly re­
corded with Sankara's views. For in precisely the
same spirit Sankara proves, in opposition to the Band­
dhas, or absolute idealists the reality of external objects—
a procedure which, has been misconstrued into self con­
tradiction by the latter. (p. 190) "and unless we postulate Absolute Being or being
which persists, we cannot construct a theory of external
phenomena" p. 190

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

Now if phenomenal existence is different from absolute or
persistent existence and if existence can not be thought of
as other than continued or persistent, it clearly follows
that phenomenal existence can not be thought of as exist­
eence at all. That which is real in, or rather be­neath, phenomena is the Absolute, and abstracted from
the Absolute phenomena can not be thought of as real.
This is the clearest possible enunciation of the doctrine
of Mâyä. It needs hardly be said that what in a for­
ter passage quoted here is spoken of the persistence of
phenomena is the presentment in a relative sense of,
and persistence being "so long as the conditions persist," it
exactly corresponds to the Vijnâna-râjîka sattâ (existence
to be dealt with) of the Vedântin.

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

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

With reference to the first portion of this remark, I
hardly agree with the writer of Mr. Spencer's interro­
gation: "Is it not just possible that there is a mode of
thinking as much transcending Intelligence and will, as these trans­
cend mechanical motion?" Though these words are suf­
icient to intimate that, according to the author, the Absol­
ute is above development or progressive modification.
I quote another passage which express bears upon the
question.

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

It is evident that this 'low and vague beginning of in­
ligence,' corresponding as it does, with Mr. Gough's ob­
scure thought which 'only at a certain height rises into
the thought of this or that thinker,' is mistaken by him for
the Absolute of Mr. Spencer's philosophy. Thus to a
great thinker is imputed the absurd tenet that the Abso­
lute is not the same at any two moments, that there is an
essence or an Unconditioned Intelligence. That it is
the lowest beginning of intelligence; though he, ex­
pressly declares that it transcends Intelligence and Will!

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

The abstract noun 'self-luminous' and the verbal
noun the 'impacting of light to all the cognitions of
personal intelligences,' used to define Brahma, were sup­
posed by one to have been due to a misprint or inadver­
tance, but when Mr. Gough repeats the same phrases,
the question naturally arises—Is Brahma a mere abs­
orption, the mere state or attribute of something, to wit,
of something self-existent, or, stronger still, is it a mere act of illumination? These phrases, un­
doubtedly do not, as is alleged, answer to Vedantic expressions and the latter, rendered into Sanskrit, would hardly convey any meaning to a Vedantic pupil.

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

By P. W. Blavatsky.

PERIAN ZOROASTRANISM AND RUSSIAN VANDALISM.

Few persons are capable of appreciating the truly beautiful and esthetic; few are still of revering those monumental relics of bygone ages, which prove that even in the remotest epochs mankind worshipped a Supreme Power, and people were moved to express their abstract conceptions in works which should defy the ravages of Time. The Vandals,—whether Slavic Wends, or some barbarous nation of Germanic race—came at all events from the North. A recent occurrence is calculated to make us regret that Justinian did not destroy them all; for it appears that there are still in the North worthy scions left of those terrible destroyers of monuments, of arts and sciences, in the persons of certain Russian merchants who have just perpetrated an act of inexcusable vandalism. According to late Russian papers, the Moscow arch-millionaire, Kokoref, with his Tiflis partner the Armenian Cresus, Mirzoe, is decorating and apparently about to totally destroy perhaps the oldest relic in the world of Zoroastranism—the "Atesh-Gag" of Baku."
the small town of Baku in the valley of Absharon in
Russian Georgia, and among the barren, desolated steppes of the
Caspian Sea, there stands a rather stony but a few months ago—a strange structure, something be-
 tween a medieval cathedral and a fortified castle. It was
built in unknown ages, and by builders as unknown. Over
an area of somewhat more than a square mile, a tract known
as the "Fiery Field," upon which the structure stands, if one
but digs from two to three inches into the sandy earth, and
applies a lighted match, a jet of fire will stream up, as if
from a spout.* The "Qubre Temple" as the building is
sometimes termed is carved out of one solid rock. It com-
pri ses an enormous square enclosed by crenelated walls, and
at one angle of the court there is a high tower resting upon four gigantic pillars. The latter were pierced
vertically down to the bed-rock and the cavities were con-
tinued up to the battlements where they opened out into the
atmosphere; thus forming continuous tubes through
which the inflammable gas stored up in the heart of the
mother rock were conducted to the top of the tower.
This tower has been for centuries a shrine of the fire-wor-
shippers and bears the symbolic representation of the
triton—called teersoot. All around the interior face of the
exposed walls, and in the bottom of the stairway, there are twenty in num-
ber, which served as habitations for primitive Zoro-
astrian recluses. Under the supervision of a High Mobed,
here, in the silence of their isolated cloisters, they studied
the Avesta, the Vendidad, the Yacna—especially the latter,
it seems, as the rocky walls of the cells are inscribed with
a great number of quotations from the sacred songs.
Under the tower-altar, three huge bells were hung. A le-
gend says that they were miraculously produced by a holy
traveller, in the 16th century during the Musulman per-
secution, to warn the faithful of the approach of the ene-
my. There is no doubt that the temple was built as a yet abaze with the same flame that local tradition affirms
had been kindled thirty centuries ago. At the hori-
zontal orifices in the four hollow pillars burned four perpetual
fires, fed uninterrupted from the inexhaustible subter-
ranian reservoir. From every merlon on the walls, as
well as from every embrasure flashed forth a radiant light,
like so many tongues of fire; and even the large porch
overhanging the main entrance was encircled by a gar-
lan' of shining stars, the ambient light shooting forth
from smaller and smaller openings. It was thus by an
impressive surroundings, that the Gubre recluses used to
send up their daily prayers, meeting under the open tower-
altar; every face reverentially turned toward the setting
sun, as they united their voices in a parting evening hymn.
And as the luminary—the "Eye of Ahura-mazda"—sank
lower and lower down the horizon, their voices grew lower
and softer, until the chant sounded like a plaintive and
subdued murmur... A last flash—and the sun is gone; and,
as darkness follows day-light almost suddenly in these
regions, the wondrous portraiture of Dethy's symbolic signal
for a general illumination, unraveled by the greater
fire-works at regal festivals. The whole field seemed nightly
like one blazing prairie.**

Till about 1840, "Atteh-Gog" was the chief rendezvous
for all the Fire-worshippers of Persia. Thousands of pilgrims
come and went; for no true Gubre could die happy unless
he had performed the sacred pilgrimage at least once during
his life-time. A traveller—Koch—who visited the cloister
about that time, found in it but five Zoroastrians, with
their plain wooden shoes on, and the talisman of Tish'tah,
who visited the Atteh-gog, mentioned in a private letter
that she found there but one solitary hermit, who emerges
from his cell but to meet the rising and salute the depar-
ting sun. And now, hardly a year later, we find in the
papers that Mr. Kokoref and Co., are busy erecting on the
Fiery Field enormous buildings for the refining of petroleum!
All the cells but the one occupied by the poor old hermit,
half ruined and dirty beyond all expression, is inhabited
by the firm's workmen; the altar over which blazed the

* A bluish flame is seen to arise there, but this fire does not consume, "and
if a person finds himself in the middle of it, he is not sensible of any warmth.
" See Almquist's Turkey, page 36.

** Though St. Nina appeared in Georgia (in the third), it is not before the
fifth century that the Zoroastrianism was converted to Christianity.

From the "Annals of Pechler" the following is copied: "In the year 264 B.C.,
Antony and St. John of Zebulon, so-called, because he is alleged to have
traveled to the Caucasian regions on purpose to fight against and conquer the
Zoroastrians; and Zebulon (a name which, from the existence of both, the
student traces the black hole of St. Nina are preserved to this day as relics, in Zion Cathedral at Tiflis, the
third council; John had immortalized his name still more. Zebulon, who was the
monarch of the Trans-Caucasus, had children sacrificed to him, as the legend
shows us; in Zion Cathedral at Tiflis, the whole >ttheme of the scene is there that the Saint did the idol, or rather slaments under the sign of
a stone statue—to single combat, and successfully conquered him; it is through
the trumpet of the divine Baal. But after his death, however, it was, soon dried up, and for many centuries there appeared
no

But, when Christianity was firmly established the water began
to flow every year of every May, and continues to do till the pre-

tent time. Strange to say, this fact does not pertin to the domain of

theological science, for it is certain that the water bears no true


From early morning, water is heard bubbling down at the rocky bottom
of the reservoir; and, when the sun is just on the verge of the horizon,
becomes moister, and clear; sparkling water seems to come out from ever
porosity of the rock; it rises higher and higher, bubbles, increases,
and fills the cistern; and what have been described as very unpleasant
prolonged echoes of triumphant joy bursts from the fanatical crowd. This

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

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

The other legend, which is but a continuation of the above, runs thus. They say that Mithra-devotees of Mithra, his friends, as he wished while he was at his shrine, until Zaninthustra, descending from heaven in the shape of a "Golden Star," transformed himself into a man, and began teaching a new doctrine. He sung the praises of the One but Triple god,—the supreme Eternal, the incomprehensible essence "Zervan-Akereca," which enunciating itself from the "Primeval Light," the latter in its turn produced Ahura-Mazda. But this process required that the "Primeval One" should previously absorb in itself all the light from the fiery Mithra, and thus left the poor god devoid of all his brightness. He was deposed, humiliated, and his royal divinized supremacy, Mithra, in despair, and instructed by his Ahrmanian nature, annihilated himself for the time being, leaving Ahriman alone, to fight out his quarrel with Ormazd, the best way he could. Hence, the prevailing Duality in nature since that time until Mithra returns; for he promised to his faithful devotees to come back some day. Only since then, a series of calamities fell upon the Fire-worshippers. The host of these was the invasion of their country by the Moslems in the 7th century, when these fanatics commenced most cruel descensions against the Believers. Driven away, from every quarter, the Guebres found refuge but in the province of Kerman, and in the city of Yezd. Then followed heresies. Many of the Zoroastrians, abandoning the faith of their forefathers, became Moslems; others, in their unquenchable hatred for the new rulers, joined the ferocious Kurds and became devil, as well as fire, worshippers. These are the Yezidis. The whole religion of these strange sectarians,—with the exception of a few who have more weird rites, which are a secret to the teaching of all the rest of this country. Among them, as the morning sun appears, they place their two thumbs crosswise over the other, the kiss of the Guebres of Yezd. "It is said," that there are only 5,000 of them all told. Indeed, that is not the place where the number can be considered, but Pharamaztvad, the most remarkable of the Guebres, was a tigress, is yet fanatics prevailing, he, crafty some of them have become, owing to long years out of the path. With the exception of the Bombay community, they number[6clozel', 1879.}

THE LIGHT OF ASIA†

As told in verse by an Indian Buddhist.

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

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

† Mr. George Cary in his recent highly valuable and interesting work "Through Asiatic Turkey" (London, Sampson Low & Co.) remarks of the Guebres of Yezd, "It is said, that there are only 5,000 of them all told. Indeed, that is not the place where the number can be considered, but Pharamaztvad, the most remarkable of the Guebres, was a tigress, is yet fanatics prevailing, he, crafty some of them have become, owing to long years out of the path. But this

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

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

Out of his grasp, to hold a beggar's bowl;" and the development of his philosophy, the fruit of years of solitary meditation and struggle with the mortal "Self," are exquisitely portrayed. Toward the end the poem culminates in a triumphant cry of all nature; a universal hymn at the sight of the World-liberating soul.

Whatever the subsequent fate of all the world's religious founders, the name of Gautama Buddha, or Sākya Muni,* can never be forgotten; it must always live in the hearts of millions of votaries. His touching history—thata of a daily and hourly self-abnegation during a period of nearly eighty years, has found favour with every one who has studied his history. When one searches the world's records for the purest, the highest ideal of a religious reformer, he seeks no further after reading this Buddha's life. In wisdom, zeal, humility, purity of life and thought; in arder for the good of mankind; in provocation to good deeds, to toleration, charity and gentleness, he excels all men as the Hindu Mahāyāna excels other peaks in height. Among the founders of religions, he had no word of maladiction nor even reproach for those who differed with his views. His doctrines are the embodiment of universal love. Not only our philosophers—cold anatomists of the world—must read of Gautama; Baha'is, or Jews, or Muslims, or Hindus, must read of him—and who could suppress the passion that this tale has kindled in the breasts of all who have read it? Who can tell the numbers of the thousands who have been inspired by the truth of his teaching? Who can tell the numbers who have been inspired by the truth? So true is it, that even the early Roman Catholic saint-makers, with a flippant unconcern for detection by posterity characteristic of the early periods of Christianity, claimed him as one of their converts, and, under the pseudonym of St. Josaphat, registered him in their "Golden Legend" and "MartYROLOGY" as an orthodox, beatiified Catholic saint. At this very day, there stands in Palermo, a church dedicated to Buddha under the name of Divo Josaphat. * It is to the discovery of the Buddhist canon, and the Sacred Historical Books of Ceylon—seven of which were translated by the Hon. J. T. Tourneur, and especially to the able translation of "Lalita-Vistara" by the learned Babu Rajendralal Mittra—that we owe nearly all we know of the true life of this wonderful being, so aptly named by our present author, "The Light of Asia." And now, poetry wafts his grave with anthems.

Mr. Arnold, as he tells us himself in the Preface, has taken his citations from Spence Hardy's work, and has also modified more than one passage in the received narrative. He has sought, he says, "to depict the life and character of Buddha as it appears to the modern writer of Ceylon,.., the Hon. J. T. Tourneur, and especially to the able translation of "Lalita-Vistara" by the learned Babu Rajendralal Mittra—that we owe nearly all we know of the true life of this wonderful being, so aptly named by our present author, "The Light of Asia." And now, poetry wafts his grave with anthems.

Gautama, also called Sāvārtha-Siddha—abbreviated to Siddhārtha according to the Thibetans by his father, whose wish (artha) had been at last fulfilled (siddha)—was born in 524 B. C. at Kapilavastu.† It was on the very spot on which now stands the town of Nalanda, near the river Ghogli, at the foot of the mountains of Nepal, and about a hundred miles north of Benares that he passed his early boyhood, and youth. His birth, like that of all founders, is claimed to have been miraculous. Buddha—the highest Wisdom, which waits "three thousand years," then lives again, having determined to help the world, descended from on high, and went down—

* See Spence Hardy, Histoire, by Vincent de Beauvais, XIII century. Max Müller affirms the story of this transformation of the great founder of Buddhism into one of the numberless Pulpit Saints. See Roman Miscellany, by the Rt. Rev. Dr. Gregory, XIII. The story of Buddha's life, and moral code, "That moral code," says Max Müller, ("Buddhism") † taken by itself is one of the most perfect which the world has ever known.

† He belonged to the family of the Shakyas, who were descendents of Ikshvaku and formed one of the numerous branches of the Solar dynasty; the race which entered India about 2,000 years B. C., according to the epic poems of India, Mount Mouna a saint or ascetic, hence—Sakymuni.


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That night the wife of king Shuddhodana,
Maya the Queen, a deep beside her head.
Dreamed a strange dream: dreamed she was born a star from heaven—
Splendid, six-rayed, in colour rose-petal,
Shot through the void and, shining into her,
Entered her womb upon the eighth.

The Adept is born among a thousand wonders, Asita, the gray-haired saint, comes,—significantly like old Simun,
—to bless the Divine Buddha, smile ecstatically:
O Bale! I worship! Thou art He!
Thou art Buddha, and and will preach the Law and save all flesh.
Who learn the Law, though I shall never hear,
Dying terrors, those I long to chase:
Howbeit I have seen Thee.......

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

Queen Maya smiling slept, and walked no more,
Passing contact to Tātārādhana—Heaven,
Where consigned Deva worship her and wait
As attendant on that radiant Māra-wood.......

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

"............. We were not strangers, as to us
And all it seemed: in ages long gone by
At a humble age, placed with foster girls
By Yanam's springs, where Nandadevi stands,
Sate virgins, while they neared beneath the fir—
Like hares... .

...but who ran the best
Come first for him, and unto her the boy
Gave a tame fawn and his heart's love beside.
And in the wood they lived many good years,
And in the wood they unwatched aside..

Thus I was he and she Yasodhara;
And while the wheel of birth and death turns round,
That which hath been must be between us two.

But Gautama has to win his Sākya bride, for, we are told that—
...it was low
With Sākya, when any asked a maid
Of noble home, fair and desirable.
He must make good his skill in martial arts
Against all suitors who would challenge it.

The Prince conquers them all; and the lovely Indian girl drawing
"The veil of black and gold across her brow,...
Croad pacing past the youths,
Hangs on his neck the fragrant wreath, and is proclaimed the Prince's bride. "This veil of black and gold" has a symbolic significance, which no one knows at the time; and which he learns himself but long after when enlightenment comes to him. And then, when questioned, he unriddles the mystery. The lesson contained in this narrative of a Prince having every reason to be proud of his birth, is as suggestive as the verse is picturesque. It relates to the metempsychosis—the evolution of modern science!

And the world-honoured answered...
I now remember, myriad rases ago,

What time I roamed Hinata's hanging woods,...
A tiger, with my striped and hungry kind;
I, when增长 Budha, consoled the Kusa grass.

Amit the beasts that were my fellows then,
Met in deep jungle or by reedy sheet,
A tiger, consoled of the forest, set
The males at war; her hide was lit with gold,
Black-broidered like the veil Yasodhara.
Woes was not that I did not own that wood.
With tooth and claw, while underneath a neem
The fair beast watched us bleed, thus fiercely wood.
And I remember, at the end she came
Studying past this and that torn freight-load.
Which I had conquered, and with fawning jaws
Licked my quick-heaving flank, and with me went
Into the sick wood with proselytising glee.
The wheel of birth and death turns low and high.

And further on, we find again the following lines upon the same question, lines to within a Kabalist, Pythagoras, a Shakespeare's Hamlet, nor yet Mr. Darwin could take exception. They describe the mental state of the Prince when, finding nothing stable, nothing real upon earth, and ever pondering upon the dreary problems of life and death, he determines upon sacrificing himself for mankind; none of whom, whether Vishnu, Shiva, Surya or any other god, can ever save from

"The ashes of life, the stings of love and loss,
The fiery fever and the age-shake
The slow, dull, sinking into withered age,
The hollow dark death of the falling sun;
Waits—till the whirling wheel comes upon again,
And new lives bring new sorrows to be borne,
New passions for the new sorrows
Which have their end in the old mockerys!

Thus it is—all things truly seem to teach
That—once, and wherever and whence began—
Life runs its rounds of living; climbing up
From the lowest and least, and worn by fire and fish,
Bird and shagged beast, man, demon, deva, god,
To cold and note again; so are we kin
To all that is.......

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

"The king commanded that within those walls
No mention should be made of death or age,
Sorrow, or pain, or sickness...
And each dawn the dying rose picture
The dead leaves hid, all evil sights removed.
For said the King, "If he shall pass his youth
Far from such things as move to wistfulness,
And bringing on the empty eggshell,
The shadow of this fate, too vast for man,
May fade, beike, and I shall see him grow
To that full stature shamed among devas
When he shall rule all lands—if he will rule—
The King of kings and glory of his time."

Wherefore, around that pleasant prison-house—
Where love was sporty and delights its bars,
But far removed from sight—the king lade build
A massive wall, and in the wall a gate
With bronze folding-doors, which but to roll
Back of their hinges noted as mortal arms
Also the noise of that prodigious gate
Opening, was heard full half a yojana.
And inside this another gate
And yet within another—through the three
Must one pass if he quit that Pleasure-house,
Three mighty gates there were, bolted and barred,
And over each was set a faithful watch:
And the King's order said, "Suffer no man
To pass the gates, though he should be the Prince;
This on your lives—even though it be my son."

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

"Yes! shake the careful King! list he see me!
But let the eunuchs go ahead and bid
My city deck itself, so there he met
No noose-ee sight; and yet none blind or maimed,
None that is sick or stricken deep in years,
No leper, and no festal folk come forth...."
And yet, the first thing that met the eye of Gautama, was:

"An old, old man, whose shrunken skin, sun-tanned,
Clung like a beast's hide to his fleshless bones;
Bent was his back with load of many days,

Wagging with helplessness.

One skinny hand
Clutched a worn staff to prop his quavering limbs,

'Alas! I mourned him, good people! for I die
To-morrow or the day after.'

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

"Lulled on the dark breasts of Yásodhāra,
Her fond hands fanning slow his sleeping lids,
He would start up and cry, 'My world! Oh, world! I hear! I know! I come!' And she would ask:

'What ails my Lord? I' with large eyes terror-struck;
For at such times the pity in his look
Was awful and his visage like a god's...

'The voices of the spirits,' the 'wandering winds,' and the Devas over sung to him, murmuring softly in his ears of the sorrow of mortal life, which it is—

'A dream, and sigh, a sob, a storm, a strife,'

Yea: 'who shall shut out Fate.'

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

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

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

"The red flame to the common four, which crept, And licked, and licked, his flesh, and fed on it.
And feeding on it with swift burning tongues,
And cradle of parched skin, and snare of joint;—
Till the fat smoke thinned and the ashes sank
Scarlet and red, and verdant, and beauteous.
White midst the grey— THE TOTAL OF THE MAN...
Then spake the Prince: 'Is this the end which comes
To all who live?

'This is the end that comes,
To all 'quoth Channa; 'the Prince's charioteer.

'Oh suffering world,
I would not let him cry
What could I save? How can I be that Brahmin Would make a world and keep it miserable,
Since, if all-powerful, he leaves it so,
He is not good, and if not powerful, He is not god! Channa! lead home again! It is enough; mine eyes have seen enough!

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

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

She tells her lord she heard a

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

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

"...with the whispers of the gloom
Come to his ears again that morning song,
As when the holy breeze spoke upon the wind;
And surely gods were round about the place
Watching our Lord, who watched the shining stars
'I will depart,' he spoke; 'the hour is come!'

My Chariot shall not roll with bloody wheels
From victory to victory, till earth
Wears the red record of my name, I choose

To tread its paths with patient, stainless feet,
Making its dusty bed, its loveliest wastes
My dwelling, and its means! things my mates
Clad in my princely garb, walk till dawn,
Fed with no meals save what the charitable
Give of their will, sheltered by no more pomp
Than their own cave lodges or the single-bialt.
This will I do because the woful cry
Of life and all flesh living cometh up
Into my ears, and all my soul is full
Of pity for the sickness of this world;
Which I will heal, if healing may be found
By uttermost renouncing and strong strife...

"Oh, saving me, do I come! Oh, wondrous earth!
For thee and thine I lay aside my youth.
My throne, my joys, my golden days, my nights,
My happy palace—and thine arms, sweet Queen!
Harder to make thee amiss than all the rest.
Yet too, I shall save saving. this earth.....
My child, the hidden blossom of our loves,
Whom if I wait to bless my will may fail,
Wife! child! father! and peer! must share
A little while the anguish of this hour
That light may break and all flesh learn the law!...

'Then to the saddle lightly leaping, he
Rode towards the arched east, and Kantaka sprang forth
With a barking sound sparkling on the strown field and ring
Of clapping bit; but none did hear that sound,
For that the Siddhārtha Deva, gathering near,
Plucked the red meru-flowers and strewn them thick
Under her head, while her tresses... GRID

Muffled the ringing bit and bridles clanks.

But when they reached the gate
Of triple lions—how hardly livorsome men
Served to unbar and open— the doors—
Rolled back all silently, though one might hear,
In daytime two koss off the thunderous roar
Of those grim hings and unwieldy plates.

Also the middle and outer gates
Unfolded each their monstrous portals thus
In silence as Siddhārtha and his horse drew near; while underneath their shadow lay,
Silent as dead men, all those chosen guards—
The lance and sword let fall, the shields embraced,
Captains and soldiers, for the other world,
Worse than blows over Malwa's fields of shop.

Before the Prince's path, which, being breathed,
Lulled every sound savour; and so he passed
Free from the palace.

A sacred legend is interwoven in the poem, which does not belong properly to the life of Gautama Buddha but pertains to the legendary myths of the monastic poetry of Buddhism—the Đātakas, or the previous transmutations of the Prince Siddhārtha. It is so touching, and the Indian brought so masterfully described that we quote a few lines from this work:—

A spot did show at Attock, near Benares, where the Prince moved to an inexpressible pity by the hunger of a tigress and her cubs and, having nothing else to give—gave her his own body to devour:....

"Drought withered at the all the land: the young rice died
Eve it could hide a quail; in forest glades
A fierce sun stuck the pools; graves and herbs
Sickened, and all the woodland creatures fled
Scattering, as they sought a place of shade. The sun was a time,
Between the hot walls of a mallah, stretched
On naked stones, our Lord slept, as he passed,
A starving tigress. Hunger in her cubs
Clawed with hunger's flame; her dry tongue lolled a span
Beyond the prancing jaws and shrivelled paw;
Her painted hide hung wrinkled on her ribs,
As when between the cattails sinks a skilful rotten with famine; two dogs
Two cubs, whimpering with famine, tagged and sucked,
Mumbling those wailless toasts which rendered toothless,
While she, with famished maw, roared on the sand,
And roared a savage thunders-peal of woe.

Seeing which bitter strait, and feeling nought
Save the immense compassion of a Buddha,
Our Lord beheld, 'There is no other way
To help this wretchedness of the woods but one,
By which these three will die, having no meat;
There is no living heart will pity her,
Bloody with ravine, lean for lack of blood. 
Lo! if I feel her, who shall lose but I. 
And how can love lose doing of its kind 
Even to the uttermost?" So saying, Buddha 
Shrewdly laid aside sandals and staff. 
His sacred thread, turban, and cloth, and came 
forth from behind the milk-urn on the sand, 
Saying: "Here! mother, here is the place! 
Wherefore the persisting beast yelped howl and shriek, 
Sprung from her ears, and, hurrying to the earth 
That willing victim, had her feast of him. 
With all the crooked daggers of her claws 
Reading his flesh, and all her yellow fangs 
Balled in his blood: the great cat's burning breath 
Mixed with the last sigh of such fearsome love....

"Purify the mind: abstain from vice and practice virtue"

is the essence of Buddhism. Gautama preached his first sermon in the Gazelle-grove, near Benares. Like all other founders, he is tempted and comes out victorious. The name of Maha (the duty of sin, love, and death) are unavailing. He comes off as conqueror.

The ten chief Sins—Maha's mighty ones, 
Angels of evil—Atavada first, 
The Sin of self, who in the Universe 
As in a mirror sees her foul face shown, 
And crying: "I must have the world, say "1,"
And all things perish so if she endure.

But quoth our Lord, "Thou hast not part with me, 
Put holy Viswa, so best of man's foes. 
And third came she who gives dark creeds their power, 
Shikshatparama, sorceress.

Dropped fair in many hands as lovely Faith, 
But ever juggling souls with rites and prayers: 
The keeper of those keys which lock up Heils 
And open Heavens. 
"Will thou dare," she said, 
"Put by our sacred books, deliver our gods, 
Depopulate the temples, shaking down 
That law which feeds the priests and propels the realms?"

But Buddha answered, "What thou bold'st me keep 
In form which passes, but the free breath stands; 
Get thee unto thy darkness." Next there drew 
Gallantly nigh a brave Tempter, he, 
Kama, the King of passion.

But even Kama-hathan (the love principle) has no hold upon the holy ascetic. Rested for seven years, by the river Nainajuna, entirely abstracted in meditation under his Bodhi-tree, in the forest of Uruweh, he had already half-raised himself to the true condition of a Buddha. He had long ceased paying attention to the mere form—the Rupa. 

"To tempt the Master. 
But Buddha heeded not, 
Sitting serene, with perfect virtue walled, 
for, on this very night. 

"In the third watch, 
The earth being still, the hellish legions fled. 
A soft air breathing from the stinking noon, 
Our Lord attained Samadhi-Sambhulis; he saw 
By light which shines beyond our mortal ken 
The line of all his lives in off the worlds. 
For back and farther back and farthest yet, 
Five hundred lives and fifty. 

Abhivada—sage Buddha saw 
How new life regained, what the life did sore, 

And in the middle watch 
Our Lord attained Abhirshyinsight vast.

But when the third watch came the great cure 
Of sorrow, which with evil wars the law,.......

And then follows the magnificent enumeration of all the evils of life, of birth, of growth, decay, and godliness; of Asura—Dharma; of Sankhāra—verse tendences; Nirvāṇa or the local form of the being born, and so on, till Karma or the sum total of the soul, its deeds, its thoughts....It was on that night that the Reformed, though alive and yet of this world reached the last Path to Nirvana, which leads to that supreme state of the mind when....

"The craving craze to live ends, and life glides— 
Lifeless—to nameless quiet, nameless joy, 
Blessed Nirvana—sineuse, steward rest—

That change which never changes!....

Lo the Dawn! 
Sprung with Buddha's Victory...

So gild the world was—though it was not why—
That over desolate wastes went swooning songs 
Of nithfrl, the voice of boiless Prets and Blunts 
Foremost of whom was the Dhanun, 
Cried"It is finished, finished!" and the priests 
Stood with the wondering people in the streets 
Watching those golden splendours flood the sky 
And saying, "There hath happened some mighty thing.

Also in Rain and Jungle grew that day 
Friendship amongst the creatures; spotted deer 
And brown fawns, ... After this, the race of milk 
Under the eagle's rock the brown hares scoured 
While his fierce look but pressed an idle wing 
The sky was rimmed all his life in the sun 
With deadly fangs in sheath; the strike let pass 
The nesting-finch; the emerald halcyons 
Safe dreaming while the bodies played beneath, 
Nor breaking a wing, through the butterflies— 
Crimson and blue and amber—flitted thick 
Around his perch; the Spirit of our Lord 
Lay patron upon man and bird and beast, 
Even while his need under that Bhuddisture, 
Glorified with the Conquest gained for all 
And lightened by a Light greater than Day's."

"There was peace—real peace— 
Beneath the Tree, and lifting high his voice 
Spoke this in hearing of all Times and Worlds..."

Many a house of Life 
Hath held me—seeking ever him who won't 
These prisons of the senses, sorrow-fraught; 
Sore was my ceaseless strife! 

But now 
Thou Builder of this Tabernacle—Thou! 
I know Thee, never shall thou build again 
These walls of pain,

Broken thy house is, and the ridge-pole split! 
Delusion fashioned it! 
Safe pass I thence—Deliverance to obtain.

"It is difficult to be rich and learn the way..." said the master. 
But "my law is one of grace for all...for rich and poor...come to me, and I will raise Arhats above the gods...Obedient to his call, millions upon millions have followed the Lord expecting their reward through no other mediator than a course of undeviating virtue, an unwavering observance of the laws of duty. We must believe in him who wrought the prophecy to

unto the world, and that, breaking up its most cruel customs, it became a blessing to the countless millions of the East—of our brothers. It was at the ripe age of three score and ten, that Buddha felt his end approaching. He was then close to Kushinagara (Kasia) near one of the branches of the Ganges called Atriavati, when feeling tired he seated himself under a canopy of sāl trees. Turning his eyes in the direction of Magadha the capital of Magadha he had murmured prophetically the day before: "This is the last time that I see this city and the throne of diamonds," and his prophecy became accomplished at the following dawn. His vital strength failed, and—he was no more. He had indeed reached Nirvana.

"The Buddha died, the great Tathgata, 
Even as man's meagrest men, fulfilling all: 
And how a thousand thousand crores since then 
Have trod the Path which leads to the west 
Unto Nirvana where the Silences Lye.

No need of remarking that Mr. Arnold's views are those of most of the Orientalists of to-day, who have, at last, arrived at the conclusion that Nirvāṇa—whatever it may mean philosophically—philosophically and logically is anything but annihilation. The views taken in the poem—says the author—of "Nirvana," "Dharma," "Karma" and the other chief features of Buddhism, are...the fruits of considerable study, and also of a firm conviction, that a third of mankind would never have been brought to believe in blank abstraction, or in Nothingness as the issue and crown of Being." The poem, therefore, comes to a
try to make it the sum total of the religion of the Hindus. Some scholars take to the Sâmbita portion of the Vedas but discard the Brahmanam Upâniṣad portions. The Brahmanam portion especially is neglected. It is looked upon as "childish and foolish," though according to orthodoxy belief it is the only key to the mystical knowledge contained in the Vedas. The author of "Isis Unveiled brings out this truth very prominently. The Upâniṣads are better favored than the Brahmanas, but even they do not escape the epithets of "pulpit" from some quarters. Again, in the efforts made by modern (Western) scholars to interpret the Vedas, there is too much tendency observed to discard old interpretations, which do not accord with modern ideas. The orthodox Hindus protest against this. They think that this is not the way to do justice nor to arrive at truth. There ought to be a comprehensive study in the true human spirit of discovering the truth, of all the branches, if Hindu religion and philosophy are to be known in their true light. The Theosophist, at any rate has this aim, not to turn his back on any portion of his career to point out the works that in the orthodox system are considered necessary to be known for the right understanding of Hindu religion and philosophy.

"A GREAT MAN"

We copy from the Calcutta Aryan Bazar Patrika, one of the ablest and most influential newspapers in India, the following brief description of the visit of our revered Pandit Dayanand Saraswati Swami, to Ajmer, as given by Dr. Husland, the Christian medical missionary of the place:—

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

The Aryan Bazar Patrika has good reason for adding: "Pandit Dayanand Saraswati appears to be really a great man,—even more, perhaps, than he is generally supposed. And, since long experience has so clearly shown that Brhmans require only the average Hindu subtlety of intellect to get the better of the Christian missionary in metaphysical debate, it is held in Dr. Husland, and his temperament must be of a highly sanguine type, to dream of showing that "the Pandit's objections could be satisfactorily answered." As to convincing an actual follower of the Swami's that the missionaries can "lead them to a purer faith and nobler worship," there is shown in the Vedas as he expounds them, that as simply impossible. Those who would be convinced of Swami Dayanand's greatness in a true and a philosopher should read his Vedas Bhâsya, an advertisement of which is given elsewhere. The direct and indirect influence of this work in reviving a taste for Vedic study is very marked. This, of itself, entitles its author to the national gratitude; for India will never recover her former splendor until she returns to that pure religion" from Aryan, which equally taught what duties man owes to his neighbour and to himself. The Vedas Bhâsya should be at least read by every educated Hindu.

ARYAN TRIGONOMETRY.

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

Western mathematicians call Hipparchus the Nianu, the father of trigonometry, although they confessedly know nothing whatever about him beyond what they find in the works of his disciple Poluny. But Hipparchus is assigned
to the 2nd century B.C., and we have the best reason in the world for knowing that trigonometry was known to the ancient Hindus, like many another science claimed by ignorant Western writers for Egypt, Greece or Rome. These pretended authorities suggest that Hipparchus "probably employed mechanical contrivances for the construction of solid angles" (Art. Mathematics New Am. Cyc. XI, 2893); on the presumption that the infant science of trigonometry was then just being evolved in its rudest beginnings. But I shall give the THEOSOPHIST's readers an ancient Indian trigonometrical rule for finding the sine of an angle that long antedates Hipparchus, and that is superior even to some of the European rules of our days. I have used in certain places the Greek letters Pi and Theta for angles, agelessly to modern custom. The professional reader will, of course understand that it is not meant that the Hindu mathematicians employed the Greek letters themselves at a period when, as yet, there was no such thing as the Greek alphabet; but only that they were aware of the numerical values represented by these symbols at the present time.

The Hindu rule is as follows:—

\[
\sin \theta = \frac{\sin \theta}{\pi} \left(1 - \frac{\theta^2}{\pi^2} + \frac{\theta^4}{3 \pi^4} - \frac{\theta^6}{5 \pi^6} + \cdots \right) \quad (\text{deci.})
\]

\[
= \frac{\sin \theta}{\pi} \left(1 - \frac{\theta^2}{2 \pi^2} + \frac{\theta^4}{3 \pi^4} - \frac{\theta^6}{5 \pi^6} + \cdots \right) + \frac{\theta^2}{2 \pi^2} \left(1 - \frac{\theta^2}{2 \pi^2} + \frac{\theta^4}{3 \pi^4} - \frac{\theta^6}{5 \pi^6} + \cdots \right) + \frac{\theta^4}{3 \pi^4} \left(1 - \frac{\theta^2}{2 \pi^2} + \frac{\theta^4}{3 \pi^4} - \frac{\theta^6}{5 \pi^6} + \cdots \right) - \frac{\theta^6}{5 \pi^6} \left(1 - \frac{\theta^2}{2 \pi^2} + \frac{\theta^4}{3 \pi^4} - \frac{\theta^6}{5 \pi^6} + \cdots \right) + \cdots
\]

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

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

\[
\text{Sin } 30° = \frac{1}{1} \quad 30° = \frac{1}{2} \quad 45° = \frac{1}{2}
\]

\[100100 \quad 101 \quad 1050 - 4 \quad 45 - 4\]

\[100100 \quad 1040 \quad 1537 \quad 7412 \quad \sqrt{2} \quad 1\quad 45 \quad 354 \quad 4\]

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

\[\cos x = \left(\frac{1}{\pi} \right) \left(1 - \frac{x^2}{\pi^2} + \frac{x^4}{3 \pi^4} - \frac{x^6}{5 \pi^6} + \cdots \right) + \left(\frac{x^2}{\pi^2} \right) \left(1 - \frac{x^2}{2 \pi^2} + \frac{x^4}{3 \pi^4} - \frac{x^6}{5 \pi^6} + \cdots \right) + \left(\frac{x^4}{3 \pi^4} \right) \left(1 - \frac{x^2}{2 \pi^2} + \frac{x^4}{3 \pi^4} - \frac{x^6}{5 \pi^6} + \cdots \right) - \left(\frac{x^6}{5 \pi^6} \right) \left(1 - \frac{x^2}{2 \pi^2} + \frac{x^4}{3 \pi^4} - \frac{x^6}{5 \pi^6} + \cdots \right) + \cdots\]

TECHNICAL EDUCATION.

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

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

The first, most potent agency to help effect this "consummation devoutly to be wished," is technical education. This education is acquired in different countries by various means. In some it is by long apprenticeships to the several arts and industries; in others by the establishment of technological schools or institutes. We favor this latter plan, and he who loves his country took these things seriously to heart, and realized that in this nineteenth century such a state of things is a shame and disgrace? Realization in such a case begets resolve, and with the earnest man, to resolve is to act. Let this be the case with our Hindu brother; it shall be our duty and our pleasure to humbly endeavour to point the way. Rejecting, for reasons above stated the apprenticeship system, we favor the establishment of Technological schools, with or without government support. If
government can be induced to favor the project, well and good; if not, no matter, let the people do it themselves. The credit will then be all their own, and they may at least be free from the danger of having incompetent professors imposed upon them without any right of appeal. It would be well if one such school could be established in every large town throughout India. Surely in every such place can be found one or more wealthy and philanthropic natives—princes, merchants, or zemindars—who would supply sufficient funds to start the enterprise; and once started, it should be nearly if not quite self-supporting.

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

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

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

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

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

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

A WORLD WITHOUT A WOMAN.*

By R. Bates, F.T.S.

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

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

Hesod acknowledged there were other valleys and other worlds than theirs, ruled over by the same great being—the Supreme Life he called him—who sent the sunset and the sunshine, the fruit and grain to Rylba. He it was who had set apart the grove at the other end of the valley, where the cave was, as a sacred place never to be visited between sunset and dawn and who rewarded their obedience by the clothes and implements, the unknown fruits and boys they had more than once found, when they went all together to worship at dawn. They could know nothing of these Rylba, and death when the sun to carry their life-spark back to the Supreme, would find them there. Death! The word had a new signification to them since the infant found one day in the grove, with number four branded on his little arm, had died and been laid under the flowering tree by the lake. Would death come to Hesod, to the slaves, to themselves, and leave none to pluck the fruits of Rylba? Hesod reminded them that if one infant had been sent others might follow, and that, though the birds died, their race never became extinct. "Ah! but," the children answered, "new birds come from the nest among the grass; and he had taught them man made no nest in which to feed and rear his young. Man then was different from the birds?"

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

"A father!" said one of the boys; "what is that? Was the bird that for the young one in the nest a father? Were the birds' fathers the same who tended the little man from the grove? Will the bird return like us to the Supreme? The little brook, as well as the great stream, runs into the lake, and the lake receives them both."

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

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

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

That night Lyoro slept alone in the hut the friends usually occupied together, but at day-break Soron returned, having seen nothing in the grove. Another and another night-watch brought the same result, and then the worshipers at dawn found bones of stuff, and dried fruit and grain; and Lyoro, seeking his absent friend, found a little pool of blood among the grass, and nothing more. Years passed, and in Lyoro's heart no other-replaced Soron. Some said he was called on the Supreme to reunite them. Vainly he sought to replace the life and soul that had belonged to his comrade's fate. The dwellers in Rylba had progressed from bad to worse. Helpless infancy and venerable age excited no compassion in the majority, and Lyoro had drawn upon himself a relentless persecution, because he had dared to harbor in his hut a sickly infan
bors had abandoned in the grove, "to show the Supreme they would have none of it. From that time there was no peace for him; his hut had been confiscated, his work was often destroyed, and he could turn to no one for redress; for the weak could not help him, the strong would not, to the Supreme alone could he appeal.

Night after night he watched in the grove, and saw nothing but the stars twinkling through the leaves, heard nothing but the cry of the night-bird. "Tired out at last he crept beneath a ledge of rock near the entrance of the cave, and slept, only a light flashed in his face, a voice pronounced his name, and with a beating heart he started up. Before him stood Soron; changed, nobler, illuminated by something unknown in the old days, but Soron still, unchanged in heart and Lyoro soon understood that. "Did the Supreme send you because I could endure no more, and kept the watches of the night in the grove?" he asked when he had grown calm enough to speak. "No, I come to-night because this is the first time I have had the power to come. A greater and a truer man sits on the throne of our fathers, a man who would make of his kindred the supporters of his dynasty, and not miserable deluded prisoners. That man is my elder brother; I am his friend, even as I am yours, and he has sent me to give to you all that least boon to man, Liberty. No longer these mountain walls shall bound your horizon. You shall know the wide earth as it really is. You shall see strange plants, strange animals, and look on fairer faces than you ever dreamed of." "Perhaps they will not follow you; Moncar still leads, and they have grown fiercer than ever." "Fierce!" said Soron "Is it their fault? They never even knew they had a mother."

"A mother! What is that?" asked Lyoro

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

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

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

"No, fathers are men, and they can be cruel, or they would not have shut us up in Ryliba. A mother is all pity, all love. From her man draws his life; her face is the first he looks upon, the last he should forget; around her man's life is woven, and all he can do is to care for his mother. She is the living smile upon earth of the Supreme Love!"

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

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

"What are women?" said Lyoro.

"The sex from which mothers are drawn. You will find among them a number of men and women in the world you are going to."

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

"Ours be the task to avert the curse from our country; to respect our mothers and instruct our daughters; to raise their stature and to the fact. This will be the weakness that gives her a right to occupy; to honor ourselves in honoring her."

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

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

"But she is superior to him?"

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

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

The day had come by this time, and the band of worshipers approaching the grove, saw the new-comer and stood spell-bound in silent surprise. Had they come before day? No, for the sun already glanced above the mountain top and the birds were singing loudly. Still they hesitated till Soron's voice called on them to receive their mothers' sons. They approached the cave, and saw that the door was wide open; and in they went; and down the wrinkled cheeks of the patriarchs the tears crept silently, when they heard that in the great world outside they should find only their mothers' graves.

THE MAGNETIC CHAIN.

We have read with great interest the first number of a new French journal devoted to the science of Mesmerism, or, as it is called, Animal Magnetism, which has been kindly sent us by that venerable and most illustrious practitioner of that science, the Baron du Potet, of Paris. Its title is La Chaine Magnetique (the Magnetic, Chain).

After long years of comparative indifference, caused by the encroachments of skeptical science, this fascinating subject is again absorbing a large share of the attention of Western students of Psychology. Mesmerism is the very key to the mystery of man. Magnetism is familiar with its laws to understand not only the phenomena of Western Spiritualism, but also that vast subject—so vast as to embrace every branch of Occultism within itself—of Eastern Magic. The whole object of the Hindu Yoga is to bring into activity his interior power, to make himself ruler over physical self and over everything else besides. That the developed Yoga can influence, sometimes control, the operations of vegetable and animal life, proves that the soul within his body has an intimate relationship with the soul of all other things. Mesmerism goes far toward teaching us how to read this occult secret, and Baron Reichenbach's great discovery of Odyole or Od force, together with Professor Buchan's Psychology, and the recent advances in electrical and magnetic science complete the demonstration. The THEOSOPHIST will give great attention to all these—Mesmerism, the laws of Od.
Psychometry, etc. In this connection we give translated extracts from La Chaine Magnetique that will repay perusal. There is a great truth in what Baron du Potez says about the Mesmeric fluid: "It is no utopian theory, but a universal force, ever the same; which we will irresistibly prove. . . . A law of nature as positive as electricity yet different from it: as real as night and day. A law of which physicians, notwithstanding all their learning and science, have hitherto been ignorant. Only with a knowledge of magnetism does it become possible to live long and healthily. Many must seek it some day because to be regarded as physicians.

Needless to add, the Baron's intellect is as clear and his courageous devotion to his favorite Science as ardent as when, in the year 1826, he appeared before the French Academy of Medicine and experimentally demonstrated the reality of animal magnetism. France, the mother of so many great men of science, has produced few greater than du Potez.

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

MAGNETISM IN ANCIENT CHINA.

By Dr. Andrew Puldin, F.L.S., M.D.

All Chinese medicine is based upon the study of the equilibrium, or yin and the yang; in the same Reichenbach's language, upon the positive and the negative of.

The healers of the Celestial Empire consider all remedies as so many conductors, either of the yin or the yang; and use them with the object of expelling disease from the body and restoring it to health. There is an instance in their medical works of a cure being effected without the employment of any drug whatever, and with no other conductor of human magnetism than a simple tube, without the doctor having either seen or touched the patient. We translate the following from a work written during the Sung dynasty, or at any of which would be held by the Chinese. The Sung dynasty reigned from the 5th to the 11th century of our era; and that of Thang, which succeeded the other in 581, remained in power till the year 907. The event in question occurred, therefore, some ten centuries ago.

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

This narrative is an admirable instance of magnetic treatment effected with a tube to serve as a conductor to the vital fluid; the application being made for a short time every day, at the same hour. Here the homoeopathic aggravation was produced from the first. The inference from this document is that ancient Chinese medicine was well acquainted with the fact, that every man possesses in his body a fluid, part of the nervous fluid of the universal magnetic fluid disseminated throughout all space; as they gave the names yin and yang to the two opposite forces (polarities) which are now recognized in the terrestrial fluid, as well as in the nervous fluid of man. They knew besides, that each individual could dispose at will of this fluid, provided he had acquired the necessary knowledge; that they could, by judiciously directing it, make a certain quantity pass into another's body and unite with the particular fluid of this other individual; and that they could, finally, employ it to the exclusion of every other means for the cure of diseases, re-establishing the equilibrium between the opposite modalities of the nervous fluid; in other words, between the positive ad and the negative of, between the yang and the yin.

A still more remarkable thing—they had, then, the secret, little known even in our days among magnetizers, of sending at will either positive fluid or negative fluid into the body of a patient, as his system might need either the one fluid or the other. (To be continued)

SPIRITUALISM AT SIMLA.

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

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

The Young Lady's Story.

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

October, 1879.

YOGA VIDYA.

By F. T. S.:

...Look where we will around us, in every direction the sources of pure spiritual life appear to be either altogether stagnant, or else trickling feebly in swamps and turbid streams. In religion, in politics, in the arts, in philosophy, in poetry even—wherever the ground of life is a stake, man's spiritual attitude towards them, is one either of hopeless materialistic atheism or of anarchical impatience. And this is the more deplorable, because it is accompanied by a feverish materialistic activity. Yes, this age of materialism is perhaps the saddest and dreariest thing in the ever-increasing materialism of the age, the ghastly quaffing and gorging of helpless humanitymade over it by the theologians, who croak about their old dry wells wherein no spiritual life is left. Meanwhile society appears to be everywhere lossly organically, [Lord Lytton—in Fortnightly Review for 1871.]

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

No man can understand the meaning of Patanjali's Aphorisms of Yoga, without the Yogis character and powers do not perfectly comprehend what the soul and body are and their respective powers. The elucidations of commentators, for the most part, show that when their author is thinking of the one they fancy he means the other. When he describes how the latent psychical senses and capabilities may be brought out of the bodily prison and given free scope, he appears to them to be using metaphorical terms to express an utopy of physical perceptions and powers. The 'original animism' of the 18th century, which Lord Lytton stigmatizes in the paragraph from the Fortnightly Review.
above quoted—would have totally obliterated, perhaps, our capacity to grasp the sublime idea of Yoga, were it not for the glimpses that the discoveries of Mesmer and Reichenbach, and the phenomenon of mesmerism, have afforded of the nature of the Inner World and the Inner Man. With these helps most of what would be obscure is made plain. These give us a definite appreciation of the sure and great results that the Yoga ascetic strives for, and obtains by the subtle powers of his body. The Theosophical Society insists that its Fellows who would comprehend alike the hidden meaning of ancient philosophies, and the mysteries of our own days, shall first study magnetism, and then enter the ‘circle-room’ of the spiritualists.

May we not compare the unveiling of the soul’s senses of sight, hearing, smell, taste and touch, and the awakening of its will-power, which result from Yoga training, with that change which comes to the bodily senses and will when the child emerges from its former prison into outer world? All the physical faculties it will ever exercise were potentially in the babe before birth, but latent. Given scope and exercise, they became developed in proportion to their innate energies—more in some people than in others. How vastly different they are in prose and in verse! And yet this contrast affords but a very meagre idea of that between the dormant powers of the soul in the man of matter, and the transcendent reach of these same powers in the full-trained Yogi. Rather compare the shining star with a yellow taper. The eye of the body can only dimly perceive the latter through its silver sheen, while the spoken near by: its feet can carry it but ploddingly along the surface of the ground, a step at a time; and its hands grasp nothing that is more than a yard off. If securely locked in a closet, the body is powerless to effect its deliverance, and can neither see, hear, touch, taste, nor smell what is outside its prison wall. But the unbound soul of the Yogi is limited by neither time nor space; nor obstructed by obstacles; nor prevented from seeing, hearing, feeling or knowing anything which it likes, or to the instant; no obstacle whatsoever, in any form or degree, can delay its appearance, nor can the Yogi be hindered in the least from keeping pace, or of going with its heart so far. To the soul’s eyes, see, feel or hear the whole. The soul has potentiality, in short, the qualities of omniscience and omnipotence, and the object of Yoga Vidya is to develop them fully.

We have a great desire that the Yoga philosophy should be familiarized to students of psychology. It is particularly important that spiritualists should know of it; for their numbers are so large that they could, by united action, counteract in large degree the ‘organized materialism’ that Lord Lytton complains of. Give the century a worthy ideal to aspire to, and it would be less animal; teach it what is Truth, and it would be less deluded. In this commencement in this direction, we begin in this number of the Theosophist, a translation of part of the 13th chapter of the eleventh Skandha of the Shrimad Bhagavata. The authorship of this important Sanskrit work is so disputed as by some to be ascribed to Bapudeva, the celebrated grammarian of Bengal, thus giving it an age of only eight centuries, by others to Vyasa, author of the other Puranas, and so making it of archaic origin. But either will do; our object being only to show modern psychologists that the scientific conception of the higher understanding ages ago in India than it is to-day by ourselves. Sanskrit literature teems with proofs of this fact, and it will be our pleasure to lay the evidence supplied to us by our Indian brethren before the public. Foremost among such writings stands, of course, Patanjali’s own philosophical teachings, and these we will come to later on.

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

Then Uddhava asks: “Oh, Achyuta (Infallible One) since thou art the bestower [of all] the Siddhis on the Yogis, pray tell me by what dhāraṇā* and how, is a Siddhi attained, and how many Siddhis are there? Bhagavān replies:

Those who have transcended the dharma and yoga say that there are three Siddhis: the first of which contemplate me as the chief object of attainment (or are attainable through me), and the [remaining] ten are derivable from the gunās;”—the commentator explains—from the preponderance of sattva gunā. These eight superior Siddhis are: Aryan, Mahāra, Lāghava (of the body), Prāpti (attainment by the senses), Prakṛitigayat, Ishāla, Vāśita, and an eighth which enables one to attain his every wish. “These,” said Krishnā, “are my Siddhīs.” (To be continued.)

FOOD FOR THE STARVING.

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

“If you can obtain light naphtha, or gasoline, in India, you may do good to the poor classes by teaching the kernel of cottonseed with it. It removes all the oil, which can then be separated from the kernel in a very pure state. By mixing with hot steam, and you have a sweet and very nutritious food. I suppose they have hulling-machines in India. The hulls make good paper. I expect to see our crop of cottonseed worth half as much as the crop of corn.”

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

OUR BUDDHIST BROTHERS.

A cable dispatch from Rt. Rev. H. Sumangul, confirmed by subsequent letters from his Secretary, the Rev. W. A. Dhammajuji, informs us that the promised contributions upon the subject of Buddhism are on their way, but will arrive too late for insertion in this issue. The papers contain articles from the pen of the learned Buddhist scholar, Sumangul himself; of the brave “Mīgattattā,” Champion of the Faith; and of Mr. Dhammajuji whose theme is “The Four Supreme Virtues.”

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

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

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* Dhāraṇā: The intense and perfect concentration of the mind upon one interior object; accompanied by complete abstraction from things of the external world.

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SPECIAL NOTICES

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

ADVERTISING RATES

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For each additional line 2 annas.

Space is charged for at the rate of 12 lines to the inch. Special arrangements can be made for large advertisements, and for longer and fixed period. For further information and contracts for advertising, apply to Messrs. COOPER & Co.

To SUBSCRIBERS

The subscription price at which the THEOSOPHIST is published barely covers the cost in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply literature, articles, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience has enabled Western publishers that the system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise acknowledgments will be made through the journal.

The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 40 columns Royal size, of reading matter, or 450 columns in all—are as follows:—To Subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia Rs. 8; in Africa, Europe, and the United States, $1. Half-year (India) Rs. 4. Single copies annas 12. Remittances in postal stamps must be at the rate of annas 12 to the Rupee to cover postage. The above rates include postage. No name will be entered on the books or paper sent until the money is received; and inscribable the paper will be disconsecrated at the option of the subscriber concerned for. Remittances should be made by Money-orders, Bankers, Bill Cheques, or Treasury Bills, if in registered letters, and made payable to the Proprietors of the THEOSOPHIST. 100, Girnar House, Bombay, India.


THE THEOSOPHIST.

BOMBAY, NOVEMBER 1st, 1879.

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

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

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

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

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

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

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

As regards our "bold innovation" of introducing the American and English system of "cash payment in advance," it would seem as if its superior merits have already struck even the Indian public. In fact it is no more agreeable, and even less honorable, for a man to be dunned month after month for his petty arrears to his publisher than for his greater ones to his landlord. "Short payments
make long friends." The debtor is always the slave of the creditor, and in the natural order of things comes to hate him, as soon as the latter’s necessities make him important.

BUDDHIST EXEGESIS.

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

Who our other contributor is, the Christian world, or at any rate that portion of it with which the Missionaries in Ceylon have relations, very well know. For years he has been the bravest, subtlest, wisest, and most renowned champion of Buddha’s Doctrine, in Ceylon. Six, or more, times has he met the chosen debaters of the Missionaries before vast assemblages of natives, to discuss the respective merits of the two religions, and win the multitude over. In fact, it is only too evident in the admissions of Christian papers that he silenced his adversaries by his searching analysis of Bible history and doctrines, and his exposition of the Law of Buddha. A pamphlet edition of the report of one of these great debates was published at London and Boston, two years ago, under the title "Buddhism and Christianity Face to Face," which should be read by all, for whom the subject has an interest. We are promised a translation of another similar debate from the careful report made at the time in the Sinhalese language. In all, Priest Mohottivatte—or, as he is popularly termed in Ceylon, Meghivatte—has preached over 5,000 discourses upon the Buddhist religion, and devoted the whole strength of his noble heart to his sacred mission. His interest in our Society is as sincere as Sumangala’s, and his ardor in promoting its influence characteristic of all he does. He has no reluctance whatever to cooperate with our Aryan, Brahmanic, Parsee, Jain, and Hebrew members in carrying on our work. "We feel happier than can be described," he writes recently to his well-known English correspondent, "to be able to give you the information which you have given us, the brothers in London and by the natives of India. I am sorry that, without putting my congregation and myself to great inconvenience, I can not be present in person at the meeting with Swami Dayanand. But I enclose a letter signed by the Revd. Sumangala, the High Priest, and myself, recording the unqualified approbation of your kind suggestion to place us as representatives of our faith in your "Oriental Council." In another letter to Col. O’Conor he says, "We are rejoiced to know that such a learned, good and influential gentleman as Dayanund Saraswati Swami, is every way favorably disposed towards you." Such men as these two worthily exemplify the divine doctrines of Skhlyma Muni.

In the whole experience of the Missionaries of the Theosophical Society, no incident has been more cheering and delightful, than the friendliness with which their advances have been met by the Buddhists. They had been brothers long before—then and now; and since it was the wish of the venerable Chief Priest Sumangala, of the Paramananda Vihara, near Point de Galles—now in his sixty-sixth year,—"To use an Oriental simile, 1 and my many disciples anxiously wait your arrival, as a swarm of peacocks joyously long for the downpour of a shower." We trust that our duties will permit us before long to meet all our Sinhalese brothers in person, and exchange congratulations over the encouraging prospects of our peaceful humanitarian mission.

A THUNDER CLOUD WITH SILVER LINING.

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

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

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

And now, for the last time in these columns, as we hope, we will say a few words more in reference to this sad page in the history of our Society. We first wish to thank those many outside friends, as well as Fellows of
the Theosophical Society, who, regardless of the danger of associating with strangers so much ostracized, kept true to us throughout the long trial, scorning to abandon us even at the risk of loss of employment, or of personal disgrace! Honour to them; most gladly would we, were it permitted, write their names for the information of our Western Fellows. But we can never forget, on the other hand, the two or three instances of shameless, cowardly desertion, that have occurred. They were among those who, out of the most, who had most boldly protested their changeless and eternal devotion to us; who called us "brothers" near and dear to their hearts; had offered us their houses, their carriages, and the contents of their purses—if we would only accept them—which we did not. At the first apprehension that idle rumour might become a reality, these were the swiftest to desert us. One, especially, whose name we will refrain from mentioning, though we would have a perfect right to do so, acted towards us in the most disgraceful way. At the first hint from an official superior, covering like a whipped hound before a danger more inportant, and most stupidly, and most basely, and most unutterably to repudiate not only his "brothers," but even to pointedly disclaim the remotest connection with the Theosophical Society, and conspicuously published this repudiation in an Anglo-Vernacular paper!

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

"If I were you, I would bless my stars that such a weak left hand has put me in his own account before he put me to the troub-

le of expelling him. Faustus in Faustus, in anomalous. A Fellow who, after pleading his word of honour to protect the interest of his Society, 'also the honour of a Brother Fellow,' ever felt for the peril of his life, food and clothing, of the three, he must choose, if without any other cause than his own shameful cowardice, offers but a poor guarantee for his loyalty even to the Govern-

ment that he has sworn allegiance to.......

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

CROSS AND FIRE.

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

cred tree and in possession of every Brahmin, it is known as Aruni.

The Scandinavians had the same sign and called it Thor's Hammer, as bearing a mysterious magnetico-electric relation to Thor, the god of thunder, who, like Jupiter armed with his thunderbolts, holds likewise in his hand this ensign of power, over not only mortals but also the mischievous spirits of the elements, over which he pre-

side. In Masonry it appears in the form of the grand master's mallet; at Allahabad it may be seen on the Fort as the Jaina Cross, or the Tahlanam of the Jaina Kings, and the gavel of the modern judge is no more than this ensign of power, except that in Masonry the gavel is divided in two, and the cross of the sword is the sign of power, and strength, as the hammer represented the might of Thor, who, in the Norse legends spits a rock with it, and kills Medgar. Dr. Schlie-

mann found it in terra cotta disks, on the site, as he be-

lieved, of ancient Troy, in the lowest strata of his excavations; which indicated, according to Dr. Lundy, "an Aryan civiliz-\n
zation long anterior to the Greek—say from two to, three thousand years B.C." Burnouf calls it the oldest form of the cross known, and affirms that "it is found personified in the ancient religion of the Greeks under the figure of Prometheus "the fire-bearer," crucified on mount Caucasus, while the celestial bird—the Cynura of the Vedic hymns,—daily devours his entrails. Boldetti, (Osservazioni I, 16, p. 60) gives a copy from the painting in the cemetery of St. Sebastian, representing a Christian convert and grave,

the dagger named Diogenes, who wears on his legs and right arm the sign of the Swastika. The Mexicans and the Peruvians held it, and it is found as the sacred Tan in the oldest tombs of Egypt.

It is, to say the least, a strange coincidence, remarked even by some Christian clergymen, that Agni Desi, the Lamb of God, should have the symbols, identical with the Hindu God Agni. While Agni Desi expiates and takes away the sins of the world, in one religion, the God Agni in the other, likewise expiates sins against the gods, man, the mausoleum, and repeated sins, as shown in the six prayer ceremonies expanded by six oblations (Tulebrooke—


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

The Central Point, or the great central sun of the Kossus, as the Kabylites call it, is the Deity. It is the point of intersection between the two great conflicting powers—the centripetal and centrifugal forces, which drive the planets into their elliptical orbits, that make them trace a cross in their paths through the Zodiac. These two terrible, though as yet hypothetical and imaginary forces—peace and harmony and keep the Universe in steady, increasing motion; and the four bent points of the Swastika typify the revolution of the Earth upon its axis. Plato calls the Universe a "blessed god" which was made in a circle and decussated in the form of the letter X. So much for astronomy. In Masonry the Royal Arch degree retains the cross as the triple Egyptian Tan. It is the mundane circle with the astronomical cross upon it rapidly revolving; the perfect square of the Pythagorean mathematics in the scale of numbers, as its occult meaning is interpreted by Cornelius Agrippa. Fire is heat, energy, heat, potential energy, the perpendicular ray represents the male element, or spirit; the horizontal one the female element—or matter. Spirit vivifies and materializes the matter, and everything proceeds from the central point, the focus of Life, and Light, and Heat, represented by the terrestrial fire. So much, again, for physics and chemis-
	ry, for the field of analogies is boundless, and Universal. Laws are immutable and identical in their outward and inward applications. Without intending to be disrespectful to any one, or to wander far away from truth, we may say that there are some strong reasons to believe that in their original sense the Cross, the Swastika, the Star of Life, and Eternal torment by Hell Fire—as the direct effect of negation of the former—have more to do with these two ancient symbols than our Western theologians are pre-

pared to admit. If Fire is the Deity with some heathens, so in the Bible, God is likewise the Life and the Light of the World; if the Holy Ghost and Fire cleanse and purify the Christian, on the other hand Lucifer is also Light and Life; and so on.

Turn wherever we will, we are sure to find these co-

joint relics of ancient worship with almost every nation and people. From the Aryans, the Chaldæans, the Zoroas-

trians, Peruvians, Mexicans, Scandinavians, Cels, and an-

cient Greeks and Latins, it has descended in its completeness

* The Theosophical Society requires no oath, as it deems no pledge more binding than the word of honour. Ed.
Neither the nominee (young bachelor), nor the nominee (the maiden), sleep that night. At midnight begins a series of south-saying, magic, and various rites, in which the burning log plays the part of the oracle. A young bud thrown into the fire and bursting with a loud snap, is a sign of happy and speedy marriage, and vice versa. Long after midnight, the young couple leave their respective homes, and begin their journey, from house to house, offering and receiving congratulations, and rendering thanks to the deity. Those double couples are called the Souryakari, and each male carries a large branch ornamented with red ribbons, old coins, and the image of Sourja, and as they wend along singing in chorus. Their chant is as original as it is peculiar and merits translation, though, of course, it must lose in being rendered into a foreign language. The following stanzas are addressed by them to those they visit:

Sourja, Sourja, Lord of the Season,
Happy New Year may’s thou send;
Health and fortune on this household,
Success and blessings till next year.

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

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

THE MAN-SHOW AT MOSCOW.

By Her Excellency A. A. Polotsky, E.T.Z.

Half Asiatic, white, sailed Moscow, the time-honoured capital-appeal of every “Sainted Russian”, having the best of her fashionable modern rival—St. Petersburg, and even of the other capitals of Europe. If we mistake not, her present Anthropological Exhibition is the first of the kind ever held, as it is also the most unique of all expositions. The design was to present at one view, with the help of the geologist, palaeontologist and ethnographer, all that is known or suspected as to the origin of man and his history upon the planet; more particularly to show the physical condition, the dress, manners, and customs of the diverse races and tribes of the world, especially to those who have been visited yet, that acknowledge the sway of H.I.M.—our Zar.

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

The most interesting specimens in the palaeontological department are the implements and arms of the stone age—the best being the private collections of Messieurs Amontier, d’Aysey, and Martillier. A magnificent specimen of a well preserved skull of the man of the stone age, found by Count Ouvastro at Mouromsk (government of Vladimir), and a few of the remains of the skeleton, attract general attention as being the first perfect specimens of that age ever found. The interest is divided between these and the admirable models of dolmens, the ancient tombs of the second neolithic period of the stone age. The specimens of the fossils of the cave man, bear, boar, bull and deer, from the caves of Swabia, sent by the Leipzig Anthropological-Ethnographical Museum (Museum fur Völkerkunde), are very fine also. Next to these in interest, but on an ascending scale, as it touches directly the philanthropist as well as the ethnogra
plior, and may serve as a key to unriddle the mystery of many distinct and strange characteristics of the peoples of the world, are the models of the cradles and infant head-dresses of nearly all the nations and tribes—civilized as well as savage. The full details of the ways of nursing a baby from its birth, are given here. Cradles of many various forms,—Russian, Georgian, Tartar, Persian, Red Indian of America, Asiatic, Australian and African—most of them contrived so as to give a certain form to the head of the growing infant; and the curious tight-fitting head-dresses, crown-shaped and braided, seen at the apertures of the Georgian Caucasian cradle, which compresses the head so as to prevent its growing in breadth, but forces its growth upwards that the *papaka* (fur cap) might fit it the better, and down to the *bourellet* of the Bordelese of Southern France, which made a famous French anthropologist who has just delivered a lecture upon the effects of these various modes, affirm that this custom, while throwing a mass of good singers and artists upon the world from Bordeaux, had prevented their raising one good scholar in that part of his own country—All the fashions are represented here; little manikins lying in the cradles, and manikin mothers attending on them.

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

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

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

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

### The Intractable Samoyedes

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

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

### A Dreary, Never-Thawing, icy Land!

In its Southern portion there is a semblance of Summer sometimes; but in its northern regions the sun, though it never sets during a period of fifty-two days, can barely call forth with its oblique rays a few meagre bushes, and here and there some blades of grass, on those fields covered with perennial snow. It has been repeatedly stated that the banks of the Lena are guarded by a kind of protective enchanter, who keeps the ground never thawing. In July, appear clouds of mosquitoes, which literally darken daylight. These mosquitoes are the plague of man and cattle; in the former they produce a cutaneous fever, the latter they torture to death.

With the first days of November begin the fearful
Siberian frosts, and the sun sets, to reappear only after thirty-eight days. This polar night is terrific. Darkness is moderated but by the reflection of the white snow, and occasionally dispersed by the flaming splendors of the aurora borealis. It is next to an impossibility for your Hindus, at least, the inhabitants of Central Asia, to conceive of such a cold, and yet, at that time, the cold reaches 85 degrees Fahl. below zero; and even the enduring, patient robber hide themselves in the thickest, and stand motionless, closely huddled together to keep from freezing. Clear days are rare even in the so-called Summer, for the wind chases the vapours, the sun, is darkened, and all the sky is covered with mirages. During such colds, a spoonful of soup taken directly out of the pot boiling on the fire freezes before one has time to carry it to the mouth.

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

The Nomadic Tunguse.

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

The Ferocious and Vindictive, Tchootka,

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

The Female Tchootka:

are far from handsome, though they have even a more passionate love of personal adornment than our European ladies. For instance, they embroidery their hands and lower arms, employing for the purpose threads made of animal tendons and veins—thus presenting a most original style of decoration of a deep blue color in high-relief upon their bronzed countenances. From the pattern one can recognize a married woman from a girl. The former has her nose pierced in this regard in two rows, while the last and little presents bestowed by the young man who courts his beloved are very original. They consist neither of flowers nor jewellery, for nothing of the sort is known in those regions. But they have instead their reinder, which afford them vermin enough for a whole, zooligical garden. Towards Spring, a large, white, fat and exceedingly succulent worm makes its appearance in the fur and under the skin of the reindeer. It is these worms that the Tchootka gallant squeezes out and brings to his beloved. The fat that comes out out of the worm. None less original, and still gloomier is the picture given of

The Hour of Death

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

"KILL QUICKLY! PUSH...

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

The subsequent disposal of the deceased varies: he is either cremated, or cemented within a heap of stones, in company with four sacrificed reinder, and the grave is
left to the wild beasts. His tomb is soon forgotten, even by his family, and but for occasional passers-by, who throw a few tobacco leaves upon the earth as a memorial to the brave suicide, no one would distinguish the monument from a heap of dust.

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

ARYAN MUSIC.

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

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

Mr. Herbert Spencer, true to his materialistic instincts, attributes the primitive development of music by a correlation of mental and muscular excitement; "the muscles that move the chest, larynx and vocal chords, contracting like other muscles in proportion to the intensity of the feelings," and song being but an exaggeration of the natural language of the emotions. (Illustrations of Universal Progress, chapter on 'The Origin and Function of Music'). But one of the best of our modern musical critics, the abovementioned Mr. Rice, shows narrowness of this conception. He properly says that "music is not a human invention, it is a part and parcel of Nature. This view of the question is based on the ordinary laws of gravity.

There is the human element with its remarkable arrangement for the purpose of song alone. A far inferior construction would have served the purposes of language, or for the production of sound incidental to muscular excitement." Our Hindu contributor shows us how the Aryans caught and classified the sounds of nature; and so, too, Mr. Rice sententiously asks, "Did not singing-birds exist before the time of man? Did they evolve their singing from speech; or did they develop it from muscular excitement; or did they sing because it was natural for them to sing? No, music is not a human invention. The progress in music is of the same nature as the progress in science; it is based on discovery. The other arts are instinctive, the arts of things in Nature, but music is a very part of Nature itself."

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

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

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

The first money in the British Isles was coined by the Romans at Camulodunum (Colchester). 5 B. C.

THE SOCIETY'S BULLETIN.

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

Of the last edition of Col. Olcott's Address at Framji Cawasji Hall, on the "Theosophical Society and its Aim,"—to which are appended the Resolutions passed in General Council at Bombay—the few copies remaining may be had, upon application to the Librarian, at the rate of annals 4 per copy, free of postage. The President's address at Meerut, N. W. P., upon "The Joint Labors of the Theosophical Society and the Aryan Samaj," can be procured of Babu Sheo Narain, Depot Gowlon Gannatha, Meerut, at the same price.

It is never too late to do an act of justice, and therefore, in referring to Col. Olcott's Bombay Address, the Council wishes to publicly acknowledge the Society's obligations to Mr. Snauhausmann Jagnesmuth and his associates in the management of the Hindi Dnyan Vardhak Library, for organizing the splendid exhibition of works at Framji Cawasji Institute, on the 23rd of March last. It was intended that this should be said in the Preface to the Address, but as the proofs were read, and the preface written while Col. Olcott was absent from Bombay, the matter was inadvertently omitted.
WAR IN OLYMPUS.
By H. P. Blavatsky.

Dark clouds are gathering over the hitherto cold and serene horizon of exact science, which forbode a squall. Already two camps are forming among the votaries of scientific research. One wages war on the other, and hard words are occasionally exchanged. The apple of discord in this case is —Spiritualism. Fresh and illustrious victims are yearly decayed away from the impregnable stronghold of materialistic negation, and ensnared into examining and testing the alleged spiritual phenomena. It is a question whether even a scientific scientist examines them without prejudice......well, he generally ends like Professor Haeckel, professor at Bonn. They may perhaps be of the same character, especially in Germany, as represented by that thoroughly goaded apostle of "modern struggle for culture," Ernst Haeckel, professor at Bonn. They may attribute the belief of their colleagues in the phenomena, to certain molecular movements of the cells in the gulf of their once powerful brains, heretofor transmitted to them by their ignorant medieval ancestors. Or, again, they may split their ranks, and establishing an "imperium in imperio," give philosophical and critical arguments still. All this is possible, but time alone will show which of the parties will come off best.

We have been led to these reflections by a row now going on between German and Russian professors—all eminent and illustrious. The Teutons and Slavs in the case under observation, are not fighting according to their nationality, but conformably to their respective beliefs and unbeliefs. Having concluded, for the occasion, an offensive as well as a defensive alliance, regardless of race—they have broken up in two camps, one representing the spiritualists, and the other the skeptics. And now war to the knife is declared. Leading one party, are Professors Zilllher, Ulrizz, and Fichte, Butleroff and Wagner, of the Leipzig, Halle and St. Petersburg Universities; the other follows Professors Wundt, Mendeleef, and a host of other German and Russian celebrities. Hardly has Zillher—a most renowned astronomer and physicist—printed his confession of faith in Dr. Shadle's monistic phenomena and set his learned colleagues aghast, when Professor Ulrizz of the Halle University, arouses the wrath of the Other with his "triumphal enthronement," over the "Imago mundi" in spiritualism. Both of these "manifestations" are called "scientific," and are attended by the skeptical "impassable."

The "so-called Spiritualism a Scientific Question," intended as a complete refutation of the arguments of Professor Wundt, of the Leipzig University, against the modern belief, and contained in another pamphlet called by its author "spiritualism—the so-called scientific question," and now steps in another active combatant, Mr. Butleroff, Professor of Chemistry and Natural Sciences of St. Petersburg, who narrates his experiments in London, with the medium Williams, and thus rouses up a most fierce peloton. The "Imago mundi" in spiritualism, for its part, is charged with "the perfidy of Dr. Zillher," excites a war-lance, and shouts with joy, while the more serious conservative papers are indifferent. Pressed behind their last entrenchments by the cold and uncontrovertible assertions of a most distinguished naturalist, the critics led forward by the St. Petersburg star—Mr. Bourene, seem desperate, and evidently short of ammunition, since they are reduced to the expedient of trying to rouse unity with the most remarkable paradoxes. The pro and con of the dispute are too interesting and our posterity might complain were the incidents suffered to be left beyond the reach of English and American readers interested in Spiritualism by remaining confined to the German and Russian newspapers. So, Homerlike, we will follow the combatants and condense this modern Iliad for the benefit of our friends.

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

The article so eulogized may be summed up in a few words. We will not stop to enumerate the marvels of spiritual phenomena, nor to describe Prof. Dr. Shadle and defended by Prof. Butleroff, since they are no more marvellous than the latter gentleman's personal experience in this direction with Mr. Williams, a medium of London, in 1876. The seances took place in a London hotel, in the room occupied by the Honourable Alexander Akesoff, Russian Imperial Councillor, in which with the exception of this gentleman there were but two other persons—Prof. Butleroff and the medium. Confidence was thus utterly impossible. And now, what took place under these conditions, which so impressed one of the first spiritualists of Russia? Simply this: Mr. Williams, the medium, was made to sit, with his hands, feet, and even his person tightly bound with cords to his chair, which was placed in a dead-wall corner of the room, behind Mr. Butleroff's plaid, hung across so as to form a screen. Williams soon fell into a kind of lethargic stupor, known, among spiritualists as the " trance condition," and "spirits" began to appear before the eyes of the investigators. Various voices were heard, and loud sentences, pronounced by the "invisibles," came clear and distinct into the ears of the seers. And so forth, began flying in every direction through the air; and, finally, "John King" — a sort of king of the spooks, who has been famous for years—made his appearance bodily. But we must allow Prof. Butleroff to tell his phenomenal story himself. "We first saw moving—he writes—"several bright lights in the air, and immediately after that appeared the full figure of 'John King.' His apparition is generally preceded by a greenish phosphoric light, which gradually becoming brighter, illuminates more and more the head of the medium, then the body and so forth. The figure of 'John King' himself is invisible to those present perceive that the light emanates from some kind of a luminous object held by the spirit. The face of a man with a thick black beard becomes clearly distinguisable; the head is enveloped in a white turban, the figure appears outside the cabinet (that is to say, the..."
screened corner where the medium sat), and finally approached us. We saw it each time for a few seconds; then rapidly waning, the light was extinguished and the figure became invisible to reappear again in a moment or two; then from the surrounding darkness. "John's" voice is heard proceeding from the spot on which he had appeared most of the rest of the time, when suddenly mounting.

"John" asked us "what can I do for you?" and Mr. Aksakof requested him to rise up to the ceiling and from there speak to us. In accordance with the wish expressed, the figure suddenly appeared above the table and towered majestically above our heads to the ceiling which became all illuminated with the luminous object held in the spirit's hand, when "John" was quite under the ceiling he shouted down to us: "Will that do?"

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

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

That this importance is not exaggerated, and has as much significance for the world of science, as for that of religious thought, is proved by so many philosophic minds speculation than the modern "deism." This is what Fichte, the learned German savant, says of it. "Modern spiritualism chiefly proves the existence of that which, in common parlance is very vaguely and inaptly termed "apparition of spirits". If, we concede the reality of such apparitions, then they become an undeniable, practical proof of the continuance of our personal, conscious existence (beyond the portals of death). And such a tangible, fully demonstrated fact, cannot be otherwise but beneficial in this epoch, when, having fallen into a disastrous state of spiritual deterioration, the world's ancient intellectual sufficient of its vast intellect, that it has already happily left behind it every superstition of the kind."

If such a tangible evidence could be really found, and demonstrated to us, beyond any doubt or cavil, reasons Fichte further on—"if the reality of the continuation of our lives after death were furnished us upon positive proof, in strict accordance with the logical elements of experimental natural sciences, then it would be indeed, a result with which, owing to its nature and peculiar signification for humanity, not to mention what it would put in the history of civilization could be compared. The old problem of man's destination upon earth would be thus solved, and consciousness in humanity would be elevated one step. That which, hitherto, could be revealed to man but in the domain of blind faith, pretension, and passionate hope, would become to him—positive knowledge; he would have acquired the certainty that he was a member of an eternal, a spiritual world, in which he would continue living, and that his temporary existence upon this earth forms but a fractional portion of a future eternal life, and that it is only there that he would be enabled to perceive, and fully comprehend his real destination. Having acquired this profound conviction, mankind would be thoroughly impressed with a new and animating comprehension of life, and its intellectual perceptions opened to an idealism strong with incontrovertible facts. This would prove tantamount to a complete reconstruction of man in relation to his existence as an entity and mission upon earth; it would be so to say, a new birth. Whoever has lost all inner certainties as to his eternal destination, his faith in eternal life, whether the case be that of an isolated individual, or the whole of humanity, will have before a certain epoch, he or it may be regarded as having had an influence, and to the very core, all sense of that invigorating force which alone lends itself to self-devotion and to progress. Such a man becomes what was inevitable—aegologistical, selfish, sensual being, concerned wholly for his self-preservation. His culture, his enlightenment, and civilization, can serve him but as a help and ornamentation toward that life of sensualism, or, at best, to guard him from all that can harm it."

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

An influential American scientific journal uses an equally strong language when speaking of the value that a scientific demonstration of the survival of the human soul would have for the world. If spiritualism prove true, it says, "it will become the grand event of the world's history; it will give an unimpeachable lustre of glory to the Nineteenth Century. Its great charm will be that it will have no rival in religion or politics. It will be written in the great books of the world."

... If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification." [Scientific American, 1874, as quoted in O'Leary's "People from the Other World," p. 19.]

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

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

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

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

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

"The eminent professor," headds, 'speaking of Butlerof,
and his article, "among other things remarks the most of the
strongest fact that spiritualism gains with every day more
and more converts within the corporation of our great
scientists. He enumerates a long list of English and Ger-
man names among illustrious men of science, who have
more or less confessed themselves in favour of the
spiritual doctrines. Among these names we find such as are
quite authoritative, those of the greatest luminaries of
science. Such a fact is, to say the least, very striking and
in any case, lends a great weight to spiritualism. But we
have not been able to extricate from them without difficulty
the conclusion that it is just among such great men of
science that spiritualism is most likely to spread and find
ready converts. With all their powerful intellects and
gigantic knowledge, our great scholars are, firstly, men of
sedentary habits, and, secondly, they are, with scarcely an
exception, men with diseased and shattered nerves, inclin-
etoward an abnormal development of an overstrained
brain. Such sedentary men are the easiest to hoodwink;
a clever charlatan will make an easier prey of, and bam-
boozle with far more facility a scholar than an unprepared
but practical men. Hallucination will far sooner hold
of persons inclined to nervous receptivity, especially
if they once concentrate themselves upon some peculiar
ideas, or a favourite hobby. This, I believe, will explain
the fact that we see so many men of science enrolling
themselves in the army of spiritualists."

We need not stop to enquire how Messrs. Tyn dall, Hux-
ley, Darwin, Herbert Spencer, Lewes, and other eminent
scientists, and philosophical skeptics, will like such a pros-
ppect of ticklish gongholic centers, collective softening of
their brain, and the resulting hallucinations. The argu-
ment is not only an impertinent naivete, but a literary
monstrosity.

We are far from agreeing entirely with the views of Pro-
fessor Butlerof, or even Mr. Wallace, as to the agencies at
work behind the modern phenomena; yet between the
extremes of spiritual negation and affirmation, there ought
to be a middle ground; only pure philosophy can establish
truth upon firm principles; and no philosophy can be com-
plete unless it embraces both physics and metaphysics.
Mr. Tyn dall, who declares ("Science and Man") that "Meta-
physics will be welcomed when it abandons its pretensions
to scientific discovery, and consents to be ranked as a kind
of poetry," opens himself to the criticism of posterity.
Meanwhile, he must not regard it as an impertinence if
his spiritualistic opponents retort with the answer that
"physics will always be welcomed, when it abandons its
 pretended to psychological discovery, discovered by physics
will have to consent to be regarded in a near future as no
more than supervisors and analysts of physical results, who
have to leave the spiritual causes to those who believe,
in them. Whatever the issue of the present quarrel, we
are a few of the present offer to the other eminent
believers make it wander on through
philosophy, Its
A
and, from the
hence, to that same cause of action it seems to have inherited from its parent—the XVIIth
century of both Voltaire and Jonathan Edwards—
all its extreme skepticism, and, at the same time religious
credulity and bigoted intolerance. Spiritualism is an
abnormal and premature outgrowth, standing between the
two; and, though it stands right on the high-way to
truth, its ill-defined beliefs make it wander on through
by-paths which lead to anything but philosophy. Its
future depends wholly upon the timely help it can receive
from honest science, but science remains sound and true.
It was, perhaps, when thinking of the opponents the
latter, that Alfred de Musset wrote the following magnifi-
cent apostrophe:

"Sleep, thy content. Voltaire:
And thy dread smile hovers it still above
Thy fleshless bones. . . . . . . . . . . . .
Three age they call you young to understand thee;
This one should see thee. . . . . . . .
Thy men are born!
And the huge edifice that, day and night, thy great hands
undertook,
In fallen up us. . . . . . . . . . . . . . . . . . . . .

THE RUIN OF INDIA.

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

We need only glance at the pages of history to see
that the ruin and ultimate extinction of national power follow
the destruction of forests as surely as night follows day.
Nature has provided the means for human development;
and her laws can never be violated without disaster. A
great native patriot wrote us, some months ago, "this poor
nation is slowly dying for lack of food-grains." This is,
 alas! too true; and he who would learn one great secret
why food-grains fail, poverty increases, water courses dry up, and famine and disease ravage the land in many parts, should read the communication of "Forester," in this number, to give place to which we gladly laid by other matter already in type. Our love for our adopted country moves us to give this subject of forest-conservancy much consideration, in these columns from time to time. Our trip Northward last April, through 2,000 miles of fenced fields, through whose quivering air the dazzled eye was only refreshed here and there with the sight of a green tree, was a most painful experience. It required no poet's fancy, but only the trained forecast of the statistician, to see in this treeless, sun-parched waste the pressure of doom, unless the necessary steps were at once taken to aid lavish Nature to re-ditch the mountain tops with vegetation.

Buddhism Authoritatively Defined.

The Nature and Office of Buddha's Religion.

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

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

Buddha says:

"Tanható nibbóto lóka;"  
"Jañasí pari várito;"  
"Maccand phíto lóka;"  
"Dukkhe loka satíthitó;"

The world has mounted on the passions and is suspandred therefrom (the thoughts of men are hanging down from the huts and other evils). The whole world is encompassed by decay: and, Death overwhelms us all. (Consumption and decay ever slowly but steadily creep in and eat into each and every thing in existence, and it is here likened to something like land encircled by sea). Nature has subjected us to birth, death, and decay, and the deeds of our past lives are covered by the tores of death from our view, although the time of their action is not yet removed from our present state of existence. Hence it is that we no not view the scenes of our past births. Human life before it arrives at its final destiny, is ever inseparable from Játí, Jara, Mana, etc. (birth, infirmities, death, &c.). As we are at present, we are in sorrow, pain, &c., and we have not yet obtained the highest object of our being. It behoves us therefore that we exert ourselves every time and by all means to attain to our sámaná átmaní, and in religion in earnestness and integrity. And what are they as set forth in Buddhism?

(Asháó sála sampaññó)  
(Patáñá manodháto)  
(Arádhá víryó phalañtató)  
(Ogham taññhá dattañhá)

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

And, again, here is another description of attaining to the proper object of man's life. "Ekáyano ayo bhikkhe maggo sáttamánā visúdhíyá súkaparádhávanám samutkámda dukkho-dammanánamลattHMánya, Cásaya adhipani, nibbánásá sechiihílyá yáddhásá cattáro sáttamánā.

Sáttamáná is the one and only way to holiness by the destruction of sorrow and suffering; to the path to nirvana, and to its attainment.

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

"Kanmuñ víjá dhanañca;"  
"Siláma, jhiva muttamañca;"  
"Páma muññjiháto;"  
"Nováyata dhanañca;"

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

(To be continued.)

Colombo, Ceylon, 20th September 1879.

H. S.

[Translated from the Sinhala for the Theosophist]

The Law of the Lord Sakhya Muni.

By the Rev. Mohottiwa Gunanande, Chief Priest of Dipadatana Vihara, Colombo, Ceylon: Member of the General Council of the Theosophical Society.

Understanding that even Oriental folk-lore will find a place in your new magazine, THE THEOSOPHIST, I propose to send you for publication from time to time "Extracts from the Pali Buddhistical Scriptures of Ceylon," propounding the popular Buddhism of my countrymen the Sinhalese, the Natives proper of Sri Lanka. My first selections are from the "Sakhyamuni Sangañca." It is a book very read in Ceylon, but it has not been translated into any European language. The Book treats in detail, and in regular order on Thirty Theses of Buddhism, each of which is a grand division in the exoteric creed of the land: and the number of the three and thirty subjects are embodied in the following githas:

(1) Lokuññutti katthá ca,  
(2) Athó saña katthá piñca.  
(3) Paddhati katthá den akáññhá.  
(4) Abhívaññháci katthá,  
(5) Dhamma cakkappavattaka,  
(6) Sivánñaññhá catthá,  
(7) Katthá yó sámthékatthá.  
(8) Jánáthodhá dhanañca.  
(9) Sásaññhámanan catthá,  
(10) Gahátha vinayán tathá.  
(11) Pusám chidhá catthá.  
(12) Gáthá catthá.  
(13) Kathá kíramayá kaññhá.  
(14) Braññá yó kíramayá.  
(15) Braññá kíramayá.  
(16) Súkhá kíramayá.  
(17) Panná cattáro satipattháná.  
(18) Katthá páññhá jíramayá.  
(19) Katthá pahíramayá.  
(20) Tathá síravíramayá.  
(21) Skándhá sammohayá.  
(22) Katthá sáddhāpanñhá.


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

[Continued from the last month.]

YOGA VIDYA.
By F. T. S. . . . .

The Siddhis of Krishna may be thus defined:
1. Anima—the power to atomize the body; to make it become smallest of the smallest.
2. Mahinda—the power to magnify one's body to any dimensions.
3. Laghina—the power to become lightest of the lightest.

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

Ganapati, in his commentary, explains the attraction of gravitation, so that one's body may attain such great heaviness as to weigh tens if one chooses; or acquire such levity as to be like a flake of cotton in lightness.

Let the reader observe that here are two Siddhis (anima and mahindra); which can only refer to conditions of the astral body, and a third which may be applicable to either the astral or physical body of the ascetic. Whenever we have such instances coming under notice our first thought must be that there is so much thing possible as a miracle; whatever happens does so in strict compliance with natural law. For instance knowing what we do of the composition and structure of a man's body—a mass of biophysical matter—it is unthinkable that he should make it small enough to enter into an atom or a diamond-grain. So also, that he should illimitably swell it out and stretch it, so as to "occupy as much space as he likes." A living adult man cannot be compressed into a speck. But as to the inner body, or soul, the case is different. By soul we mean, in this instance, the soul connected therewith, but which corresponds to the Western idea of a "double," and, in the Indian ancient philosophy is known as the _ajnavikash—mudraya—(illusory form), and as _karma—Kina-

This is indented, for the double exists in its latent state in every living being, as it is the exact ethereal counterpart of the outer body. The difference in name but indicates the different circumstances under which it is at times made to become objective—that is visible. In the case of inroads, or when, as a result and the unmeaning effect of an intense desire which was the primary motive, or the thought of a certain wish being fulfilled, it is made to act upon him to a certain action, it thus comes out of its envelope of flesh, it then is called _Mudraya (illusory form).

It made itself visible because compelled to it by the law of inter-angnic action, which, when left to itself, acts blindly. But when it is projected by the trained will of an adept, a Yogi, who directs it at his own convenience, then it is designated as _Karma—Wilt-form, or Desire-form; i.e. so to say, created, or called forth into objective shape, by the will, and at the desire possession.

This "dual-soul," must not be confounded with either _ritiniva (the vital principle resident in inert matter), or, the _Ling-Sisir. This last named is the subtle, ethereal elements of the ego of an organism; inseparably united to the coarser elements of the latter: it never leaves it but at death. While its functionary principle—the Linga-Dela—is the executive agent, through which it works; the objective formation of _Karma—being performed by the power of Yoga-balla.

This "dual soul" possesses properties peculiar to itself, and as distinctly its own as those of the physical body are peculiar to it. Among these properties are compressibility, the power of being penned up within the elevator's dimensions, infinite expansibility, and many more that might be enumerated. These are not idle words, but facts derived from the experiences of many Yogis, adepts, ascetics, mystics, mediums, etc. of many different classes, times and countries. We may think, therefore, of the capacity of the _Karma—to become a mere speck or enlarge itself to enormous dimensions; entering a grain of diamond dust, and the next moment filling every pore of the entire globe; for thought is unparticled and infinitely elastic. The yogi can produce and then control, at will, whatever he pleads to be created. By this very means, the entire universe can be transfigured, by the power of the mind. This is the secret meaning of Anima and Mahinda.

Whole libraries have been written to define what soul is, and yet for our practical purpose, it will suffice to sum up the definition in a word: man's soul is the aggregate of all his conscious and subconscious perceptions. By perceptions we mean all that which the senses, or organs of sense, can or cannot apprehend how, when once in the grain or in the globe, our trained thought can act there as if it were our own whole self. So far, we may conceive of the astral body—or _Karma—ground, which, although material as compared with pure spirit, is yet immaterial in comparison with the dense physical body—having like properties, and thus come to an understanding of the esoteric (secret) meaning of Anima and Mahinda.

* The double which appears under two aspects at times as a dull non-intelligent form or animate spirit, at other times as an intelligent entity. More than any other soul, the spiritualists ought to be aware of the difference.
peds, reptiles and insects, under the spontaneous action of her established laws, the Yogi effects for his physical body by long practice, and the intense concentration of an undaunted will. And what he can do for himself, the magnetizer can do for his catalytic subject; whose body in the state of *ekstasis*, the highest in the range of mesmeric phenomena, presents all the physical appearances, and those sensations, that the ecstatic finds when the active vitality of the soul is shown in the descriptions given by the ecstatic either of distant events on the earth, or the scenes in which he is taking part in the world of the invisible. The records of a thousand such cases, occurring in every part of the world, combine to show (a) that the soul has the capacity of a conscious existence separate from the body; (b) that it is limited by neither time nor space, it being able to visit and return in an instant from the farthest localities, and to reach such—the tops of mountains, for instance, or the centres of deserts, or the bottoms of rivers or lakes, as the waking man could either never have reached, or from which he could never have been removed by physical exertions and the greatest precautions; (c) that it can penetrate closed rooms, rocky walls, iron chests, or glass cases, and see and handle what is within. All these, if it were particled and unyielding, like the physical body, would be impossibilities; and so, seeing what our modern experience has taught us, we can readily comprehend Patanjali's meaning and avoid the absurd conclusions which some of his materialistic and inexperienced commentators have reached. *Hundreds of times* says Professor Denton, "have I had the evidence that the spirit (meaning soul)—the two words are more unaptly and we fear inextricably confounded—Ed.) can smell, hear, and see, and has powers of locomotion." Cicero calls the soul *spiritus* (a breathing), as also does Virgil, and both regard it as a subtle matter which might be termed either *aéris* (a breeze), or *ignis* (fire), or ether. So that here again we are assisted to the conception that *Aīnām* applies only to a certain portion of the soul—(*psācēh*) and not to the body. And, we thus find that this Siddhi is entirely possible for one who has learnt, the manifold faculties of the other man, and knows how to apply and utilize the manifold functions and powers: *jíncēh*, *līng-sārāh*, and the *vaipēn* and *kīnna-rūpa*. Plutarch makes pretty nearly the same division of the faculties of the "Soul.* The *līng-sārāh* he calls *psācēh* (physical entity), and teaches that it never leaves the body but at death; *vaipēn* and *kīnna-rūpa* answer to his demon, or spiritual-double, one half of which is *irrational* and called by him *eidothan*, and the other rational and usually termed "blessed soul."

But, while the physical body may not be atomized or magnified illimitably, its weight may be voluntarily changed without transcending natural line in the slightest degree. Hundreds, if not thousands, are living in India to-day who have the gift of levitation, and who, in that manner rise from the ground and sit or float in the air without the slightest support. We doubt if a phenomenon seen by so many reputable persons will be seriously denied. Admitting, then, that this levitation does happen, how shall we explain it? That has already been done in *Isis Unveiled*, where the author shows that by simply changing the polarity of his body, so as to make the latter similarly electrified to the spot of ground upon which he stands, the ascetic can cause himself to rise perpendicularly into the air. This is no miracle, but a very simple affair of magnetic polarity. The ascetic has learnt the trick, and the occasion for using the polarity was provided for him. This secret the Yogi learns, and Patanjali's name for the Siddhi is *Garinām*, which includes *Lūkhiṇām*. It follows, of course, that he who knows how to polarize his body so as to cause himself to be "light as a flake of cotton" and rise into the air, has only to reverse the process to make his body abnormally heavy. We stick to the surface of the earth because our bodies are of an opposite polarity to the ground on which we stand. Science explains that we are attracted towards the centre of the earth's gravity, and our weight is the measure of the combined attraction of all the particles of our physical body towards the central point at the earth's centre. But if we double the intensity of that attraction we become twice as heavy as we were before; if we quadruple it, four times as heavy; centuple it, one hundred times as heavy. In short, by a mere alteration of our polarity we would be giving our flesh the weight of an equal bulk of stone, iron, lead, mercury, etc. And the Yogi has this secret, or Sīkhā, also. But it is only to be found in their sacred books, no account of the phenomena of levitation, that is, of walking or floating in the air—affirm that the power has been lost, and that there are none living who can exhibit it, or even the appearance of it, save through the help of jugglery. This false conclusion is assisted by the tendency of Western education, which but reflects the materialism of modern experimental science—so misnamed, for it is but partly experimental and preponderatingly inferential guess-work. Forget that the law of gravitation is after all, but an incomplete hypothesis which holds its ground for the want of a better one,—our young men say that science has no place for "miracles," or for supernatural happenings in any degree, and our old books teach nonsense. This would be sufficient if the premises were not false. Science has but noted the more familiar phenomena of gravity, and knows nothing whatever of its nature, or its variable manifestations under the impulse of the undiscovered primal force. Open any book on any branch of physical science, and the author, if he have any professional reputation to lose, will be detected in the confession of his ignorance of the ultimate cause of natural phenomena. Superficial readers will be deceived by glib generalizations from partially proved data, but the truly instructive and mental student will ever find the empty void at the bottom. Huxley sums it all up in the self-conclusory sentence, "we—that is we scientists, we men who talk so glibly about ancient superstition and ignorance, and would impress Indian youth with the notion that we are the very High Priests of nature, the only competent instructors of her mysteries, the key to which we all carry in our vest pockets—we know nothing about the composition of any body whatever, as it is."

But supposing that no one witness could be found in all India to bear out the facts of levitation, what have we to do to prove the case by default? By no means; for, to say nothing of the unbroken chain of lay testimony that stretches from the earliest historic period to our times, we can take that of eminent Western physicians who have witnessed such levitations in the cases of patients afflicted with certain nervous diseases:—Professor Perty, of Geneva, and Dr. Kernan, of Wurtemberg, among others. If a phenomenon of such a nature takes place in a diseased body, without being regarded as a violation of the "laws of nature," why should it not occur—provided the same conditions i.e. a reversed polarity, are furnished it then? But, should we always be quite sure that this is secured, we need not hesitate to call from contemporaneous records that mass of available proof that the bodies of living men can be, and are, floated through the air. Who shall deny it? Science? No, for we have seen that it is attested by some of the most eminent scientific men of our day; and to these we may add Lord Lindsay, President of the Royal Astronomical Society, and one of the Council of the Royal Society itself. One witness of his name is enough, and he is on record (London Diocet. Soc. *Report*, p. 215) as saying that he had seen a certain physician and his assistant actually take a jump through the air in a surgical room, carry him with the chair upon which he had been sitting, and with it "pushing the pictures out of their place as he passed along the walls." They were far beyond the reach of a person standing on the ground. And he adds the highly important fact, "The light was sufficient to enable me to see clearly."

This same medium saw floated horizontally out of the window in one room of a house, in Victoria Street, London, and in another of the adjoining rooms. I saw him, Lord Lindsay, carry the sick man (that is the next room) floating in the air. It was eighty-five feet from the ground. There was no balcony along the
windows. * * * I have no theory to explain these things. I have tried to find out how they are done, but the more I studied them, the more satisfied was I that they could not be explained by mecdhanical trick. I have had the fullest opportunity for investigation." When such a man gives such testimony, we may well lend an attentive ear to the corroborative evidence which has accumulated at different centres, and which has long since been pointed out by the sages.

The case of the levitated "medium" of the modern spirituallist, affords us an example of a phrase of Laghima of which no mention is made in the portion of the $Krishna$ $Bhagavata$ under consideration, but may be found in many other manuscripts. We have seen that a Yogi may reverse his corporal polarity at pleasure, to make himself float as a cotton- flake or heavy as lead; and that he acquires this Siddhi by long self-discipline, and the subordination of the lower law of the body to the localized power of spirit. It has also been affirmed that the cataleptic similarity to death, which in India is called $Samadhi$, may be produced in the mesmerized, or magnetized, subject by the magnetizer. We have the report of the late William Gregory, Professor of Chemistry in Edinburgh University, $Animal$ $Magnetism$: or $Mesoricism$ and its Phenomena, pp. 154, 155) of one of many experiments, at his own house, by Mr. Lewis, a famous negro mesmerizer:

Case 5.—Mr. J. H., a young and healthy man, could be rendered catatonic by a glance, or a single pass. He could be fixed in any position, however inconvenient, and would remain ten or fifteen minutes in such a posture, that no man in a natural state could endured it for half a minute. When released, he would fall into a catatonic state, and, without contact, from the ground, he gradually rose on tiptoe, making the most violent efforts to rise, till he was fixed by cataleptic rigidity. Mr. Lewis said that, had he been still more elevated above Mr. J. H., he could have raised him from the floor without contact, and led him thus suspended for a short time, while some spectator should pass his hand under the feet. Although this was done in my presence, yet the attention was never so strong that I see no reason to doubt the statement made to me by Mr. Lewis, and by others who saw it, that this experiment has been successfully performed. Whatever be the influence which acts, it would seem proper, when very intense, of over-pairing the love of gravity.

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

Another topic alluded to in most countries is that of "Laghima," of which $Laghima$ is reserved for our next article. The more it is studied, the more cumulative is the proof that Patanjali was a master of Psychology.

$HINTS$ $TO$ $THE$ $STUDENTS$ $OF$ $YOGA$ $VIDYA$ $By$ La{lita Rattan Chaud.

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

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

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

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

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

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

Such are the sacrileges which are to be made by every student of this spiritual school, and none need attempt to approach it who are not ath to observe these terms."

$LAHORE$, Punjab, Oct. 13th 1879.

$[Written$ $expressly$ $for$ $the$ $Theosophist.]$

$HINDU$ $MUSIC$.

$By$ Dwijendr Tribbuck; Hon. Sec. of the Poona $Gujar$ $Saraij$.

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

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

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

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

In 1272, A.D. 280 Jews were executed for clipping the current coin of the realm.
living in India. They disdain to attend singing and nautch parties at the houses of gentlemen, and declaim against them as immoral; and when they return to their native countries try to hide their ignorance by passing all manner of bad remarks; holding the while, the jigs of such low people as are usually their attendants, as types of Hindu Music.

4. We know of many persons who can distinguish an individual and yet cannot identify him in his photograph. This is due to their want of familiarity with the effects of light and shade, on the vision; the same is emphatically true of any system of music. The English, French, German, and Italian systems of music are distinct from one another, having been separately developed; yet each has charms peculiar to itself, and each school has its admirers and panegyrists who find it the best of all representatives of true harmonic science. Cultivation and taste are the primary requisites for musical criticism, and unless a man spend some years on any given system of music he will not come to realize its beauties and appreciate its merits. If an Englishman, a Frenchman, and an Italian sit in judgment upon the merits of our Indian Music, each will try to find something in it which he is accustomed to and which he has from childhood learnt to look upon as the best. Neither of them is used to the softening influence of Hindu melody, and therefore each cries it down with a separate phrase. To expect therefore that Hindu Music will stand the test of every connoisseur whose ear is accustomed to a different development, is to forget the theory of the formation of ideas. Again, if Hindu Music had been a growth of modern times, containing all the several charms of different musical systems, it would perhaps have answered the expectations of these connoisseurs; but upon the testimony of works of great antiquity lying around us (some 4000 to 6000 years old), we can safely affirm that Hindu Music was developed into a system in very ancient times; in times of which we have no genuine records; in times when all other nations of the world were struggling with the elements for existence; in times when Hindu 

**Sound.**

Sound most naturally forms the starting point of a dissertation on music. The theory of sound as given in Shikshā is as follows (1):

"The soul comprehends by means of its faculty of knowledge, which is in its own nature, its desires of perceiving, obtaining, and desiring the soul. The mind upon this excites the bodily heat, and this heat puts the wind in motion; this wind moving in the cavity of the chest, produces a sound which is recognized as Mundra, or chest sound."

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

Observation and generalization are the two essential things required in the formation and development of a science; without being charged with partiality we think we can credit the ancient Arjya with a great deal of both. Close observation of the habits of the members of the animal kingdom must have shown them that a growl and a shriek were respectively the two sounds between which all others fall; and how aptly they have illustrated them. In order that their children might accustom themselves to these high, low, and middle sounds, they advised them to repeat (2) their lessons in the morning in the low note, which proceeds from the chest and resembles the growl of a tiger; in the afternoon in the mid-tone, which proceeds from the throat and resembles the cries of the Chakra or round bird; and at all other times in a high tone, which proceeds from the head and resembles the cries of a peacock and others of its kind.

They have divided sound into three classes—Mundra, Madhya (throat voice), and Tārī (high). These go also by the names (3) of Uddātta, Anuddātta, and Swarīti. They say that in Uddātta are recognized the notes Ni and Ga, corresponding to the English notes E and B; that in Anuddātta are recognized the notes ri and Dha, or D and A; and in the Swarīti Śa, Ma, or Pa, or C, F and G.

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

Nature is never so tender or cruel to her children, when they serve her earnestly. The same craving after knowledge and spirit of patient enquiry which discovered to the Arjya that the high, low, and middle notes had typical representatives in the animal kingdom: the same musical device which showed them the sounds for realizing the lessons in the morning, noon, and at other times—disclosed to them that the animals produce certain notes, and no more. They (5) found that the peacock, ox, goat, crane, black-bird, frog, and elephant uttered certain distinct notes, and that all the notes of the denizens of the forest could be put down under one or other of these 7 heads. In this way were the 7 musical notes found and fixed upon.

They also fixed measures of time thus (1):—The mongoose uttered 1 measure, the chās bird cried in 1 measure, the crow in the double measure, and the peacock shrieked in 3 measures.

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

The recognition of these 7 notes as the alphabets of

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(1) प्राचीन संस्कृत कला और संस्कृत साहित्य: नवम्बर, 1879, आदिक साहित्य, पृ. 47.

(2) आदिक साहित्य, पृ. 47.

(3) उद्धात्त नाटन्याची भाषा: पृ. 47.

(4) उद्धात्त नाटन्याची भाषा: पृ. 47.

(5) उद्धात्त नाटन्याची भाषा: पृ. 47.
THE THEOSOPHIST.

[November, 1879.]

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

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

**Table 1.**

<table>
<thead>
<tr>
<th>Sanskrit Name</th>
<th>English Name</th>
<th>Type in the Animal Kingdom</th>
<th>Sentiments peculiar to</th>
</tr>
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<tbody>
<tr>
<td>Śā</td>
<td>Shankā</td>
<td>Peacock</td>
<td>Heroism, Wander, Terror.</td>
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<tr>
<td>Ri</td>
<td>Rishābha</td>
<td>Ox or chital</td>
<td>&quot; &quot;</td>
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<tr>
<td>Ga</td>
<td>Gāodhārī</td>
<td>Goat</td>
<td>Compassion.</td>
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<tr>
<td>Ma</td>
<td>Maulīyama</td>
<td>Crane</td>
<td>Honour and Love.</td>
</tr>
<tr>
<td>Pa</td>
<td>Pancāsana</td>
<td>Black bird</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>Dha</td>
<td>Dvāvātā</td>
<td>Frog</td>
<td>Dignity, Alarm.</td>
</tr>
<tr>
<td>Nī</td>
<td>Nabhāh</td>
<td>Elephant</td>
<td>Composition.</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>Hindu Notes</th>
<th>English Notes</th>
<th>Estimated intervals</th>
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<tbody>
<tr>
<td>Śā</td>
<td>C</td>
<td>5 : 3</td>
</tr>
<tr>
<td>Ri</td>
<td>D</td>
<td>4 : 16</td>
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<tr>
<td>Ga</td>
<td>E</td>
<td>2 : 3</td>
</tr>
<tr>
<td>Ma</td>
<td>F</td>
<td>3 : 0</td>
</tr>
<tr>
<td>Pa</td>
<td>G</td>
<td>3 : 12</td>
</tr>
<tr>
<td>Dha</td>
<td>H</td>
<td>3 : 12</td>
</tr>
<tr>
<td>Nī</td>
<td>I</td>
<td>1 : 5</td>
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How delicate and accurate must have been the organs of hearing of the Aryas, when they could reach so near the truth unassisted by the paraphernalia of modern science.

According to Sanskrit writers no sound is said to be perfect unless it goes through the Shrutsis or intervals attached to it. The 7 notes thus fixed form the natural scale, and this is called by the Sanskrit writers a Śadhya Grima, or a scale in which C is the keynote.

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

The following diagram will make this clear—

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

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

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

Kalyana and Abhiratna are two of the best and choicest specimens of Hindu Ragas or scales.

Kalyana requires (1):

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Sharp 2

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

Again: Abhiratna requires:

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Sharp 2

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

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

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

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

Vādī, Samvādī, Annādī and Virādī; the first are styled sovereigns, as forming the principal notes in a Rāga or scale; the second, or Samvādī, are like ministers that assist the first in developing the scale; the third, or Annādī, are reckoned as servants that attend upon their superiors, bear strength, but cannot command; and the fourth, or Virādī, are distinctly set down as enemies.

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

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

—all those that lie in one row are Annādī.

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

It will thus be seen that in order that a pleasing effect may be produced on the ear by means of a species of arrangement of the musical notes, it is quite necessary that

account shall be taken of notes that are concordant, or otherwise.

According to Sanskrit writers on music there are six principal Rāgas, and their names are, (1) Shri Rāga, (2) Vasānta, (3) Pancharatna (4) Bhairavā, (5) Megha and (6) Nāt Māraṇgān.

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

Murchhanda, Tānās and Alakāras are the various ornaments, or floritures, which are introduced by master singers to give effect to and develop the scale, or Rāga, which they sing.

Murchhanda are performed by going over 7 notes of the selected scale (Rāga), backwards and forwards: this is ascending and descending Arghaṇa and Arghaṇa, e.g.:

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

Tānās are half Murchhanda, or motions in a single direction.

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

A Nishkaraṇa is C C, D D, E E, &c.;
Vītraṇa is C D E, D F E; &c.
Binda is C D, D E, E F &c.

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

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

Pomai Girija Sāmadāj.
26th September 1879.

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

(1) नीचे वचन नूतन रूपम । साधनानुत्तमाः ||

(1) नीचे वचन नूतन रूपम । साधनानुत्तमाः ||

(2) नीचे वचन नूतन रूपम । साधनानुत्तमाः ||

(2) नीचे वचन नूतन रूपम । साधनानुत्तमाः ||

(3) नीचे वचन नूतन रूपम । साधनानुत्तमाः ||

(4) नीचे वचन नूतन रूपम । साधनानुत्तमाः ||
THE VEDA, THE ORIGIN AND HISTORY OF RELIGION.
By Shankar Pandurang Pandit, M.A.

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

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

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

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

Taking this view of the Aryan Vedic thought we think that the Śāfhikīts, the Brāhmaṇas and the Upanishads should be allowed to constitute the "Veda," For the four Śāfhikīts contain much that is fit to be contained in the Brāhmaṇas, and the Brāhmaṇas are not always void of things worthy of the Śāfhikīts, and again the Śāfhikīts are not quite strangers to the philosophical speculation, pedantically clothed, of the Upanishads, and these last are sometimes quite as simple and primitive as the earlier, if more vitiated by later accretions.

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

(To be continued.)

THE BRAHMACHARI BAWÁ.
By an English Admiree.

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

From that date all prospect of the conversion of any of the educated classes from Hindism to any of the forms of Christianity presented to them for acceptance in Bombay practically came to an end. Missionary enterprise has gathered some harvest here and there among the—from any intellectual point of view—riff-raff of the place; but all the...
efforts of the many devoted, and some gifted, missionaries, to attack, or may we say, to comprehend, the enrements of Vedantic and other Oriental Philosophy have failed.

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

But the chief cause of the dead stop put to the Christian propaganda amongst the better instructed classes, was in his mother's country produced on his countrymen by the Brahmacáhári Bhávi. It will be seen that a good account of his personality will therefore interest our readers.

In person Vishnu Pant was a fine example of the more delicate Marátha Brahman type. His head was arched, and the brain highly developed. His figure was elegant and distinguished; and his oratory was set off by the graceful action with which it was accompanied. His delivery was almost too rapid, as he never had to pause for the right idea, and the word to express it. But his great charm was the expression of his face: cheerful contentment, a happy mirthfulness, and regard for others animated his features. He was a remarkably spoken man, and was in practice draped in the simplest of garments, or pane or scrip, and to throw that he took literally no need for the morrow, in that he depended for his food entirely upon the fire-gods of the day.

Beyond his gourd and his staff, he owned no "property." In Western climates the communistic causes of Christian obligation are so thoroughly explained away, that a living embodiment of them was sufficiently starting to the European mind. It became bewildering to find that as saints westward "found Jesus" so the Brahmacáháris had found Paramátmá. As in the west, his "conversion" in his twentieth year, had a special date. Longer acquaintance with him made evident that the intolerant bigotry which would exclude him from a high place in the hierarchy of moral teachers, would have caused Melchizedek for his certificate of ordination by an Anglican Bishop. His pure and stainless memory is preserved by a small but affectionate following, but as yet his mantle has fallen upon no one. Perhaps his special work was done, though the search, for which he gave up all, is still to make by each of us for himself. We may not adopt all his conclusions, but his manner of seeking the Truth, his self-sacrifice in its pursuit, the noble life, are beacons which all can see and which convey a definite lesson to every one who will open his eyes to see it.

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

the Brahmacáhári Bhávi's own account of his life.

I was born at sunrise, on the 5th of Shrámí Sríndhádi, in the year 1746 of Sháliuávi era, or 1882 of Sanúváti. My birthplace is the garm Srívalle, which is at the confluence of two rivers, in the plain, at the foot of the Shádayí range, in the häráti (division) ofái, the district of Tánu, Bombay Presidency. I was born in the Chitpáv caste of the Brahminas. My great-grandfather's name was Ramchándrapant Gokhle; grand-father's Mahádájee Pant Gokhle; father's Bhiéje Pant Gokhle; mother's Ramádúti Pant Gokhle; and my own name is Vishnu Pant Gokhle.

My mother gave birth to eleven children, (six boys and five girls) of whom I was the tenth. I am called Brahmacáhári Bhávi because I am also on account of my strict observance of the laws of chastity.

Whatever I learned of reading, writing, the Shastras, and the Vedas, was acquired in the interval between my seventh (the year in which I received the sacred Brahmical thread) and eighth years. In my ninth year, as by practice my handwriting had considerably improved, I began to work as a candidate in the British Land Revenue Department. After a year and a half of this service— in my fifth year, I was obliged by my mother to return home, to engage the hand of our hands. Having thus worked hard for a period of two years, in the twelveth year of my life I got myself employed in a giriad, in a shop in the market place of Mahádá, a town of Ráigíndra taluka, about twenty-four miles from my birth-place. Thus for a period of two years I worked hard in selling things by weight and measure. There I also sold cloth, changed monies, and kept accounts of bills of exchange and sales, as well as of interest on credit and debit accounts. At this time I was examined by appointed examiners, and was found eligible for Government service. Immediately after this, between the twelfth and sixteenth years, I obtained a position in the Customs department in the Customs house of Bha­na Zílha. Thus, for a period of seven years subsequently I served with great zeal, honesty, and independence in the Sea-Customs Revenue department of Salsette, Bás­sin, Kallýan, Bhínavado, etc.

During all this time, as from childhood, I had been in the habit of meditating upon the Vedáic religion and my mind always shuddered at even the idea of sin. In my twentieth year I received the first warning of, and was allowed a glimpse into my futurity, through the divine power manifested under the form of Seládávádá. Whenever before and after my personal experiences in the seclusion of self-initiation I addressed any of the Brahminas as to this truth, I was answered thus: "If you will worship us and learn our mantras and incantations from us, we will disclose to you the truth about the Self-existent." And so, in order to try them, I learned their mantras and did all they bid me do, and then demanded that the true knowledge should be divulged to me. Their answers proved their selfish wickedness, foolishness, and entire ignorance upon the subject. I proceeded further in my mouth; some used intoxicating liquors; others again, abused their sacred knowledge only with the avaricious object of obtaining the secrets of alchemy; others again were in search of magic for selfish motives, such as to gratify their sensual desires, to obtain filthy lucre by pecuniary gains; and various other as interested motives. All those who have come in contact with me I have tried them; but most of these men were found by me full of doubt and ignorance, and therefore, unable to teach others. Having thus discovered that most of them were only hunting after fame and selfish ends, I became very angry with my teacher, who questioned them as to their learning "faithfully indulges." A great aversion arose in my heart for them and I got fully convinced that there was little in this world beyond impotence and selfishness. Thenceforth, I took a vow never to approach again such men. And as I had learned from the study of various religions works how to worship, reverence and commune with the only powerful universal Teacher, I then resolved to act accordingly, and betook myself to the junction of the Bhairávi and Sahi mountains, relying fully on the protection and confidence of the omnipotent Mahápatra (Iswar). It was on the 23rd day of the 8th month of the 23rd year of my life, that giving up every worldly tie...
and possession, save a piece of linen-cloth, I retired to the dreary solitudes of Saptasangi and its jumbles to meditate in silence upon the mysteries of the universe and try to discover the truth as to the nature of our real inner-

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

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

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

THE INDIAN FOREST QUESTION.

By "Forester".

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

The first question has of late years been attracting considerable attention all over the world. Able, interesting and instructive letters by correspondents have, from time to time, appeared in our local papers on "the influences and uses of forests." In America, as well as on the Continent of Europe, the subject has been ably treated by scientific men who have made it their study. In the Bombay Gazette of the 31st March last, I was informed that M. Barbé, a French savant, has recently presented to the French Society of Agriculture a long paper, which contains a résumé of the timber supply now existing in various parts of the world; and from a Blue Book it is gratifying to learn that our own Government at home has been in no way backward in gathering information on this very impor-
tcant subject. So long ago as 1874, Lord Derby, then Foreign Secretary, addressed a Circular to H. M.'s representatives abroad, embodying a series of questions as to foreign timber, including timber used for ship-building, and railway purposes, for furniture, fancy articles, firewood, lattice-wood, shingles for roofs &c.; also as to timber, from which valuable barks, gums, dyes &c., are derived. Among others, question No. 19 asked, "Have any observations been made in your districts, and at what seasons of the year, as to the death or fall of trees, the effect of their clearance on the rainfall, the floods &c.? Reports were received from Austria, Hungary, Brazil, France, Hesse, Darmstadt and Baden; Russia, Saxony, Sweden and Norway; Switzerland, the United States, and Wurttemberg; Cuba and Honduras. A few of these I will now proceed to give. Mr. Percy French, for Austro-Hungary, replied to the above question as follows:—"The evaporation or diminution of the forests in parts of Austria, and more especially in Hungary, has been followed by effects of a serious and baneful nature, such as long trains of droughts and a permanence of tremendous winds, which come from the Carpathians, sweeping the whole of the plains of Hungary; filling the air with unceasing clouds of dust, and considerably increasing the development of pulmonary disease, especially in the towns which are now totally unprotected; among these may be mentioned Pesth, Presburg and Vienna, which are perfectly intolerable in spring and autumn on this account. Ample information on this point will be found in the topographic and meteorological returns.

From Rio, Mr. Hector Drummond, writes:—"There is no doubt that the destruction of forests has a great influence on the climate, both in causing a decrease in the rainfall and an increase in the heat, and a consequent diminution of healthy atmosphere; and these have been particularly remarked at Rio Janeiro, where formerly the climate was very good and healthy, where the tropical heat was supported. In proof of these remarks, I will give an extract translated from a speech made at the International Congress at Vienna in 1873, by Senator Jose de Saldanha de Gama, who represents the Brazilian delegates, as follows:—"The woods of Brazil now furnish comparatively so little to what they used, that to fill the reservoirs of Rio Janeiro, a town of 30,000 inhabitants, the Brazilian Government was obliged to bring water from the mountains at a long distance off, and at a considerable cost. Is it absurd to suppose that this drying up of certain water-sources, and the small quantity to be found in others, is entirely owing to the destruction of a great part of the woods surrounding Rio Janeiro? I believe not. Their influence on the climate is also clearly proved. In the time of Alexander the Great, when healthy and vigorous, the atmosphere was much softer, and much purer in the three months after December, and which although naturally hot were certainly much cooler than they are now. There were then constant storms every evening in summer; thunder was heard and the rain fell during two or three hours without exception every day. The air became fresh, light, transparent, and agreeable. Then, we enjoyed a pleasant climate and could support without an effort the tropical heat, without fearing epidemics, which at that time were unknown. Little by little, and by the destruction of the forests, the storms so healthy in the bad season, lost their remarkable regularity; the heat increased in the same proportion, the climate became less favorable to health during the three summer months, and those in affluent circumstances, retired from Rio till the end of April."

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

The report from France stated that observations had been made at different times with regard to the climatic influence of forests and to the effect of their clearance, and frequent attention was bestowed upon these questions in 1850, after the inundations which took place in France in that year. In 1858 the question was studied by Messrs. Billand, Cauteville and Jeandel in the Departments of the Meurthe; and M. Boccip Merrill, member of the Academy of Sciences, continued these studies in the basins of the Loire, and of the Seine, in the large forests of Orleans and of Fontainebleau; he, at the same time, studied the influence of forests upon atmospheric phenomena, such as upon the amount of rainfall, storms &c. The following are some of the conclusions arrived at by M. Beccip Merrill:

(1) That great clearances of wood diminish the number of storms.
(2) That forests while preserving springs regulate their course; and,
(3) That cultivation in a dry and arid soil does away to a certain extent with springs.

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

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

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

November, 1879.

GARY'S MAGNETIC MOTOR.

With an ordinary horseshoe magnet, a bit of soft iron, and a common shingle-nail, a practical inventor, who for years has been pondering over the power lying dormant in the magnet, now demonstrates as his discovery a fact of the utmost importance in magnetic science, which has hitherto escaped the observation of both scientists and practical electricians, namely, the existence of a neutral line in the magnetic field—a line where the polarity of an induced magnet ceases, and beyond which it changes.

With equally simple appliances he shows the practical utilization of his discovery in such a way as to produce a magnetic motor, thus opening up a bewildering prospect of the possibilities before us in revolutionizing the present methods of motive power through the substitution of a wonderfully cheap and safe agent. By his achievement Mr. Wesley W. Gary has quite upset the theories of magnetic philosophy hitherto prevailing, and lifted magnetism out from among the static forces where science has placed it to the position of a dynamic power.

The Gary Magnetic Motor, the result of Mr. Gary's long years of study, is, in a word, a simple contrivance which furnishes its own power, and will run until worn out by the force of friction; coming dangerously near to that awful bugbear, perennial motion.

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

To obtain a clear idea of the Gary Magnetic Motor, it is necessary first to comprehend thoroughly the principle underlying it—the existence of the neutral line and the change in polarity, which Mr. Gary demonstrates by his horseshoe magnet, his bit of soft iron, and his common shingle-nail. This is illustrated in Fig. 1. The letter A represents a compound magnet; B, a piece of soft iron made fast to a lever with a pivoted joint in the centre, the iron becoming a magnet by induction when in the magnetic field of the permanent magnet; C, a small nail that drops off when the iron, or induced magnet, is on the neutral line. By pressing the finger on the lever at D the iron is raised above the neutral line. Now let the nail be applied to the end of the induced magnet at E; it clings to it, and the point is turned inward toward the pole of the magnet directly below, thus indicating that the induced magnet is of opposite polarity from the permanent one. Now let the iron be gradually lowered toward the magnet; the nail drops off at the neutral line, but it clings again when the iron is lowered below the line, and now its point is turned outward, or away from the magnetic pole below. In this way Mr. Gary proves that the polarity of an induced magnet is changed by passing over the neutral line without coming in contact.

In the experiment strips of paper are placed under the soft iron, or induced magnet, as shown in the figure, to prevent contact.

The neutral line is shown to extend completely around the magnet; and a piece of soft iron placed upon this line will entirely cut off the attraction of the magnet from anything beyond. The action of this cut-off is illustrated in Fig. 2. The letters A and B represent the one a balanced magnet and the other a stationary magnet. The magnet A is balanced on a joint, and the two magnets are placed with opposite poles facing each other. The letter C is a piece of thin or sheet iron, as the case may be, made fast to a lever with a joint in the centre, and so adjusted that the iron will move on the neutral line in front of the poles of the stationary magnet. By pressing the finger on the lever at D the iron is raised, thus withdrawing the cut-off so that the magnet A is attracted and drawn upward by the magnet B. Remove the finger, and the cut-off drops between the poles, and, in consequence, the magnet A drops again. The same movement of magnets can be obtained by placing a piece of iron across the poles of the magnet B after the magnet A has been drawn near to it. The magnet A will therefore immediately fall away; but the iron can only be balanced, and the balance not disturbed, by the action of the magnets upon each other when the iron is on the neutral line and does not move nearer or further away from the magnet B.

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

The principle underlying the motor and the method by which a motion is obtained now being explained, let us examine the inventor's working models. The beam move-
mixture is the simplest, and by it, it is claimed, the most power can be obtained from the magnets. This is illustrated in Fig. 3. The letter A represents a stationary magnet, and B the soft iron, or induced magnet, fastened to a lever with a joint in the centre, and so balanced that the stationary magnet will not quite draw it over the neutral line. The letter C represents a beam constructed of a double magnet, clamped together in the centre and balanced on a joint. One end is set opposite the stationary magnet, with like poles facing each other. The beam is so balanced that when the soft iron B on the magnet A is below the neutral line, it (the beam) is repelled down to the lower dotted line indicated by the letter D. The beam strikes the lever E with the pin F attached, and drives it (the lever) against the pin G, which is attached to the soft iron B, which is thus driven above the neutral line, where its polarity changes. The soft iron now attracts the beam magnet C to the upper dotted line, whereupon it (the soft iron) is again drawn down over the neutral line, and its polarity again changing, the beam of the magnet A is pushed a little forward and over the soft iron. This rotary magnet is repelled by the magnets B, and also by the soft iron C; it turns around until the unlike poles of the permanent magnets become opposite; as they attract each other the soft iron drops below the neutral line, the polarity changes and becomes opposite to that of the magnets B and like that of the magnet A; the momentum gained carries the pole of A a little forward of B and over the soft iron, which, when moving like pole, repels it around to the starting-point, completing the revolution. The magnets A and B now compound or unite their forces, and the soft iron is again drawn up over the neutral line; its polarity is changed, and another revolution is made, without any other force than that of the magnets. The motion will continue until some outside force is applied to stop it, or until the machine is worn out.

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

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

When Wesley Gary was a boy of nine years, the electric telegraph was in its infancy and the marvel of the day; and his father, who was a clergyman in Cortland County, New York, used to take up matters of general interest and make them the subject of an occasional lecture, among other things, giving much attention to the explanation of Mr. Gary's invention. To illustrate his remarks on the subject he employed an actual model, and as his father's talk naturally excited the boy's curiosity, and he used to ponder much on the relations of electricity and magnetism, until he formed a shadowy idea that somehow they must become a great power in the world. He never lost his interest in the subject, though his rude experiments were interrupted for a while by the work of his young manhood. When the choice of a calling was demanded, he at first had a vague feeling that he would like to be an artist. "But," he says, "my friends would have thought that almost as useless and impractical as to seek for perpetual motion." At last he went into the woods a-lumbering, and took contracts to clear large tracts of woodland in Western and Central New York, floating the timber down the canals to Troy. He followed this business for several years, when he was forced to abandon it by a serious attack of inflammatory rheumatism, brought about through exposure in the woods. And this, unfortunate as it must have seemed at the time, proved the turning-point in his life. His family physician insisted that he must look for some other means of livelihood than lumbering. To the query, "What shall I do?" it was suggested that he might take to preaching, following in the footsteps of his father, and of a brother who had adopted the profession. But this he said he could never do; he would do his best to practice, but he couldn't preach. "Invent something, then," said the doctor. "There is no doubt in my mind that you were meant for an inventor." This was really said in all seriousness, and Mr. Gary was at least persuaded that the doctor knew him better than he did himself. His thoughts naturally recurring to the experiments and the dreams of his youth, he determined to devote all his energies to the problem. He felt more and
more confident, as he dwelt on the matter, that a great
force lay hidden within the magnet; that some time
it might be unlocked and set to doing the world's work;
that the key was hidden somewhere, and that he might
find it as well as some one else.
At Huntingdon, Pennsylvania, Mr. Gary made his first
practical demonstration, and allowed his discovery to be
examined and the fact published. He had long been satisfied,
from his experiments, that if he could devise a "cut-off," the means of neutralizing the attractive power of a
stationary magnet and another placed at some distance on
like poles opposite, and so arrange this cut-off as to work automatically, he could produce motion in a
balanced magnet. To this end he persistently experimented,
and it was only about four years ago that he made the
discovery, the key to his problem, which is the basis of his
present motor, and upsets our philosophy. In experimenting
one day with a piece of soft iron upon a magnet he
made the discovery of the neutral line and the change of
polarity. At first he gave little attention to the discovery
of the change of poles, but then, realizing its significance,
being absorbed entirely by the possibilities the dis-
covery of the neutral line opened up to him. Here was the
point for his cut-off. For a while he experimented entire-
ly with batteries, but in September, 1874, he succeeded in
obtaining a movement, independent of the battery. This
was done on the principle illustrated in Fig. 2. The
balanced magnet, with opposite poles to the stationary
magnet, was weighted so that the poles would fall down
when not attracted by the stationary magnet. When it
was attracted upon the stationary magnet, a spring
was bomlshed by the movement, and thus the lever with
the soft iron was made to descend between the two magnets
on the neutral line, and so cutting off the mutual attrac-
tion. Then the balanced magnet, responding to the force
of gravitation, descended, and, when down, struck another
spring, by means of which the cut-off was lifted back to
its original position, and consequently the force of at-
traction between the magnets was again brought into play.
In June, the following year, Mr. Gary exhibited this
continuous movement in a public demonstration, proving
by covering the cut-off with copper, so as to
disguise the real material used, and prevent theft of his
discovery. His claim, as he formally puts it, is this: "I
have discovered that a straight piece of iron placed across
the poles of a magnet, and near to their end, changes its
polarity while in the magnetic field and before it comes in
contact with the magnet, the fact being, however, that
actual contact is guarded against. The conditions are that
the thickness of the iron must be proportioned to the
power of the magnet, the change is in the polarity of the
iron, nearer or more distant from the magnet according to the power of the latter and the
thickness of the former. My whole discovery is based
upon this change of polarity in the iron, with or without a
battery." Power can be increased to any extent, or dimin-
ished by the addition or withdrawal of magnets.
Mr. Gary is forty-one years old, having been born in 1837.
During the years devoted to working out his problem he
has sustained himself by the proceeds from the sale of a few
useful devices, and from time to time when he was
forced to turn aside from his experiments to raise funds.
From the sale of one of these inventions—a simple little
thing—he realized something like ten thousand dollars.
The announcement of the invention of the magnetic mo-
tor came at a moment when the electric light excitement
was at its height. The holders of gas stocks were in
a state of anxiety, and those who had given attention to
the study of the principle of the new light expressed the belief
that it was only the question of the cost of power used
to generate the electricity for the lamp that had in great measure
influenced their decision for gas. A
Floridian electrician, who was one day examining Mr.
Gary's principle, asked if in the change of polarity he had
obtained electric sparks. He said that he had, and the
former then suggested that the principle be used in the
construction of a magneto-electric machine, and that it
might turn out to be superior to anything then in use.
Acting on this suggestion, Mr. Gary set to work; and within
a week he had perfected a machine which apparently proved
a marvel of efficiency and simplicity. In all previous
machines electricity is generated by revolving a piece of soft
iron in front of the poles of a permanent magnet. But
to do this at a rate of speed high enough to produce sparks in
such rapid succession as to keep up a steady current of
electricity suitable for the light, considerable power is
required. In Mr. Gary's machine, however, the piece of soft
iron was arranged so as to be moved across the neutral line to secure the same result. Every
time it crosses the line it changes its polarity, and every
time the polarity changes, a spark is produced. The night-
est vibration is enough to secure this, and with each vi-
blication two sparks are produced, just as with each
revolution in the other method. An enormous volume
can be secured with an expenditure of force so diminutive
that a caged squirrel might furnish it. With the employ-
ment of one of the smallest of the magnetic motors, power
may be multiplied and electricity generated at no expense
beyond the cost of the machine.
The announcement of the invention of the magnetic
motor was naturally received with incredulity, although
the recent achievements in mechanical science had prepa-
red the public for almost any thing, and it could not be
very much astonished at whatever might come next.
Some admitted that there might be something in it; others
shrugged their shoulders and said, " Wait and see;" while
the scientific referred all questioners to the laws of magni-
ctism and how authority responded, "It can't be so because the law has not been abrogated.
" A few scientists, however, came forward, curious to see, and examin-
ed Mr. Gary's models; and when reports went out of
the conversion of two or three of the most eminent among
them, interest generally was awakened, and professors from
Harvard and from the Massachusetts Institute of Techno-
logy called, examined, and were impressed. More promp-
tly than the scientists, capitalists moved; and before science
had openly acknowledged the discovery and the principle
of the invention must have been almost universally
accepted as the right to use the motor for various purposes: one wished
to use it for clocks, another for sewing-machines, others
dr dental engines, and so on.
It is as yet too soon to speculate upon what may result
from the discovery; but since it produces power in two
ways, both directly by magnets and indirectly by the
generation of unlimited electricity, it would seem that it
really might become available in time for all purposes to
which electricity might long ago have been devoted except
for the great expense involved. Within one year after the
invention of the telephone it was in practical use all over
the world, from the United States to Japan. And it is not
credible that in 1880 one may be holding a magnetic motor
in his pocket, running the watch which requires no wind-
ing up, and, seated in a railway car, be whirling across
the continent behind a locomotive impelled by the same agency.

[Harper's Mag.]

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

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THE THEOSOPHIST.

BOMBAY, DECEMBER 1st, 1879.

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

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

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

We are reaching the time of the year when the whole Christian world is preparing to celebrate the most noted of its solemnities—the birth of the Founder of their religion. When this paper reaches its Western subscribers there will be festivity and rejoicing in every house. In North Western Europe and in America the holly and ivy will decorate each home, and the churches will be decked with evergreens; custom and almost necessity from long association with the festivities of the day, make its observance an almost universal one. But in the Orient, in places where Christmas is not one of their national festivals, the Christian festivals hold no especial attraction. Theatter of the three wisemen is only a legend and the shepherds' song a part of the stories often recited to children. But the ancient spirit of Christmas is not lost to the Moslem world, nor is it entirely lost to those Moslems who have become Christians.异教 spirits might flock to the evergreens, and remain unimpressed by frost till a milder season. In Roman Catholic countries crowds flock during the whole evening and night of Christmas eve to the churches, to salute waxen images of the divine Infant, and his Virgin mother, in her...
mical data, nearly all the ancient peoples had celebrated the births of their sun-gods on that very day. “Dupin shows that the realistical sign of the VIRGIN AND CHILD was in existence several thousand years before Christ”—remarks Higginson in his *Annals.* As Dupin, Volney, and Higginson have all been passed over to posterity as infidels, and enemies of Christianity, it may be as well to quote in this respect a passage from a work of recent date. "From the foundation of Ratisbon, the most learned man that the middle ages produced"—the Dominican, Albertus Magnus. “The sign of the celestial Virgin rises above the horizon at the moment in which we see the birth of the Lord Jesus Christ,” he says, in the *Recherches historiques sur Ptolémaïs,* *par Lange a prete.* So Anaximenes, Bacchus, Osiris, Apollo, etc., were all born on the 25th of December. Christmas comes just at the time of the winter solstice; the days then are shortest, and Darkness is more upon the face of the earth than ever. All the sun-gods were believed to be annually born at that epoch, and every year at this time its Light dispels more and more darkness with each succeeding day, and the power of the Sun begins to increase.

However it may be, the Christmas festivities that were held by the Christians for nearly fifteen centuries, were of a particularly pagan character. Nay, we are afraid that even the present ceremonies of the church can hardly escape the reproach of being almost literally copied from the mysteries of Egypt and Greece, held in honour of Osiris and Horus, Apollo and Bacchus. Both Isis and Ceres were called “Holy Virgins,” and a Divine Bank may be found in every heathen religion. We will merely describe here the mystery of the Mith Christmas; one portraying the “good old times” and the other the present state of Christian worship.

From the first days of its establishment as Christmas the day was regarded in the double light of a holy commemoration and a most cheerful festivity; it was equally given up to devotion and merriment. “Among the revels of the Christmas season were the so-called feasts of fools and of asses, grotesque saturnalia, which were termed ‘December liberties,’ in which every thing serious was banquished, the order of society reversed, and its deities ridiculed”—says one compiler of ancient customs. “If you consider these festivities by the gay fantastic spectacle of dramatic mysteries, performed by personages in grotesque masks and singular costumes. The show usually represented an infant in a cradle, surrounded by the Virgin Mary and St. Joseph, by bull’s heads, cherubs, Eastern Magi, (the Mbestos of old) and manifold ornaments. The custom of singing carols at Christmas, called Carolas, was to recall the songs of the shepherds at the Nativity. The bishops and the clergy often joined with the populace in carolling, and the songs were enlivened by dances, and by the music of tambourines, guitars, bagpipes, and drums. We will add that down to the present times, during the days preceding Christmas such mysteries are being enacted, with marionettes and dolls, in Southern Russia, Poland, and Galicia; and known as the Kolodvitsi. In Italy, Calabrian minstrels descend from their mountains to Naples and Rome, and crowd the shrines of the Virgin-Mother, cheering her with their wild music.

In England, the revels used to begin on Christmas eve, and continue often till Candlemas (Feb. 2), every day being a holiday till Twelfth-night (Jan. 6). In the houses of great nobles a “lord of misrule” or “abbot of unreason,” with garments borrowed from the spectators, was chosen, who spent the whole night playing the part of a buffalo. “The lander was filled with capons, hens, turkeys, geese, ducks, beef, mutton, pork, pies, puddings, nuts, plums, sugar and honey”... “A glowing fire, made of great logs, the principal of which was termed the “Yule log,” or Christmas block, which might be burnt till Candlemas eve, kept out the cold; and the abundance was shared by the lord’s tenants amid music, conjuring, riddles, hot-cockles, fool-plough, snap-dragon, jokes, laughter, and acrobatics. “In our modern times, the bishops and the clergy join no more with the populace in carolling and dancing; and feasts of “fools and of asses” are enacted more in sa-

**The Theosophist, December 1870**
The Popular Idea of Soul-Survival.

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

According to Herbert Spencer, the worship of souls and relics is to be attributed to “the primitive idea that any property characterizing an aggregate, inheres in all parts of it. … The soul, present in the body of the dead man preserved entire, should be present in the preserved parts of his body because the faith in relics.” This definition, though in logic equally applicable to the gold-encrusted and bejeweled relic of the cultured Roman Catholic devotee, and to the dusty, time-worn skull of the fetish worshiper, might yet be exceptional to the former, since he would say that he does not believe the soul to be present in either the whole calaver, skeleton, or part, nor does he, strictly speaking, worship it. He but honors the relic as something, which, having belonged to one whom he deems saintly, has by the contact acquired a sort of numinous virtue. Mr. Spencer’s definition, therefore, leaves to the whole ground. So also Professor Max Müller, in his Science of Religion, after having shown us by citing numerous instances, that the human mind had, from the beginning, a “vague hope of a future life” explains no more than Herbert Spencer wherein or how came originally such a hope. But merely points to an inherent faculty in unenlightened nations of changing the forces of nature into gods and demons. He closes his lecture upon the Turkish legends and“Afrin” with this: “It is to the spirits and spirits, in my opinion, that the worship of the spirits of the departed is the most widely spread form of superstition all over the world.

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

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

What is a shadow? asks Herbert Spencer. By a child a shadow is shaded thought of as an entity. Bastian says of the Benin negroes, that “they regard men’s shadows as their souls”…thinking “that they…watch all their actions, and hear witness against them.” According to Croizet, among the Greenlanders a man’s shadow is “one of his two souls—the one which goes away from his body at night.” By the Fecceians, the shadow is called “the dark spirit, as distinguished from another which each man possesses.” And the celebrated author of “Principles of Psychology” explains the origin of the shadow, as the manifestation, after death, of the mind, which, if not fully, which various unaligned languages betray between shade and spirit, show us the same thing.

What all this shows us the most clearly however, is that, wrong and contradicting as the conclusions may be, yet the premises on which they are based are no fictions. A thing must be, before the human mind can think or conceive of it. The very capacity to imagine the existence of something usually invisible and intangible, is itself evidence that it must have manifested itself at some time. Sketch after sketch of his own articles on the soul-ideas, and pointing out at the same time how “mythology not only pervades the sphere of religion…but, infects more or less the whole realm of thought.” Professor Müller in his turn tells us that, when men wished for the first time to express “a distinction between the body, and something else within him distinct from the body… the name that suggested itself was breath, chosen to express at first the principle of life as distinguished from the decaying body, afterwards the incorporeal…immortal substance.” From this we can judge the soul, as he says, we too, say that he has given up the ghost, and ghost, too, meant originally spirit and spirit meant breath.” As instances of this, narratives by various missionaries and travellers are quoted. Questioned by Father F. de Bobadilla, soon after the Spanish conquest, as to their ideas concerning death, the Indians of Nicaragua told him that “when men die, there comes forth from their mouth something which resembles a person and is called Julio (in Aztec yuI to live—explains M. Müller.” This being is like a person, but does not die and the cost of the idea, or are connected to the brain by a very fine life-thread. When it ascends, there appears something white and shining like a human hand; next, a faint outline of the face to which, then the hair and eyebrows; and last, in rapid succession come all parts of the new body down to the feet—a bright shining image a
Among some Hindus the spirit is supposed to remain for ten days seated on the eaves of the house where it parted from the body. That it may bathe and drink, two plantain leaves are placed on the eaves, one full of milk and the other of water. "On the first day the dead is supposed to get his head; on the second day his arms, eyes, and mouth; the third he puts on his legs, and on the fourth, his middle parts; on the fifth, his legs and feet; on the sixth, his vitals; on the seventh, his bones, marrow, veins and arteries; on the eighth, his nails, hair, and teeth; on the ninth, all the remaining limbs, organs, and manly strength; and, on the tenth, hunger and thirst for the renewed body." (The Failure Problems, by Krishnarth Raghunathji; in the Government Bombay Gazetteer, 1879.)

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

Some persons might perchance find the "primitive" Aztecs more consistent in their logic than our modern Spiritualists. The Lapponians and Finns also maintain that while the body decays, a new one is given to the dead which takes on the soul.

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

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

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

What these poor, savage Mandan mothers and wives do, is only copied by the civilized Spiritualists, and but the more proves the universality of the conviction that our dead hear and can answer us. From a theosophical, magnetic,—hence in a certain sense a scientistic—standpoint, the magnetic have, moreover, far better reasons to offer than the latter. The skull of the departed person so interrogated, has surely closer magnetic affinities and relations to the defunct, than a table through the tipings of which the dead ones answer the living; a table, in most cases, which is used by the living only, while unbidden had never seen nor touched, it. But the Spiritualists are not the only ones to vie with the Mandans. In every part of Russia, whether mourning little smaller than the physical body, but a perfect prototype; in all except its disfigurements. The fine life-thread continues attached to the old brain. The new thing is the withdrawal of the electric principle. When this thread breaks, the second body is free (if prepared) to accompany its guardian to the Summer Land."

† It runs in this wise: "St. Nicholas (or St. Mary S— and not holy patron of—following defunct's full name and title) receive the soul of God's servant, and intercede for remission of his sins."†

‡ See "Steller's key to the Summer Land" by Andrew Jackson Davis.

§ The latest intelligence from America is that the marriage of a spirit over the yet fresh corpse, or accompanying it to the burying-ground, or during the six weeks following the death, the peasant women as well as those of the rich mercantile classes, go on the grave to shout, or in Biblical phraseology to "lift up their voices." Once there they wall in rhythm, addressing the dead by name, asking of his nearest relatives whether it is for an anniversary.

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

At a recent séance, held by a well known medium in America.—(see Banner of Light, Boston, June 14th, 1870.)

"Merceus, late Queen of Spain, announced herself, and came forth in full bridal array—a magnificent profusion of lace and jewels, and spoke in several different tongues with a lingual presence of the last hour of her earthly relation; whereafter she appeared in the film of a golden cloud. The second address was made by the spirit of Peter Seidelnilll."
Verily, verily we can exclaim with Paul, "O death where is thy sting? O grave, where is thy victory?" Belief in the survival of the ancestors is the oldest and most universal of all beliefs.

Travelers tell us that all the Mongolian, Tartar, Finnish, and Tungusic tribes, besides the spirits of nature, do also their ancestral spirits. The Chinese historians, treating of the Turanian, the Huns and the Tukki—the forefathers of the modern Turks, show them as worshiping "the spirits of the sky, of the earth and the spirits of the departed." M'chisthum enumerates the various classes of supernaturals. Among these are the celestial spirits (tian shen); the terrestrial (ti-ki); and the ancestral or wandering spirits (jiu kwei). Among these, the spirits of the late Emperors, great philosophers, and sages, are revered the most. They are the public property of the whole nation, and are a part of the state religion, "while each family has, besides its own nature, which are treated with great regard; increase is governed by their relics, and many superstitions rites performed."

But if all nations equally believe in, and many worship, their dead, their views as to the desirability of a direct intercourse with the late citizen differ widely. In fact, among the enlightened, only the modern Spiritualists seek to communicate constantly with them. We will take a few instances from the most widely separated peoples. The Hindus, as a rule, hold that no pure spirit, of a man who died reconciled to his fate, will ever come back boldly to trouble mortals. They maintain that it is only the bhuta—the souls of those who depart this life unsatisfied and having their terrestrial desires unquenched, in short, bad souls—that return to earth. These are unable to ascend at once to Moksha, they have to linger upon earth until either their next transmigration or complete annihilation, and thus take every opportunity to oppress people, especially weak women. So undesirable is it to them, to return or appear to such ghosts, that they use every means to prevent it. Even in the case of the most holy feeling, the mother's love for her infant—they adopt measures to prevent her return to it. There is a belief among some of them that whenever a woman dies in childbirth, she will return to see and watch over her child. Therefore, on their way back from the ghost, after the burning of the body—the mourners thickly strew mustard seeds all along the road leading from the funeral pile to the deceased's home. For some unconceivable reasons they think that the ghost will feel obliged to pick up, on its way back, every one of these seeds. And, as the labor is slow and tedious, the poor mother can never reach her home before the child is old enough to return to it, and to fight with the ghostly laws—to vanish, till the following night, dropping back all her harvest. Among the Tchuvashs, a tribe inhabiting Russian dominions, (Lasztro's "Finisca Mythologie," p. 122) a son whenever offering sacrifice to the spirit of his father, uses the following exorcism: "We honour thee with a feast; look, here is bread for thee, and various kinds of food; thou hast all thou dost desire; but do not trouble us, do not come back near us. Among the Lapps and Finns, the same thing prevails. Being thus invisible and tangible are supposed to be very mischievous and "the most mischievous are the spirits of the priests." Everything is done to keep them away from the living. The agreement we find between this blind popular instinct and the wise conclusions of some of the greatest philosophers, and even modern specialists, is very remarkable. "Respect the spirits and—keep them at a distance"—said Confucian, six centuries B.C. Nine centuries later, Porfiry, the famous anti-theurist, writing upon the nature of various spirits, expressed his opinion upon the spirits of the departed by saying; that he never entered the churches, nor attended the services ready to do. And, in our own century, a kabalista, the greatest magnetizer living, Baron Dupotet, in his "Magic Develoid," warns the spiritists not to trouble the rest of the dead. For the "evoked shadow can fasten itself upon, follow, and for ever afterwards influence you; and we can appease it but through a pact which will bind us to—it till death."

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

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

LIEUTENANT COLONEL Sr. ANTONY.

In 1808 Juan VI, then Prince-Regent of Portugal, fearing Napoleon I, made his escape to Brazil; and in 1815, was crowned monarch of the United Kingdom of Portugal, Brazil, and Algarve. Recalled to his country by the Cortes of Portugal, he sailed back to Lisbon in 1821. And now, a very interesting document, containing neither more nor less than the appointment of long-dead St. Antony to the rank of Lieutenant Colonel in the Portuguese army by this Prince, is just published in the Lisbon paper: "Revista Militar." The following is a verbatim translation from the Portuguese of this unique proclamation: "Don Juan, by the will of God, Prince-Regent of Portugal and both Algarve, of the two sees on both sides of Africa, Ruler of Guinea, and master of navigation and commerce in Ethiopia, Arabia, Persia and India, etc., etc., etc. By the present, and with these words, the present rejects the appointment in consideration of our special devotion to the very glorious Antony, who, moreover, is constantly addressed in all their needs and in full faith by the inhabitants of this capital, and likewise for the reason that the belligerent powers of our armies are evidently under the protection and enjoying the blessing of God, and that thus the peace of Portugal is ensured; a proposition which, we are firmly persuaded, is solely due to the powerful intercession of the said Saint,—we have resolved: to confer upon him the rank of Lieutenant Colonel, and an adequate salary, which will be received by him in the shape of our royal decorations and orders (for
It must be confessed that modern Spiritualism falls very short of the ideas formerly suggested by the sublime designation which it has assumed. Chiefly intent upon recognising and putting forward the phenomenal proofs of a future existence, it concerns itself little with speculations on the distinction between matter and spirit, and rather prides itself on having demolished Materialism without the aid of metaphysics. Perhaps a Platonist might say that the recognition of a future existence is consistent with a very practical and even dogmatic materialism, but it is the only true materialism, such a materialism as would not greatly disturb the spirit. The so-called exposure of our modern phenomenonals. Given the consciousness with its sensibilities safely housed in the psychic body which demonstrates itself the living corpse, and we are like men saved from shipwreck, who are for the moment thankful and content, not giving thought whether they are landed on a hospitable shore, or on a barren rock, or on an island of cannibals. It is not of course intended that this "hand to mouth" immortality is sufficient for the many thoughtful minds whose activity gives life and progress to the movement, but that it affords the relief which most people feel when in an age of doubt they make the discovery that they are undoubtedly to live again. To the question "how are the dead raised up, and with what body do they come?" modern Spiritualism, with its empirical methods, is not adequate to reply. Yet long before Paul suggested it, it had attention of the most celebrated schools of philosophy, whose speculations on the subject, however little they may seem to be verified, ought not to be without interest to us, who, after all, are still in the infancy of a spiritualist revival.

It would not be necessary to premise, but for the frequency with which the phrase occurs, that "the spiritual body" is a contradiction in terms. The office of body is to relate spirit to an objective world. By Plato writers it is usually termed οὐσίαν—vehicle. It is the medium of action, and also of sensibility. In this philosophy the conception of Soul was not simply and literally the immaterial subject of consciousness. How wary the interpreter has to tread here, every one knows who has dipped, even superficially, into the controversies among Platonists themselves. All admit the distinction between the rational and the irrational part or principle, the latter including, first, and the sensibility, and secondly, the Plastic, or that power which in obedience to its sympathies enables the soul to attach itself to, and to organise into a suitable body those substances of the universe to which it is most congenial. It is more difficult to determine whether Plato or his principal followers, recognized in the rational soul or nous a distinct and separable entity—that which is sometimes discriminated as the "Spirit." Dr. Henry More, no mean authority, repudiates this interpretation. "There can be nothing more monstrous," he says, "than to make two souls in man, the one sensitive, the other rational, really distinct from one another, and to give the name of Astral spirit to the former; when there is in man no Astral spirit beside the Plastic of the soul itself, which is always inseparable from that which is rational. Nor upon any other account can it be called astral, but as it is liable to that corporeal temperament which proceeds from the stars, or, it is called corporeal from the state it is in, that is, yet sufficiently united with the divine body—that vehicle of divine virtue or power." So he maintains that the Kabalistic three souls—Nephesh, Ruach, Neshamah, originate in a misunderstanding of the true Platonic doctrine, which is that of a three-told "vital congenity." These correspond to the three degrees of bodily existence, or to the three "vehicles," the terrestrial, the aerial, and the ethereal. The latter is the psychopomp—the luminous vehicle of the purified soul whose irrational part has been sublimated under complete subjection to the rational. The aerial is that in which the great majority of mankind find themselves at the dissolution of the terrestrial body, and in which the incomplete process of purification has to be undergone during long ages of preparation for the soul's return to its primitive, ethereal state. For it must be remembered that the pre-existence of souls is a distinguishing tenet of this philosophy as of the Kabala. The soul has "sunk into matter." From its highest original state the revolt of its irrational nature has waxed stronger, but has been overcome by association with the moral or the corporeal realm, and has become, after a long series of progressive changes, what is called the aerial soul as afterwards into the terrestrial condition. Each of these regions terms also with an appropriate population which never passes, like the human soul, from one to the other—"gods," "demons," and animals. As to duration "the shortest of all is that of the terrestrial vehicle. In the aerial, the soul may inhabit, as they define, many ages, and in the ethereal, for ever." Speaking of the second soul, Henry More says "the soul's astral vehicle is of that tenacity that itself can as easily pass the smallest pores of the body as the light does glass, or the lightning the seashell of a sword without tearing or searching of it." And again "I shall make bold to assert that the soul may live in an aerial vehicle as well as in the ethereal, and that there are very few that arrive to that high happiness as to acquire a celestial vehicle immediately upon their quitting the terrestrial one; that heavenly chariot necessarily carrying us in triumph to the greatest happiness the soul of man is capable of, which would arrive to all men indifferently, good or bad, if the parting with this earthly body would suddenly mount us into the heavenly. When first Passus the souls of men that are not heretically virtuous will find themselves restrained within the compass of this lucidious air, as both Reason itself suggests, and the Platonists have minutely determined. Thus also the most thorough-going, and probably the most deeply versed in the doctrines of the master among modern Platonists, Thomas Taylor (Introduction, P. 164). "After this our divine philosopher informs us that the pure soul will after death return to pure and eternal natures; but that the impure soul, in consequence of its contaminating passions, will, with the terrestrial, be drawn down to a kindred nature, and be invested with a gross vehicle capable of being seen by the corporeal eye." For while a propensity to body remains in the soul, it causes her to attract a certain vehicle to herself, either of an aerial nature, or composed from the spirit and vapours of her terrestrial body, or which is recently collected from surrounding air; for according to the religion of the Platonic philosophy, between an ethereal body, which is simple and immaterial and is the eternal connotate

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* "I am afraid," says Thomas Taylor in his Introduction to the Phaedo, "there are nobody at the present day who know that it is one thing for the soul to be separated from the body, and another for the body to be separated from the soul, and that the former is by no means a necessary consequence of the latter."

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**The attribution here is to the several kingdoms of the element: which we, Theosophists, following after the Kabala, have called the Elements. They never become pure.—Ed. Thos.

† This is the Hindu theory of nearly every one of the Aryan philosophies. —Ed.
vehicle of the soul, and a terrestrial body, which is material and composite, and of short duration, there is an aerial body, which is material indeed, but simple and of a more extended duration; and in this body the unqualified soul dwells for a long time after its exit from hence, till this pneumatic vehicle being dissolved, it is again invested with a composite body; while on the contrary the purified soul immediately ascends into the celestial regions with its ethereal vehicle alone. Always it is the disposition of the soul to be at one and the same time the object of the special affection and of the special influence of some one or other of its appetites, that so that spirituous body overcome by passion, while 01 while other bodies suitable to all the effects of the soul itself, which can at pleasure transform the spiritual body into any shape. For being airy, when it is condensed and fixed, it becometh visible, and again invisible and vanishing out of sight when it is vaporised and rarified." Pescu in Arist. de Anim. And Cudworth says "Though spirits or ghosts and certain suitable bodies which they could so far condense as to make them sometimes visible to men, yet it is reason- able enough to think that they could not constipate or fix them into such a firmness, grossness and solidity as that of flesh and bone is to continue therein, or at least without such difficulty and pain as would hinder them from attempting the same. Notwithstanding which it is not denied that they may possibly sometimes make use of other suitable bodies, as also, in such a famous story of Philemon when the body was transformed not as other ghosts use to do, but was left a dead carcass behind."

In all these speculations the Animus Mundi plays a conspicuous part. It is the source and principle of all animal souls, including the irrational soul of man. But in man, who would otherwise be merely analogous to other terrestrial animals—this soul participates in a higher principle, which tends to raise and convert it to itself. To comprehend the nature of this union or hypothesis it would be necessary to have mastered the whole of Plato's dialogues, as comprised in the Parmenides and the Timaeus; and he who dogmatise rashly who without this arduous preparation should claim Plato as the champion of an unconditional immortality. Certainly in the Phaedo the dialogue popularly supposed to contain all Plato's teaching on the subject—the immortality allotted to the impure soul is of a very questionable character, and we should rather infer from the account there given that the human personality, at all events, is less than excessive importance into" matter. The casual passage from Phaedo, 240., to be translated, "fis Uvelved" Vol. 2, p. 284) will at least demonstrate the antiquity of notions which have recently been mistaken for fanciful novelties. Every soul hath some portion of ours, reason, a man cannot be a man without it; but as much of each soul as is mixed with flesh and appetite is changed, and through pain and pleasure becomes irrational. Every soul doth not mix herself after one sort; some plunge themselves into the body, and so in this life their whole frame is corrupted by appetite and passion; others are mixed with other parts of the body, and yet some part of the soul remaineth out the body. It is not drawn down into the body, but it swains above, and touches the extreme part of the man's head; it is like a cord to hold up and direct the subsiding part of the soul, as long as it provest obedient and is not overcome by the appetites of the flesh. The part that is plunged into the body is called soul. But the incorruptible part is called the ours, and the vulgar think it is within them, as they likewise imagine the image reflected from a glass is to be in that glass. But the more intelligent, who are more wise and more just, think it is out of the body. And the same learned work (" Fis Uvelved") we have two Christian authorities, Irenæus and Origen, cited for like distinction between spirit and soul in such a manner as to show that the former must necessarily be regarded as separable from the latter. In the distinction itself there is of course an novelty for the most moderately well-informed. It is insisted upon in many modern works, among which may be mentioned Hearne's "Trichotomy of Man" and Green's one Sensory. He by this one sensory meanseth the spirit, or subtle airy body, in which the sensitive power doth all of it through the whole immediately apprehend all variety of sensibles. And if it be demanded how it comes to pass that this spirit becomes organised in separate parts, and most commonly of human form, but sometimes in the form of other animals, to this those Ancients replied that their appearing so frequently in human form proceeded from their being incrassated with dry matter, and that it is as the unformed body of this external ambient body in which they are, as crystal is formed and coloured like to those things which it is fastened in, or reflects the image of them. And that their having sometimes other different forms proceedeth from the phantastic power of the soul itself, which can at pleasure transform the spiritual body into any shape.
A CHAPTER ON JAINISM.

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

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

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

The Degnanbar and Swhanabara sects of the Jains diverged and came into notice long afterwards. Rishubha Deva is mentioned in the fifth book of Sita Maha bhagavata. He is, according to the Hindus, the proprietor of Visnial. The Jains acknowledge him as the first Arhata, and he is styled Arhata, because, following in the wake of Kesava, he attempted to effect a religious reformation. According to the Parasaius, Rishubha was father of Bhara, and flourished in very early times. The Jains do not deny the existence of God; but they hold the Arhatas themselves to be that God. It is said in Vitari gasati, a Jain work, that "there is only one Creator of the world, and another world is eternal and omnipresent; and besides him, everything else here below is purely illusory and unsubstantial even as a dream. O Arhata! There is nothing in this world, which thou hast not created."

The attributes of the Jain God are different from those of the Vaidiantie God. With them God is omniscient, omnipotent, all-powerful, and all-knowing. In the world of the spirit there is no God, except the inner consciousness of man.

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

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

The Jain moralists say:—

Wisdom is an attribute of man. Wisdom only can lead to salvation, or enable man to sail safely over the solemn sea of life. Wisdom only can dispel the gloom of false knowledge, like the mist after a downpour. Even the strongest, if they can only absolve man from the consequences of action, Wisdom is superior; and no action can equal wisdom. Wisdom is joy.

Wisdom is summa bonum. Wisdom is Brahman himself. Further on, in the ethical part of the Jain religion, it is said:—

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

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

A man should go nowhere without an object in view.

A man should not travel alone; nor sleep alone in a
house or on an elevated place; nor enter any man’s house suddenly.

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

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

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

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

The ancient prescribed several virtues to enable man to escape from this sin. Hence men should always practice virtues which.

Kindness, charity, perfect control over the passions, without being drawn by any influence to the Guru, forgiveness, truth, purity, devotion, and honesty—are the virtues that every house-holder should possess.

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

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

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

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

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

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

THE SOCIETY’S BULLETIN.

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

Our Fellows will be glad, our adversaries sorry, to learn that our journal has, within sixty days after its first appearance, two-and-a-half times as many subscribers as it began with. Not one day has passed, since October last, without some names having been added to our list.

This unexpected good fortune must be taken as proof of the wide interest felt by the Indian reading public in this attempt to recall the golden memories of ancient Aryan achievement. But most precious of all to us have been the letters of blessing and encouragement that we have received from natives living in all parts of this Peninsula.

We have marked upon a map of India, in colored chalk, the localities of our subscribers, and find that our paper already goes, each month, to nearly every important city, from the Hindustan to Ceylon. If we should continue to receive contributions from such erudite Indians as those whose articles grace our present issue, the Theosophist will certainly have a brilliant and useful career.

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

ARYA PRAKASH.

[Continued from the October Number]

THE AUTOBIOGRAPHY OF DAYÁNUND SARASWATI, SWAMI.

Written by him expressly for the Theosophist.

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

Staying at Tidke for some time, I inquired of the same Pandit about some books and learned treatises I wanted to get for my instruction; what books and manuscripts could be procured at that place, and where. He mentioned some works on Sanskrit grammar, classics, lexicographies, books on astrology, and the Tantra—or ritualistic.

Finding that the latter were the only unknown to me, I asked him to procure the same for me. Thenceupon the learned man brought to me several works upon this subject. But no sooner had I opened them, than my eye fell upon such an amount of incredible obscenities, misinterpretations, and misaprehensions, that I felt perfectly horrified. In this Ritual I found that strange words for the worship of the goddesses, the making of the goddesses, and the worship of the goddesses were given, as also among the Perikas or the outcastes,—and worship was performed in a perfectly nude state(1).........Spirituous liquors, fish, and all kind of animal food, and Montra(2) (exhibition of indescribable images)......were allowed, from Brahmin down to Many.

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

क त त्रिवेदी पौरुष यथा भवेन्द्र व्राही देव, जो त्रिवेदी भवेन्द्र परम्परा की उपनिषदों में है कि मान, कुर्म, अश्व, नर, नास, अश्वंत संस्मरण करना, न कुर्म एवं मान, मान, कुर्म, मुद्र, भवेन्द्र, व्राही की अन्य अनेकों एवं भवेन्द्र के भवेन्द्रों के अन्य अनेकों को भवेन्द्र, अज तथा पुराण, पुराण, समाज, व्राही फुण्डा, अज देव उन्में उनके नामों एवं देवी का हर्ष होगा कि इसे किया गया है या नै किया गया है।—इदानि.
And it was explicitly stated that all those five things of which the name commences with the nasal (1), as for instance, Madya (intoxicating liquor); Meen (fish); Mavasa (fish); Vat (wine); and Kusuma (salve) were absolutely necessary for reaching Mukta (salvation). By actually reading the whole contents of the Tantrias I fully assured myself of the craft and viciousness of the authors of this disgusting literature which is regarded as RELIGIOUS; I left the place and went to Shreenagari.

Taking up my quarters at a temple, on Keslar Ghat, I used these Tantrias as weapons against the local pandits, whenever there was an opportunity for discussion. While there, I became acquainted with a Sadhu, named Ganga Gir, who by day never left his mountain where he resided in a jungle. Our acquaintance resulted in friendship as I soon found him a very good and very industrious man. We together discussed Yoga and other sacred subjects, and through close questioning and answering became fully and mutually satisfied that we were fit for each other. So attractive was his society for me, that I stayed over two months with him. It was only at the expiration of this time, and when autumn was setting in, that I, with my companions, the Brahmacaries and the two ascetics, left Keslar Ghat for other places. We visited Andra Prayag and other cities, until we reached the shrine of Agastya Mune.......

Further to the North, there is a mountain peak called "Kailasa" (Kailash), from which we spent the four months of the cold season; when, finally parting from the Brahmacaries and the two ascetics, I proceeded back to Keslar, this time alone and unassisted in my intentions, and reached Gipta Kishore (the secret Benares).

I stayed but few days there, and went thence to the Trinijoga (6) Nainjiy shrines, visiting on my way Gowree Koud tank, and the cave of Beechumuppi. Returning in a few days to Keslar, my favorite place of residence, I there finally restless, a number of ascetic Brahmacaries, who were not from Keslar, and, at the request of Keslar, of the Jangam sect,—keeping me company until my previous companions, the Brahmacaries with his two ascetics, returned. I closely watched their ceremonies and doings, and observed all that was going on with a determined object of learning all that was to be known about these sects. But once that my object was fulfilled, I felt a strong desire to visit the surrounding mountains, with their eternal ice and glaciers, in quest of those true ascetics I have heard of, but as yet had never met— the Mahatmas (1). I was determined—come what might— to ascertain whether some of them did or did not live there as rumoured. But the tremendous difficulties of this mountainous journey and the excessive cold forced me to delay my departure, that I might inquire among the hill-tribes and learn what the paths were like. Every where I encountered either a profound ignorance upon the subject or a ridiculous superstition. Having wandered in vain for about twenty days, disheartened, I retraced my steps, as lonely as before, my companions who had at first accompanied me, having left me two days after we had started through dread of the great cold. I then ascended the Tunganath Peak (10) There, I found a temple full of idols and offering priests, and hastened to descend the peak on the same day. Before me were two paths, one leading West and the other South-west. I chose at random that more to the North. It was a long and arduous journey, the path led me into a dense jungle, with rugged rocks and dried up, waterless brook. The path stopped abruptly there. Seeing myself thus arrested, I had to make my choice: either climb uphill higher, or descend. Reflecting what a height there was to the summit, the tremendous difficulties of climbing that rough and steep hill, and that the night would come before I could ascend it, I concluded that to reach the summit that night was an impossibility. With much difficulty, however, catching at the grass and the bushes, I succeeded in attaining the higher bank of the brook. Here I found myself under the shadow of a great rock, and in the environs. I saw nothing but tormented hillocks, high land, and a dense pathless jungle covering the whole, where no man could pass. Meanwhile the sun was rapidly descending towards the horizon. Darkness would soon set in, and then—without water or any means for kindling a fire, what would be my position in the dreary solitude of that jungle?

By dint of tremendous exertion, though, and after an acute suffering from thorns, which tore my clothes to shreds, wounded my whole body, and numbed my four fingers, I succeeded in reaching the summit, and there found myself on the foot of the hill and found myself on the high-way. All was darkness around and over me, and I had to pick my way at random, trying only to keep to the road. Finally I reached a cluster of huts, and learning from the people that that road led to Oklee Math, I directed my steps towards that place, and passed the night there. In the morning, feeling sufficiently rested I returned to the Gipta Kishore (the Secret Benares), from whence I had started on my Northward journey. But that journey attracted me, and soon again I repaired to Oklee Math, under the pretext of visiting the stone image of the god Vishnu, which was of great weight, and would have cost quite the fortune of an Indian emperor, and the environs. There I had time to examine at leisure, the ados of that famous and rich monastery, so full of pious pretences and a show of asceticism. The high priest (or Chief Hermit), called Mahat, tried hard to induce me to remain and live there with him, becoming his disciple. He even held before me the prospect, which he thought quite dazzling, of inheriting some day his laps of upave, his splendor and power, and finally succeeding him in his

spirited by the cold negation of the ego, despite the traditions, as well as the religion of their forefathers, calling all that was held sacred a delusion, a mockery, a lie, and a perversion of truth. They believed that they, Mahatras (monks) have lived in the inaccessible mountain peaks, in caves of the greatest beauty for several thousand years. Their residence is approachable only through a procession of married women with beef and wine, armed with curious and the skeptical. The Bhadrakali peaks in this neighbourhood are

Since the above was written one of my most respected and learned fellows has informed me that his one (Preceptor) told him that while stopping at the Oklee Math, the above-mentioned Mahat told him, that these intentions are only for beggars, and that those who are capable of giving, or are rich in money, should go to a cave of Vishnu, with temples and shrines, in which only attracts numerous pilgrims, there is a strange tradition among the inhabitants. They believe that only Mahatras (monks) have lived in the inaccessible mountain peaks, in caves of the greatest beauty for several thousand years. Their residence is approachable only through a procession of married women with beef and wine, armed with curious and the skeptical.

Of course, this information is quite interesting, but I must say that I have never heard of such a tradition before. I have heard that in the past, some Mahatras lived in caves of the mountains, but not in the way described by the Preceptor. It is also said that further up the heights, and beyond apparently impassable walls of snow and ice, there were several caves of men of a venerable appearance, such as the Aryan Rishi (sages), who are said to hang below their waist. There is reason to know that he saw correctly, and that the current belief is not without foundation that the place is inhabited by adepts and adepts who in no way are not considered in getting an entrance.
Mahatma, or supreme rank, I frankly answered him that I had ever revered any riches or glory, I would not have secretly left the house of my father, which was not less sumptuous or attractive than his monastery, with all its riches.—"The object, which induced me to do away with all these worldly blessings, is this, I find you neither strive for, nor possess the knowledge of." He then enquired what that object was for which I so strived. "That object," I answered, "is the secret knowledge, the Vidyā, or true condition of a genuine Yagy, viz., the Mohdār, which is reached only by the purity of one's soul, and certain attainments unattainable without it. Meanwhile, the performance of all the duties of man towards his fellow-men, and the elevation of humanity thereby."

The Mahārāja unrolled a book which was very good, and asked me to remain with him for some time at least. But I kept silent and returned no reply: I had not yet found what I sought. Rising on the following morning very early, I left this rich dwelling and went to Josshe Math. There, in the company of Dakshāṇeśwara, or Mahārājas Śikṣāstres and Saṃyāsī, the true ascetics of the 4th Order—I rested for a while.

(To be continued.)

HINDU IDEAS ABOUT COMMUNION WITH THE DEAD.

By Rāo Bahadur J. Sharman Ghajit, L.L.B., F.T.S.

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

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

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

The whole series of prescribed Hindu funeral ceremonies, from the 1st to the 11th day after a man's death, is nothing more than the mode inculcated by that religion to prevent the human soul from becoming a Pishācha. The
ceremonies performed and obligations offered by the relatives of the deceased, are considered efficacious for this purpose, and hence Hindu religion enjoins it as the most affectionate duty of a son or other relative to save his departed ones from this direful fate. In the Slikstras, the king as the heir of the heirless, is enjoined by the sacred books to perform or get performed these sacred rites for those that have no relative's to perform them in their behalf; for it is considered of paramount importance that the post-mortem ceremonies observed at Piskhata-von should be avoided by all possible means. Even after this calamity overtakes a human soul, and it begins to manifest itself as a Pishah, there are ceremonies enjoined, called Piskhata-machani, intended to emancipate it from this state and put it in the way of assuming a corporeal body according to its desires. Even the transmigration of a human soul into a lower existence, such as that of a beast, reptile, insect, &c., is considered preferable to the state of Piskhata-von; for, in the first place, there is in that state a corporeal body for enjoyment, and also a very short existence, at the end of which the soul has the possibility of rising up to a better state of existence. The human form of existence is regarded as the highest goal to be aspired to in this series of transmigrations, for in that alone, the soul has the capability of knowing the ultimate secret of its nature, and thereby attaining the highest beatitude. Existence in worlds even better than the earth, is deprecated for, although the capacities and powers of outward enjoyment in those worlds are greater than those of this, yet there is no development of the innermost essence of the human soul, the Brâhman-loka excepted, considered to give to a soul such development as it is capable of receiving when clothed in the human body,—a development which enables him to acquire knowledge of our own essence, and thereby attain final emancipation.

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

[Continued from the November Number.]

THE VEDA, THE ORIGIN AND HISTORY OF RELIGION.

By Rao Bahadur Shankar Pandurang Pandit, M.A.

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

But speculation did not fail to be regulated by reason, and reason led to gradual generalization. The Vedas seem to have began to perceive that their sages had left after all the being spoken of and the same "One Being" under different names. Not knowing I ask here those that know, for the sake of knowing, I that am ignorant: He that upholds these six worlds in their respective places, is there then, not, something in the nature of that Umbral, that is not, and the other, that is not. There was then nothing, and that was that. This is the Sūkra, Mitra, Varuna [and] Agrī. Also he is (as the same) the Heavenly Bird of excellent wings. The sages name the One Being in various ways. They call [him] Agrī, Yama, [and] Mātrikas, says one of the rishis, Dīghanātma, certainly one of the oldest Vedric poets. Another, speculating on the creation of the universe, the gods, and other beings, says of the time before the creation: 'There was nothing there, neither entity, nor there was nothing, nor the thing that was, nor the thing that is, nor the thing that was, nor the thing that is, nor for whose benefit was it? Where was water, the deep abyss? There was then no death, nor immortality, no distinction of night and day. That one breathed quietly, through its own power. For besides that there was nothing else. In the beginning there was darkness enveloped in darkness. All this was indistinguishable nothing. That one which had been enveloped everywhere in indistinguishable nothingness was developed through the force of fervor. Desire arose in it in the beginning, which was the first god of the world. Sages knowing with their intellect have found that to be the connection between the entity and the non-entity. The ray of these [non-entity, desire and germ], was it across, below, or above? There then arose those that could impregnate, and there arose those that were mighty objects. There was selfsupporting principle below and power above. Who knows truly, who can here declare, whence, whence this creation arose? The gods are posterior to the creation of the world, and who knows whence this universe sprung? Whence this univer-

*

39 अविद्विदकृत विकसितविभूति कृत्ति पुराणम् दिव्येन न विद्वन्
ि सर्वसभास्त्रम द्विसप्तो वै विद्म हिद्राविदः

30 निर्मित सर्वमय आदिम अयधिः श्च स युगम योहम:।
स सर्वसे विधिः स्वरूपपरं विनमरं यथाभ्याम:॥

31 निःस्वरूप पितामह ज्ञाते माताम् शक्तिः स सर्वसा
कर्म प्रक्षाक्षरं विज्ञानमहूर्तात् स्वरूपमायते

32 वर्ग विद्वा जगत्त्व अभिन्नं बाहुल्यं श्रीमानः

* रेणु कुमार, श्रीमान, श्रीमती रामानुज, अध्यात्मक इतिहास
** हृदिक इतिहास, दर्शन, विज्ञान, मानवीय इतिहास
It is in this view again of the Veda that we regard it as the origin of religion. And looked at from this point of view,—the point of view, that is to say, from which you see in it all the true principles of universal religion and the chief blemishes thereof, and also see through these principles and blemishes to their earliest germ and follow them through all the phases undergone by them until you come to a stage which induces people to say that the good principles were revealed by God and the blemishes were imparted by God's enemy, the Devil,—looked at from this standpoint, the whole of the Veda is the most valuable book in the world. It is the oldest contemporary history, the oldest biography of man, the oldest song that man ever sang to a higher Power or Powers. When we remember this we cease to reject the hymns as crude and uncultivated and take the Upanishads, or to take the hymns and reject the Brahmanas. To the biographer infamy, the childhood, the school days, the youth as well as the old age of his subject are all equally important.

Look at the Veda as a historical record to be read and interpreted historically, and it is a treasure of perfect gems, unequalled in lustre or size. Look at it from the point of view which is generally adopted by theologians of whatever sect who wish to find in it either nothing but divine knowledge or nothing but human ravings, and it at once becomes a perfect chaos. To the historian, the scientific scholar, the student of human institutions, the followers of universal religion and above all to the Theosophist the Veda will always continue to be the most important book.

**SOUNDINGS IN THE OCEAN OF ARYAN LITERATURE.**

_by Nilanvt K. Chatter, B.A., L.C.E._

The way in which knowledge of Physical Science is imparted to us is apt to mislead. The principles are laid down, but our text-books are silent as to the original discoveries and exponents; so that, getting our education from European masseurs, we are not instructed in the history of their origin and development. Like all things human, religion—which we regard in its development as human and value it to that extent only that it is human—has had its mistakes and evil consequences. It has also—more or less correctly somewhere has done in its name—great harm since it began to get any votaries together under its standard. Religion has had its mythology, its miracles. It has paralysed the free exercise of the best part of man, reason; it has taught us to believe that God is partial to certain men and inimical to certain others; it has taught us to believe in imaginary horrors of worlds unseen, and to kill those people who do not believe in what we believe. These and other blemishes which attach to religion are in the Veda, and as in the case of the virtues of religion we have a clear and well-connected history of the rise and development of the blemishes also.

* Theosophist, December 1870.
to defy hoonsoever exemplifies its higher aspirations; as though the keeping of him on the human plane made other men seem meaner and more little by contrast.

Sankaracharyo’s biographers apostrophised their hero, as Alexander’s and Cicero’s and those of Apolloius, Jesus and Mahomet did theirs. They made his advent presaged by a heavenly vision — of Mahadeva, to his father, Siva-guru—and his career attended by miracles which no theory of demonstration can explain. He then went on to paint that posterity may well pass over these pious embellishments as the fruit of an exuberant partiality, for after all these have been stripped away, the true grail of the poet, philosopher, and mystic is only the more plainly revealed to us.

We are, unfortunately, without the necessary data to enable us to precisely fix the epoch in which this great teacher flourished. Some ascribe it to the second century before others would bring him down to the tenth after Christ. Mr. Melville saw the light in the 1879, at the eighth century of the Christian era; and since we have for this opinion the concurrent authority of Wilson, Colebrook, Ramnynan Roy, Yajneswar Shastri, and Professor Jayaraman Tarkaparanath, the Bengali editor of Anandagiri’s Sankara Vyagya, and it is less important, after all, to know when he taught than what he taught and did, we may as well accept that decision without debate. No more certainly can his birth-place be determined. As wondertul pictures of his as the honor of having produced a Homer, so five biographers ascribe his nativity to as many different localities. Sringari is commonly believed to have been the favorite town (1); but a passage from the Saradana, quoted in the Kavichintama, would indicate a town in the Kerala district, named Saunagradra (2); Anandagiri’s Life of Sankara names Chidmunakara (3); Mahiyets puts forward Kaliha (4); and lastly, Yajneswar Shastri, in his Aryabha Shulakara, tells us that Sankara first saw the light at Kali (5).

Having studied the Ithasas, the Puranas, the Mahabharat, the Smritis, and the Shastras, Sankara, in his seventh year, returned from his preceptor to his own home. Madhav narrates that the mother of his hero being, one day, overpowered by the dehty resulting from the necessities she had practised before his birth to propitiate the gods and pray for a son, not as she read the Vedas, but as by the torrid heat of the sun, fainted; whereupon Sankara, finding her in the swoon, not only brought her back to consciousness but drew the river up, as well, a circumstance which of course spread his fame as a thaumaturgist far and wide: The king of Kerala vainly offering him presents of gold and elephants, through his own minister, came himself to pay reverence, and discharging his longing for a son like himself, was made happy by the child. (6) The other versions of the story are less circumstantial; and the detail of the child being born at Calcutta, really a work of Annakshetra, the pupil of Shankara, is mere invention.

(1) See Pandit K. V. Ramasarma’s sketch, p 1 and the Mapt at the end of the book. (2) Kavichintama, p 3, line 17. (3) Dh. 9 and 10. It may be added here that I have never doubt as to the first. (4) A. V. 1. 4. (5) At Calcutta, really a work of Annakshetra, the pupil of Shankara. (6) Mathuracharya, N. III. 3. p. 229. (7) Madhav IV, 1.3.

(2) Madhav I, Compare Annakshetra p 11.
(O that the secret is never publicly taught, but privately conveyed from adept to disciple. I shall not dwell upon these facts but leave them to be disposed of as they will by our new friends, the Theosophists, for whom the mystical side of nature offers most enchantments.

About this same time the great sage Agasty, visiting him with other sages, prophesied to his host that he would live to the age of thirty-two. Feeling that this world is all a passing show, this boy of eight years determined to embrace the life of a holy Samnyati, but his mother objected, her motherly pride doubtless craving a son to her son who should inherit his own greatness of soul and mind. The lad's determination was not to be shaken; however, and the maternal consent was obtained, as the biographers tell us by the working of a prodigy(23). Latching in the river, one day, his foot was caught an alligator. He waited宁静ly on the latter and the alligator was told that the alligator would not leave go his hold until she had agreed to her son's becoming an ascetic, felt coerced into giving her consent. Sankaranarayana thereupon came out of the river, and confiding her to the care of relatives and friends, and telling her he would come back to her whenever she should need his presence, he went away and took up the career for which he had so strongly a natural bent.

As if driven by some irresistible magnetic attraction towards a certain spot, Sankara travelled for several days, through forests, over hills, by towns, and across rivers, yet all the while unceasing of all, and oblivious to the men and beasts that went by him on his way, he arrived at the cave in a hill on the banks of the Nerbudda, where Govind Yati had fixed his hermitage. After the usual preliminaries the sage accepted the lad as a pupil and taught him the Brhama out of the four great sentences,—Knowledge is Brahman; This soul is Brahman; Thou art that; and I am Brahman(24). It is related by Madhav that, immediately after he had entered upon this discipleship, Sankara performed,—one day, when his guru was immersed in contemplation, or, as we should say darshana,—the prodigy of quelling a furious tempest of rain accompanied by awful thunder and lightning, by pronouncing certain mystical verses. Hearing, upon returning to consciousness of external things, that what his illustrious pupil had done Govind Natha was overjoyed, as this very event had been foretold to him by Vyasa at a sacrifice celebrated, long before, by the sage Ati. Bestowing his benediction upon Sankara, he bade him go to the Holy Bencares and receive there the blessing of the Deity.

On thy glorious work. Then enter, and begin to save mankind(25).

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

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

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

After this, Sankara set out for Prayaga in search of Bhattha Kumari, whom he wished to ask to write parasikas on his Bhashya, but found that he was upon the point of self-conflagration in disgust with the world. Vainly entreatng him to reconsider his determination, Sankara nevertheless was permitted to explain his commentaries, which Kumari praised unstintingly; and after the latter had accomplished his act of self-immolation, proceeded on to Mahishmati, the city where, as Kumari had informed him, he would find Mandana Misra who would undertake the performance. Arrived at the place, he was directed to the same house, that冒ously endowed with human speech and able to discuss most recondite questions of philosophy! He found the house but found it closed, so that to obtain entrance he had to raise himself up into the air and alight, a deva ex amehium, in Mandana's hall. An animated and, at first, even animadversion discussion ensued between the host and his unexpected and unwelcome guest, the two finally deciding to make the wife of Mandana Misra a substitute for the latter and have the performance. After this, Sankara, set out for Padnapada, whose garland withered. He will not attempt in such time and space as I now command, to even epitomise this wonderful debate, but refer the reader to Madhav (VIII, 34) for particulars, adding that they will richly repay study. Sankara won, and in winning, under the terms of the debate, claimed his antagonist, as a disciple and required him to abandon the domestic life and become an ascetic. He consented, and the wife—who was an incarnation of Saraswati, as we are told,—started for the western world. But before she had gone a short departure was prevented upon by Sankara to tarry while he should hold debate with her also. Then commenced the second discussion, but the ready answers of the former to all questions put to him foiled Saraswati, as she may how be called, until she struck into a path to which Sankara was a total stranger. She asked him a question on the science of love. He was, of course, unable to answer it at once, being a Saunyasi and a celibate all his life; so he crave a respite of one month, which being granted, he left Mahishmati. The sequel will be told in my next paper.

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

An authentic story by a Russian officer.

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

We had all become very merry and congenial. All felt in the best of humors, and each vied with the other in telling interesting stories. Alone poor Mac-Gahan and Lytton, the correspondents, respectively, of the American and English papers, did not seem to share in the general gaiety; a circumstance which drew attention to them.

"What's the matter with you, Lytton?" asked Colonel V.

"Nothing," answered the correspondent, thoughtfully.

"I was thinking about home, and trying to see what they were doing now."

"One may speculate with perfect security"—remarked Mac-Gahan, and say that the whole family is now assembled around the fire-place, drinking cider, speaking about far-away friends in India, or talking of ghosts..."

"You don't mean to say that in England they believe till now in ghosts?" enquired Mme. V.

"Not altogether, but in a way that would seem to us to have seen ghosts themselves. There are also such as have not themselves seen yet who believe the same..."

We were all struck with Captain L's uneasy look and pallor, as he abruptly left the table.

"You may say what you like and laugh at such notions," he remarked. "As for myself, I cannot deny the existence of 'ghosts,'—as you call them. I, myself, was but a few months ago, an eye-witness to a case which will never be obliterated from my memory. This upset all my previous theories.

Yielding to our curiosity, though very unwillingly, the brave Captain told that which he wrote down himself for me a few days after, and which I now publish with his consent.

"During the war in the Caucasus, I was serving in one of the regiments sent against the mountaineers. At that time, a young officer, from the Imperial guard, named Nedewitchef, was transferred into our regiment. The young man was remarkably handsome, with the figure of a Hercules, and would have soon become a general favourite were it not for his shyness and extraordinary misanthropy. I think I have been twice in danger as a result of his dislike; my only affection seems to be centred on an enormous black dog with a white star upon its forehead, which he called Caro. Once our regiment had to move against an aodd (Circassian village) that was in full revolt. The Circassians defended their position with desperate bravery, but as we had on our side the advantage of twice their numbers we disposed of them very easily. The soldiers driven to blind frenzy by the stubborn defence of the enemy, killed every one they met, giving quarter neither to old men nor children. Nedewitchef capitoured, not, replied Lytton, "but there are a good many who do, and a multitude who claim to have seen ghosts themselves. There are also such as have not themselves seen yet who believe the same..."

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Near a subtly (a mail hut) I happened to meet him face to face, and I felt thunderstruck! His handsome, magnificent face was all distorted by an expression of brutality, his eyes were bloodshot and wandering like those of a man in a fit of fury. He was literally chop-
to the crowd. I had hardly approached it when I saw that it was Nedewith's tent, and a horrid presentiment, which soon became a fearful reality, got hold of me at once.

"The first object I saw was a mass of hacked and bleeding flesh, lying on the iron bedstead. It was Nedewith's; he had been literally chopped to pieces with yatagans and daggers. At the foot of the bed Caro, also bleeding, was sitting, looking at his master's remains with such a human expression of pity, despair, and affliction mingled, that it brought a gush of hot tears to my eyes. Then it was that I learned the following: soon after sunset, Caro furiously barking, ran into the camp and attracted general attention. It was immediately remarked, that his muzzle was bleeding. The intelligent dog getting hold of the soldiers' coats, seemed to invite them to follow him; which was immediately understood, and a party of them sallied out with about ten or twelve men. Caro ran for a time before the men, showing them the way, till he brought them at last to a group of trees where they found Nedewith's mangled body. A pool of blood was found at quite a distance from the murdered man, for which no one could account, till pieces of coarse clothing disclosed the fact that Caro had had his battle also with one of the murderers, and had come out best in the fight; the latter accounting also for his bleeding muzzle. The black-eyed beauty had disappeared—she was revenged. On the following day Nedewith was buried with military honors, and little bittles and cow-dung were augurated.

"Several of the officers tried to have Caro; but he would live with none: he had got very much attached to the soldiers, who all doted upon him. Several months after that I learned that the poor animal got killed in his turn by a mounted Circassian, who blew his brains out and—disappeared. The soldiers buried the dog, and many there were among them who shed tears, but no one laughed at their emotion. After Shamy's surrender, I left the regiment and returned to St. Petersburg, and Nedewith was added to the regiment. The present war was declared, and I, as an old Caucasian officer well acquainted with the seat of war, was ordered off to Armenia. I arrived there in August and was sent to join my old regiment. The Turks were in a minority and evidently feeling afraid, remained still. We also had to be inactive and quietly awaiting for further developments, encamped at Kizil-Tapa, in front of the Alagin heights on which the Turks had entrenched themselves. There was no very rigorous discipline observed as yet in the camp. Very often Mahomedans of the cavalry were sent to occupy positions for some hours, but the central situation of our outposts on duty were often reported to the chiefs. On the unfortunate day of August 13th we lost Kizil-Tapa. After this unsuccessful battle rigour in discipline reached its climax; the most trifling neglect was often punished with death. Thus passed some time. After a while I heard people talking of the mysterious apparition of a dog named Caro who was adored by all the old soldiers. Once as I went to see our Colonel on business, I heard an officer mentioning Caro, when Major T* addressed an artilleryman sternly remarked:

"It must be some trick of the soldiers..."

"What does all this mean? I asked the Major, extremely interested.

"Is it possible that you should not have heard the foolish story told about a dog Caro? he asked me, full of surprise. And upon receiving my assurance that I had not, explained as follows:

"Before our disastrous loss of Kizil-Tapa, the soldiers had been allowed many unpardonable liberties. Very often the colonel, sitting on his horse, would permit soldiers to go on duty at night alone, and the result was that they plundered the enemy during the night, and were always missing. But notwithstanding all their endeavours, it had hitherto proved impossible to catch any of them; hardly did an officer on duty appear going the rounds, than an enormous black dog, with a white star on its forehead, mysteriously appeared, no one knew whence, ran toward any careless sentry, and pulled him by his coat and legs to awaken him. Of course as soon as the man was fairly warned he would begin pacing up and down with an air of perfect innocence. The soldiers began circulating the most stupid stories about that dog. They affirm that it is no living dog, but the phantom of Caro* a Newfoundland that had belonged to an officer of their regiment, who was treacherously killed by some Circassians many years ago, during the last Caucasian war with Shamyl.* The last words of the Major brought back to my memory the pictures of the long forgotten past, and at the same time an uneasiness and feeling of apprehension could not well define. I could not pronounce a word, and remained silent.

"'You heard, I suppose,' said the Colonel addressing the Major, 'that the commander-in-chief has just issued an order to shoot the first sentry found asleep on his post, as an example for others?"

"Yes—but I confess to a great desire to first try my hand at shooting the phantom-dog—or, whatever represents it. I am determined to expose the trick; exclaimed the irascible Major, who was a skeptic.

"Well, there is a high opportunity for you,—put in the adjutant—I am just going to make my rounds and examine the posts. Would you like to come with me? Perhaps we will discover something.

"All readily assented. Not wishing to part from good company, and being besides devoted with curiosity, I said I would go. Major T* carefully loaded his revolver, and—we started. It was a glorious night. A silver velvet moonlight fantastically illuminated the heights of Alagin, towering high above us, and of Kizil-Tapa. An unfeigned stillness filled the air. In both hostile camps all was quiet. Here and there the faint trills of a sadyga (a kind of primitive guitar), and nearer, the mournful cadence of a soldier's voice intoning a popular air, hardly broke the dead stillness of the night; and as we turned an angle, in the mountain path sounds and song abruptly ceased.

"We passed through a lonely gorge and began mounting a steep incline. We now distinctly saw the chain of sentries on the picket line. We kept to the bush, in order not to be seen; and presently, it began to become evident that a sentient, seated upon a knoll, was asleep. We had come within a hundred paces of him, when suddenly, from behind a bush, darted a huge black dog, with a white star on its forehead. O, horror! It was the Caro of Nedewith; I positively recognized it. The dog rushed up to the sleeping sentry and tugged violently at his leg. I was following the scene with intense concentration of attention and a shuddering heart... when at my very ear there came the crack of a pistol-shot... I started at the unexpected explosion... Major T—had fired at the dog; at the same instant sold the creature straight into a heap in a heap. We all sprang towards him. The Major was the first to alight from his horse; but he had hardly begun to lift the body, when a heart-rending shriek burst from his lips, and he fell senseless upon the corpse.

"The truth became instantly known; a father had killed his own son. The boy had just joined the regiment as a volunteer, and had been sent out on picket duty. Owing to a terrible mischance he had met his death by the hand of his own father.

"After this tragedy, Caro was seen no more."

**EAST INDIAN MATERIA MEDICA.**

(INTRODUCTORY).

By Pandurang Gopal, G.E.M.C. F.T.S.

India, where Nature has been so bounteous, nay, lavish in her gifts, has always presented the greatest inducements to the various students of her forces. It was here that the first progenitors of the human race were natured physically and intellectually. Here the intellect of the human race was first nurtured under the influence of picturesque natural scenery, and fed on the sight of the multifarious productions of organic nature; and here, in the first dawn of conscious existence, it began reverently to apprehend the fact of a Divine Power, and acquired powers
of expression, language taking form, and sound, and grace, and a variety of original deflections and conjurations, and growing after the lapse of unrecorded ages into those majestic, yet melodious forms of thought which bound its first offspring into a community of divine sympathy and created a glorious and harmonious whole.

In India, therefore, history finds the primitive grand conception of nature and all-pervading forces, which her highest form of creation, the typical man illustrates in himself. To his remote successor, the modern European, is reserved the mere remoulding of the vast experience of the hoary ages into a new structure of artificial laws and deductions for the production of new means of earthly comfort, in what we now call conventionally, Natural or Physical Science.

Without derogating from the honor justly due to modern discoverers of the laws of matter and motion, or underlining their deductions, or universal generalisations in the different branches of natural or physical science, or their numerous and trustworthy observations, conducted in the spirit of truth, no reader of those venerable tones of inspired Aryan teaching, which reveal to us the profound lore of old India's sages, whether in grammar, science or philosophy, can fail to appreciate the original discoveries of our forfathers, or properly value the crude but systematised observations of their unaided senses.

In cannot be denied that in their writings are found such absurd generalisations, and such descriptions of such matter-of-fact phenomena, as every sound intellect must appreciate as the first finished works of intellect and imagination. And, if we give a moment's thought to those vast extensions of power which our senses have received in these latter days from such wonderful contrivances as the genius of a Newton, Davoser, Davy, Faraday, or Tyndall has devised, we must feel but small and humble when confronted with the evidences of thought and research which have been bequeathed to posterity by sages and seers like Atraya and Agnevola, or, later on, by Chanka and Dhavanartari.

And yet these revered men have come to us, through the changes and vicissitudes of ages, through struggles for the retention of independence and power, through intellectual mists and chilling frosts, considerably detached, or mutilated and interpolated for want of more genuine guides. Their study was gradually neglected for want of encouragement from successive dynasties of cruel or senile rulers. Thus the spirit of their teachings came to be misapplied in practice, and their theories misunderstood in principle. The sources of new currents of thought, were dried up, and the springs through which they should have flowed, were allowed to become mere pools. Such unworthy followers of Sushruta and Chanka being necessarily dwarfed in intellect and warped in observing powers, were compelled to live largely on the credulity of their patients, or, by acting in a measure on their imaginations and prejudices; alternately seeking to kindle hope or excite fear of loss of health and death; they in their turn trusting to the mercy of chance, or to the fancied contrivances of an erring imagination.

This state of medical science still prevails among the Hindus, unhappily to a large extent, and were it not for the establishment of a few schools for medical instruction in India, where the study of physical science is obligatory, would be likely to continue for some time to come.

There is, at present, no prospect of revivifying the study of these works, except as a means of healthy intellectual recreation, as the whole system is based on an assumption of 3 vitalic, or corruption of the man, or vital force residing in the human frame, to which the Aryan physicians gave the conventional names of pitru (bile), ratu (air), and kapha (phlegm); to which some add the blood, a fourth vikriti or transformed force. The modern reader is therefore at once inclined to reject the theory as well as the descriptions of diseases based on that theory, as absurd without experimental proof. But these descriptions need not deter any student of medicine from following the experience of these writers on the more practical parts of the subject; viz., their knowledge of the properties of substances used as remedies, and of special virtues attributed by them to certain drugs, which have not hitherto been known or found.

This phase of the subject has recently attracted some attention among the medical graduates in Bengal, and since the time of Drs. Wise and Ainslie, who first made most creditable attempts at investigating their nature, the value of indigenous drugs used in medical practice, Drs. Kalyan Lal Deva, and Mohakram Shereef, of Madras, accomplished the most laborious and scientific task of identifying them, and of reducing the numerous synonyms for the same materials, which the various languages of India afford, to order and precision. We have recently been presented with a veritable epitome of the whole range of Indian Materia Medica by a Bengali medical scholar, Dr. Oshaya Chandola Datta, in a good volume in which the reader can find a carefully classified arrangement of medicinal substances according to the three principal sources of their production, viz., the mineral, vegetable, and animal kingdoms; with their Sanscrit names, their Bengali or Hindi equivalents, and their modern English or current Latin appellations. Each substance is preceded by a description of the part used in practice, and accompanied by noted formulae for its administration; according to the systematic arrangement of Chakia-Datta, the most systematic therapist of old, whose verses are cited in authority.

The labours of these physicians are deserving of our gratitude, and have opened to the native practitioner of medicine in India a wide field of research into the physiological action, in graduated as well as homoeopathic doses, on the different functions of the human body.

These authors have supplied a reliable index to the most ordinary medical virtues, but it is left to the future investigator to separate their active principles, proximate or remote, and furnish to the practising physician ready and trustworthy means to contruct moral action, or means by which the patient may be relieved as may be warranted by his knowledge of the supposed or proved actions on the healthy human system.

The modern practitioner is too much imbued with a minute acquaintance with the structure of the human organs and with a stereotyped knowledge of their functions in health (as contrasted with his ideas of the significance of symptoms produced by proximate or remote causes of disease), to be actuated by a pure desire of influencing these changes for a return to health by means the most ready, most simple, and most effective. The most efficacious relief as may be warranted by his knowledge of the supposed or proved actions on the healthy human system.

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paths of science, and if we cultivate experience in a true spirit, then with fresh advances in our knowledge of the composition of organic products, and a nearer acquaintance with the physiology of vegetable secretions, we may be able to light on the specific actions of these products as influencing individual and isolated forces of animal life. And such results will tend to clearer indications for controlling morbid actions, in the blood or in the tissues, to a degree commensurate with the different manifestations of that vital force which feeds the organs and sustains their healthy action.

We do not yet know how, out of many other products of our so-called European Materia Medica, the different classes of drugs produce their effects, and whether in the dark as to the real significance of the actions of what are called nerve stimulants and tonics, or, if you will, what are known as nervous sedatives and depressants.

Leaving out of mind other species of drugs still credited with alternative properties, and which influence the various or the primary centres of the sympathetic system of nerves, we have yet to learn in what relation to the various dynamical forces of the human body these artificial classes remain should.

We shall not, at this stage of our theme, tire the reader's patience with a consideration of what is assumed on hypotheses drawn from previous experience, as they can best be studied with the help of many excellent works on the subject. We have merely to ask the indulgence of an attentive perusal of what we will render from the original Sanskrit of the classification and properties of substances described by the Aryan physicians, with the explanation of their actions which modern physiology suggests.

We shall for the present only select the more obvious and the more reliable branches of their researches, viz. the vegetable Materia Medica, and devote our future papers to a consideration of the subject of the sensible properties and apparent uses of Aryan medicinal substances.

A STRANGE REVEREY.

By K. P. B.

The query naturally suggests itself to any one now observing this "poor shadow" of the Aryan land,—Is the Soul of India's glory set never to rise again?—a question that comprehends in abstract all the philosophical, scientific, and even political interests affecting the country. And yet, how invaluable sweeter in nature the point be, an answer to it is all but impossible. Hope, however, that this darling supporter of humanity, never forsakes while there is still life, and makes every loving heart turn sufficientely to fancy at the last a speedy recovery. Hence the propriety for a native Hindu taking counsel with himself:

Shall, then, our glorious Aryavarta lie always dark? No, she cannot—shethat yet takes pride in having been the earliest quarter of civilization on the globe, the first hotbed of sciences, the oldest repository of arts, and the most ancient seat of learning and improvements; the land whence such as Solum, Phylippines, Aristotle, Ammianus Sacers and Ptolemy drew their minds. Where was that field, that habitation, that time-honoured soil whereon the Queen of all Fairy Lands, wast already shining with riches, grandeur, and refinement? Art not thou the original archetype, from which the elder Egypt copied her peculiar priests? Was not thy wealth, as it is to this day, the envy and ambition of the Darinuses, the Alexanders, the Antonii and Maximini, as of those who preceded them even in earlier days? What, then, has made thee this day niggard all and worn out, to wall, darkling under demolitions and depredations? Ah, Mother! these days of thine are past, these thys glories lost, and even those brave sons of things that crowned thy beauty and formed thy greatest pride, are gone—gone for ever! Such mighty princes as Rama Chandra, Yuddhistir, Asoka, and Bikra-Maditya, kind, benevolent, generous and magnani-
AN OLD BOOK AND A NEW ONE.

The nineteenth century is the century of struggle and strife, par excellence: of religious, political, social, and philosophical conflict. The biologists could and would not remain silent witnesses of this memorable crisis. Cled from head to foot in the panoply of exact sciences; harrowed in battles against ignorance, unbelief, and falsehood, they worked in the ranks of the fighters and as those having authority began the work of demolition.

But what destroys ought to rebuild: and exact science does nothing of the kind, at least so far as the question of the highest psychological aspirations of humanity is concerned. Strange to say, the yoke of Christianity has fallen upon the daily augmenting body of Spiritualists, to sway away the mangled debris of the war, and rebuild from the ruins of the past something more tangible, more unassailable than the dreamy doctrines of theology. From the first, Spiritualism has fortified its positions by ocular demonstrations, slowly but surely replacing faith hypothesis and blind faith with a science of its own denomination which, when we think of the crucial tests of the most exacting experimentalists. It is, however, one of the most curious features of the day, to see science in her double role of the aggressor and attacked. And it is a sight, indeed, to follow the steady advance of the columns of "infidelity" against the strongholds of the Church, simultaneously with the pushing back of materialism towards its last inaccessible citadel, the strata of matter, the mysteries of theology, and the cold negations of science, have of late been successfully assailed by learned and skilful writers.

And, it can hardly be denied, that there are strong indications of wavering on the part of the attacked parties, with an evident disposition to capitulate. The "Speaker's Commentary," following the double process of a man's decline, giving us as it despairingly does, the birethron Thousand Milestones, the recent additions to the party of the Spiritualists of more than one great man of science, are impressive facts. Canon Farrar, of Westminster Abbey, destroys the old-fashioned belief in the eternity of hell, and the veteran and learned philosopher, Dr. Pichlo of Germany, dying, all but confesses his belief in the Gospel of St. Luke, fourteen years after the foundation of The Toronto Societies of Biology: this Gallah whom they but put forth as their champion was slain by a single medium, and the spear which seemed so big and strong as a "weaver's beam," has pierced their own sides.

The most recent development of this double conflict is a work which comes just in time to palliate the evil effects of another one which preceded it. We refer to the "Mechanics of Man," by Mr. Sergeant Coxe, following the "Dio Anthropogene" of Professor Haeckel. The latter had own wind and reaped the whirlwind; and a furious hurricane it was at one time. The public had begun to look up to the Jena professor as a new saviour of the "dark superstitions" of the forefathers. Reaction had come; and now, for the first time, the following insufficiency of the Churches, the not over-satisfactory results of Spiritualism, and, for the average masses, far too deep and philosophical researches of Herbert Spencer, Bain, and the great lights of exact Science the public was hesitating and perplexed. On the one hand, it had a strong, and ever growing desire to follow a progress that was being made with science; but, on the other hand, its late conquests, science finds missing links at every step, dreary blanks in its knowledge, "clauses" on whose bring its votaries shudder, fearing to cross. On the other hand, the absurdly unjust ridicule cast upon the believers in phenomena, held back the general public from personal investigation. True, the Church or rather the "schoolman's philosophy," mistaught Christian philosophy, was hard to approach; but so little effort of diplomacy one might remain within the fold, while disbelieving even in a private devil, without risking to "smell of the hogget." But the spell was broken and the prestige quite gone. For faith there is no middle ground. It must be either completely given up or wholly adhered to; and in the latter case (it may be pure as soon as the smallest foreign ingredient is introduced."

The public is a big child: cunning yet trustful, diffident and yet crotulous. It is curious for wonder then, while it hesitated between the conflicting parties, a man like Haeckel, vain and presumptuous, notwithstanding his great learning, ever ready to daguerrotype upon problems for the solution of which humanity has thirsted for ages, and which no true philosophical mind will dare presume to answer conclusively—secured at once the greatest attention for his Anthropogeny? Between men like Balfour Stewart, Dubois Raymond, and other honest scientists, who confess their ignorance, and one who proclaims that he has solved every riddle of life, and that nature has disclosed to him her last mystery, the public will rarely hesitate. As one of Haeckel's critics remarks, a street quack, with his panacea medicine, will often secure a more liberal response from the ignorant, than the most illustrious physicians. Anthropogeny has plunged more minds into materialism than any other book of which we have knowledge. Even the great Huxley was at one time inclined (see "Darwin and Haeckel," Pop. Science Monthly for March 1872), more than was needed, to support Haeckel's views, and land his book, which he called "a mile-stone indicating the progress of the human race," full of genuine genius, and based upon a foundation of practical, original work, to which few living men can offer a parallel. Whether the father of Protozoa continues to think so this day, is a matter of little consequence, though we doubt it. The public, at least, was speedily diseased by the combined efforts of the greatest minds of Europe.

In the book of Haeckel's, not only is man refused a soul, but an ancestor is forced upon him, in the shape of the formless, glistening Bathyplano Haeckelii,—the protoplasmic root of man—which dwelt in the slime at the bottom of the seas "before the oldest of the fossiliferous rocks were deposited." Having transformed himself, in good time into a series of interesting animals (one consisting of but one bowel, and others of the most phallic kind), Mover (Menura), and left out of Dyctiocele Haeckel's faithless ingenuity, our genealogical line is led up to, and stops abruptly at the "nullus man!"

"We have nothing whatever against the physical side of the theory of evolution, the general theory of which we thoroughly accept ourselves: neither against Haeckel's worms, fish, mammalia, reptilia, birds, and mammals, and against anthropology—all of which he introduces to fill up the hiatus between the ape and man—as our forfathers. No more do we object to his inventing names for them and coupling them with his own. What we object to is the utter unconcern of the Jena professor as to the other side of the theory of evolution: to the evolution of spirit, silently developing and asserting itself more and more with every newly produced "species.""

What we again object to is that the ingenious evolutionist not only purposely neglects, but in several places actually severs at the idea of a spiritual evolution, progressing hand in hand with the physical, though he might have done it as scientifically as he did the rest and—more honestly. He would thereby have missed, perhaps, the truly profoundest lesson of the protozoic Huxley, but won for his Anthropogeny the thanks of the public. Per se, the theory or evolution is not new, for every cosmogony—even the Jewish Genesis, for him who understands it—falls it. And Man who replaces special creation with periodical revolutions or Prolagus, followed, many thousands of years ago, the chain of transformation from the lowest animal to the highest—"the perfect man," as Haeckel phrased it (in the modern sense of the word) than Haeckel. Had the latter held more to the spirit of the modern discoveries of biology and physiology than to their dead-letter and his own theories, he would have led, perhaps, a new beginning of science separating itself violently from the cold materialism of the age.

No one object to the fact that Haeckel's book is a triumph of philosophy, and that the more we study the organs of the animal world, and assure ourselves that the organ of all psycological manifestation is the nervous system, the more we find the necessity of plunging deeper into the metaphysical world of psychology, beyond the boundary line hitherto marked for us by the materialists. The line of denarration between the two modes of life of the vegetable and animal—between the vegetal and the animal—is the line of transition from the vegetable to the animal, the line of transition from matter to mind. And no more will any one protest against the scientifically established truisms that intelligence manifests itself in direct proportion with the cerebral development, in the consecutive series of the animal world. Following then, the development of this system alone,—from the automatic motions produced by the simplest condition of the animal to the simplest of the animalus molluscus for instance, the instinctive motions of the bee, up to the highest order of mammalians and ending, finally, with man—if we invariably find an unbroken ratio of steady increase in cerebral development, hence—a corresponding increase of reasoning powers, of intelligence,—the dedication becomes irresistible that there must be a spiritual as well as a physical evolution.

This is the A. B. C. of physiology. And are we to be told that there is no further development, no future evolution for man? That there is a prospect on earth for the caterpillar to
become a butterfly, for the tadpole to develop into a higher form, and for every bird to live again, while the human soul has been restored from the lowest to the highest point of physical and mental development on this earth, all further conscious, sentient development is to be arrested by the dissolution of its material organization? That, just as he has reached the culminating point, and the world of soul begins unfolding before his mind; just as the assurance of another and a higher life has been instilled into him by reason, feeling, consciousness, intelligence, and all his highest aspirations to desert him in one brief moment, and go out into eternal darkness? Were it so, knowledge, science, life, and all nature itself, would be the most hideous of fates! If we are told that such a research does not pertain to the province of science, that no conclusions drawn from such research are to be made out of purely metaphysical premises, then we will enquire, why should then deductions, as hypothetical deductions, from purely imaginary data, as in the case of Haeckel's Bathylusin and fallacies anthropid, be accepted as scientific truths, as no such missing link has ever yet been found? At least Haeckel, the grand parent of the lovely amphioxus, or that philosophical rechise—the Bathylusin, ever existed?

But now, peace to the ashes of our direct ancestor! The venerable Professor Virchow, backed by an army of infuriated naturalists, passing like the powerful hammer, the wind of the dawn of knowledge, and the stream of science, have all but destroyed our hope of a closer acquaintance with our noble relatives of the slinky coast. Beginning with Bathylusin, who dragged out of his sea-fed—so he was not there—the Berlin savant evinced no more respect for the Sinuina Catenariae, (our tail-less ancestor) whom he hurled back into non-being. He was not even content with the eradication of existence even the beautiful tailless ray—the missing link! So strong was the reaction of thought as to the merits of Haeckel's work, that it well nigh knocked off his legs even the innocent though first cause of Anthropogeny—the great Charles Darwin, himself.

But the mischief is done, and it requires mighty powerful restoratives to bring the ex-hominis of Haeckel back to a belief in the human soul. Sergeant Cox's "The Mechanism of Man: An Answer To The Question: What Am I?" now in its third edition, will remain as one of the most powerful answers to the soul-destroying sophistry of Haeckel and his like. It is quite refreshing to find that a work upon such an unromantic subject—to the men of science—a book which treats of psychologv and its phenomena, is so eagerly welcomed by the educated public. In reviewing it, a London weekly very truly remarks that, "The Scientists have had a capital time of it lately; they have been able to raise a cloud of doubts about the most serious questions of life; but they have not been able to destroy the belief in the human soul. The subject is enormous; they occupied few men dared to enter and withstand them, so that the blest cry the Scientists raised has gone echoing far and wide, that the old foundations of belief in Immutability were myths, fit for weak-minded people. In Sergeant Cox, however, the timid believers have found champion able to fight the battle of the soul; it was pure and simple theories raised by them to their ultimate conclusions; able to unmask the pretentious arrogance of men who would destroy simply because they cannot appreciate: men who would pull down, but cannot build anything to take the place of the wrecked structure. But we will now let the author speak for himself." 

"The Scientists began by deniing the facts and phenomena, not by disproving them; by argument a priori that they cannot be and therefore are not. That failing, the next step was to discredit the witnesses. They were not honest; if honest they were not competent; if competent, they were not intelligible to the general public. They could not have obtained evidence that interested them, the particular instances they were the victims of illusion or delusion. That is the present position of the controversy. The assertion is still repeated here, with entire confidence, that the Mechanism of Man is not known by the Scientists, but that it is known by itself; that the existence of that force is proved by the facts and phenomena attendant upon the notion of that mechanism in its normal and its abnormal conditions; that this force is by the same evidence proved to exist in the human soul; that it is a peculiar mechanism of the body; that this something is an entity distinct from that molecular structure, capable of action beyond and apart from it; that this Something is what is called Soul, and that this soul lives after it has parted from the body."

This subject, that man has a soul—which so many men of science, especially physicians and physiologists deny—is treated in the work under notice with the utmost ability. Numerous new avenues—as the result of such a knowledge when  

"It seems scarcely credible, but it is literally true that the most learned physician cannot tell us by what process any one illness, no matter how severe, has arisen, and the patient's disease has been made to be unanswerable by the treatment of physicians, and has been made to be unanswerable by the treatment of those who have been sent to treat the illness. This experience has shown certain effects as often found to follow the exhibition of certain drugs. But he certainly does not know how these drugs produce their effect. It is to observe what irrational prejuclse still prevail in all matters connected with the physiology of body and mind, and their mutual relationship and influences, even among persons otherwise well informed and well qualified to express an opinion. Therefore are not the least prejudiced or the least instructed in these subjects to be found in the profession whose business it is to keep the human machine in sound working condition."

Sergeant Cox need scarcely hope to count the practicing physicians among his admirers. His last remark is more applicable to psychologists than to physicians. His only object is to show his patients only so long as they preserve their health, and have their pay stopped at the first symptom of disease in their patrons;—than in Europe. It seems rather the "business," of the European doctor to keep the human machine in an unsound condition. Human suffering is for European physicians, as the torments of purgatory the—a perennial source of revenue.

But the author suggests that "the cause of this ignorance of the laws of life, of Mental Physiology, and of Psychology is that they are not studied as we study the structure which that Life moves and that Intelligence directs." He asks whether it has "never occurred to the Physician and the Mental Physiologist to study the laws of the Life, in the mind, in the relationship of the conscious Self and the body, more even than in the structure itself, are to be found the causes of many of the troubles to which that structure is subject. Therefore, that in the investigation of these laws the secret is to be sought of the operation of remedies, rather than in the treatment of the symptoms."

"This is a true case of psychological and muscular power. Dr. T. Ham mond himself calls it natural power. More than the power of obedience, more than obedience," This noted materialist is thoroughly convinced that if one person suggests an idea to another who has complete faith in that person's power, the one acted upon will experience all the sensations the operator may suggest to him. He has made a number of experiments and even published presumably learned papers upon the subject. Yet Monism, Spiritualism, and yet materialism have succeeded in an attempt to show the absurdity of the psychological treatment, was detected in imitating the expensive gold, silver, copper, and nickel rings, with rings of wood painted or gilded. But the results were not changed; patients were cured! Now this is a clear case of psychological and muscular power. And Dr. Hammond himself calls it natural power. More than the power of obedience, more than obedience,"
 testify for the genuineness of the phenomenon. The joint testimony of several respectable clergymen, of Professor West, of Mr. H. Parkhurst, the astronomer, and of such physicians as Dr. Spurr, Ornstein, Kissam and Mitchell, is on record. With all this examined and proved, Dr. Hammond, notwithstanding his personal experience of the “power of mind over matter,” had not a jot to give the reporter in explanation of the phenomenon, but the words “lunatic!... a clear case of delusion!... Simply the deception of a hysterical girl, Sir!...” But has she deleted all these clergymen and physicians, and for years? “Inquired the reporter?

“—nothing. Clergymen are the most gullible men in the world, and physicians who have not made a study of nervous diseases are apt to be imposed upon by such girls”...

(The N. Y. Sun, of Nov. 26th, 1878.)

We doubt whether even Sergeant Cooke’s able book, though he is President of the Psychological Society of Great Britain and ought to be a competent witness, will clear any more and purify upon our side of the case. Mr. Hammond is as good a man as ever trod the floor of the court.

Mitchell, who traced the matter of the apparent misrepresentation of a curious manoeuvre belonging to a Fellow of the Theosophical Society in Germany, a learned mystic, who tells us that the document is already on its way to India. It is a sort of diary, written in those mystical characters, half cipher, half alphabet, adopted by the Rosicrucians during the previous two centuries, and the key to which, is now possessed by only a very few mystics. Its author is the famous Count de la Morina, he, who before and during the French Revolution puzzled and almost terrified every capital of Europe, and some crowned Heads; and of whom such a number of weird stories are told. All comment, now, would be premature. The bare suggestion of there being anything more mysterious than a blind “freak” in the particular, in the particular year, might easily be ridiculed and set down as a cock-and-blind fable. But circumstances alter cases—with the Church; now, however skeptical at heart, will dare laugh (above his breath) at a story of supernatural “miracles” worked by the Mahometans and their Saints, or by Satan and hisimps. For such “miracles” the Church holds a patent. The fact tacitly admitted by all, the universality of Christian faith, the discredit of the devil, even in this age of vague thought, makes him rankled at once with the despised infidels. Only the Spiritualists and Theosophists have made themselves culpable in the eyes of the pantheists of reason, and deserve to be called “infidels” for believing in phenomena produced by the unexplained. But in the case of Franklins, in this book, the reader is left to imagine; looking the story we have quoted; for they too, are bound by their Calvinistic and other dogmas to believe in the power of Satan—a power recorded the Enemy of Man by the ever-consistent ‘Will of God.’

A Startling Story: Marshal McMahon’s Strange Adventure in Algiers—is the sensational title given to the letter of a correspondent, by the Catholic Mirror of Baltimore (Sept. 15, 1879), in copying it from the New York World. We will give it in full:

“Sir. One day when talking with a well-known man in London, the subject of Spiritualism came up. Referring to the late Emperor Napoleon’s belief in the great delusion of the day, my friend told me that he was once at a grand dinner in Paris, at which many notable persons were present, and that the Emperor was one of them. At dinner it was agreed that the Imperial Court was talking about Mr. 12, 1833, Hume’s exploits at the Tuileries; how that in his presence a table was caused to float from the floor to the ceiling with the Emperor seated upon it, and by a number of other tricks which likewise sublimated into the air. When the Emperor finished, Marshal McMahon, who was present, said, ‘That reminds me of an experience of mine,’ which was as follows: ‘It was when I was a sub-lieutenant in Algiers that the affair I am about to speak of took place. The men of my command were mutinous, and we had been much troubled by the large number of deaths and mysterious disappearances which had taken place among them, and we had taken great trouble to discover the cause. It happened that I was present at a council on shore, when it was thought that the men were given to the practice of necromancy and the worship of strange gods. Indeed, I had myself seen many remarkable feats performed by them, and it was therefore no great surprise to me when I was informed that a number of men had fled out of the city. The explanation of the mystery came to me, and in a timely manner, suggested that it was generally believed by the soldiers that a certain corporal could tell more about them than any other else if he chose. The corporal I had noticed as a man who did his duty perfectly, but had little or nothing to say to any one, and always went about alone. He was from the interior of Africa, tall, gaunt, with long, clear-cut fea-
verses of remarkable Stern expression, and the most remarkable eyes I ever beheld. Indeed, it was not extraordinary that he should be said to have 'the evil eye,' for if any one ever possessed that power it was he.

But on finding out the mysteries, I sent for the corporal, and told him that I had understood that he could tell me about them and that he must do it. At first he appeared confused, and began to mutter to himself, finally saying he knew nothing about the matter; but when I threatened to have him flogged, he at last came to me, and began to explain, and that, unless I did so, I would have him punished, he drew himself up, and giving me a long and penetrating look, said: "The place of evil is in the sand, and not among the trees, in the midst of the sand."

I was so anxious to find the mysteries, I must go with him alone to a certain place at midnight, when the moon was in the third quarter, if I had courage enough to do so without telling any one of my object or trying to disguise myself. Our eyes gleamed with almost fiendish delight, which was not calculated to reassure me. On the appointed night, I started out with him, and nothing was said by either until we reached the spot; here his manner suddenly changed, as if something had suddenly recovered his confidence. Standing on the edge of the spot, he became stern and authoritative. Then he ordered me to remove every metallic from my person; at this I felt sure that he had a plan to rob me, but as I had grown too wise to withdraw, and possibly bring victims to my destruction, I obeyed his order. When I had done this, I accordingly took off my sword, and my purse and watch from my pockets, and hung them on a convenient branch, thinking this was my lesson! I think I heard him say: "I was not able to find it out, everything metallic or all would be in vain. I then took off everything except my underclothing, and said all was gone. At this he appeared pleased, and stripped himself entirely, then drawing a circle around himself he cast a charm, and said that whatever should happen, I should not venture within it.

"He then said he was prepared and would make everything clear to me. He said nothing and did nothing. Then, unless he was standing on the ground, the place was in the midst of the sand, and standing up straight in front of me, and looking in the eye, he suddenly became rigid and as suddenly disappeared like a flash. Until then the moon was shining brightly about, and his form stood out clear-cut against the sky, but as I rubbed my eyes to look, it suddenly became dark and a clap of thunder sounded, after which it became clear again, and as it did so a column of smoke arose from where he stood, and remained there for a long time. I was goaded to say, into the man himself, but he appeared transfixed; his face, which before was stern, had now become fiendish and terrible, and his eyes flashed first. As I looked, his gaze transfixed me and my body trembled as if I was to be seized. He stared so long, and his expression suddenly changing to one of terror, he cried, pointing to my breast, 'You have lied.' As he said this there was flash of light with a loud report, and he had again disappeared, and all was as it was before."

When he had finished speaking, he involuntarily put my hand up and felt a little leaden medal of the Virgin under my shirt, which I had quite forgotten when removing my sword. About thirty inches from me stood the corporal, with a cold or sickly smile, no man visible and fearing then an attack, I rushed to the tree where my things were, I seized my sword, and was astonished to find it so hot that I could hardly hold it. Calling about the man's name, no one responded. The corporal then walked away in every direction for him. The moon was then shining brightly, and any dark figure running or lying down could easily be seen on the light sand. Seizing my clothes I hastily pulled on my coat and my cap, and with as much speed as possible, I placed them under my arm and, mounting myself, gave orders to seers to come in every country and, bring every one found to me. But it was all in vain, for after hours searching no traces could be found of any one, and at last I was convinced that the whole matter was a sham and that there was no such place."

"As the day was drawing to an end, I sent word to the corporal to say that when I went back to the place I not only found my watch and the remainder of my things, but the corporal's things were also there, and the whole place seemed undisturbed."
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From the Author: "Revolution at Baroch"; and "The Forces of the Native States of India, considered in relation to the Defence of the Indian Empire," by Dinshah Adiresh Tacharkar, Esq.

From Balasubmuniyari Sastri, Esq.; "A Free Translation of Puttannadri Punduch or Puttannadri Aukhia, with Introduction." A copy of this valuable work has been forwarded to the Government of the United States of America by Col. Oclott.

From Martin Wood, Esq. Bombay; "Quarterly Returns of the Department of Finance and Commerce.

From Dr. Pandurang Gopal, G.G.M.C.; "Tour along the Ganges and Jumna." By Lint, Col. Forrest (Folio, handsomely illustrated); "Eye Home"; "Eden and Heaven," by M. L. Charleworth; "Kusa Jalakaya, a Buddhist Legend, from the Sinhalese of Aalgayaramu Mokkalai," by Thomas Steele, C.G.S.; "Last days in England of Ramamou Roy; "Low on the Simple Bodies of Chemistry.

From Babu Kedar Nath Dutta, (Calcutta); "Sri Krishna Sahithi," a Commentary upon the different phases of Aryan religions belief, chiefly upon the creed of the Vaishnavas,

From Babu Rajendra Nath Dutta, (Calcutta); "Bharatya Granthavala," being a description of the works of Ancient India, their date and a brief commentary thereupon.


From Dr. G. Wylfl, M.D. (Edin.) (London); "Smith's Fruitmeal Farineaux;" and "Vegetable Cookery," "The World Dynamical and Immutable, or the Nature of Perception.

From Pandit Bihoriy Tiwah (Siwahorg): "Ahimsa Dharma Prakash," or the Doctrine enjoining the Non-Destruction of Animal Life.


From the Author; "Bhavarth Srimut Granth, in Hindi.

From the Author: "The Account of the manifestation of Shri Gowardhan Nath," in Hindi, by Pandit Mohumul Vishnuil Pandu, F.T.S.

From K. R. Kumar, Esq. (Bombay); Nine pamphlets on The "Religion and Customs of the Persians and other Iranians," as described by German authors.

BOOKS AND PAMPHLETS RECEIVED.

The Theosophical Society acknowledges, with many thanks to the donors, the following donations of books and pamphlets to the Library:

From H. Rivett Curnow, Esq. B. C. S. Companion of the Order of the Indian Empire, Fellow of the University of Bombay, Fellow of the Society of Antiquaries, &c., &c.; "Archaeological Notes on Ancient Sculptures on Rocks in Kumaon, India;" "Rough Notes on the Sukho Symbol in India, in connection with the Worship of Siva;" Descriptions of some Stone Carvings, collected in a tour through the Doab, from Gawnopore to Mainpuri.

From the Author; "A Sanitary Primer," being an Elementary Treatise on Practical Hygiene, for the use of Indian Schools and General Public, by J. W. McDonald, Pennsylvania, Boychund Student, President of the Arya Samaj, Lahore.


From the Author; "Le Renouveau D'Isis: tradition libre de l'Alemann;" Par Esolie, Paris.

From the Author; "Courting the Muse," being a collection of poems, by Cowasji Narwostji Vasvamed.

From the Author; "Through Asiatic Turkey," narrative of a journey from Bombay to the Bosporus; by Gratian Gayry, Esq., editor of the Times of India.

From the Author; "A lecture on the modern Buddhist Researches," delivered at the Berhampore Library Society; "Athishik Rahausty, or Historical Mysteries," Parts II. and III., by Babu Ran Das Sen (Berhampore).
SPECIAL NOTICES.

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The word will be entered on the books as payment at the rate of the 1st day of the month it is received, and accompanied by the remittance will be acknowledged, as the same will be delivered on the subscription as published for.

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AGENTS: New York, S. B. Wells & Co., 287, Broadway; Boston, Messrs. Collie and Rich, 9, Montgomery Place; Chicago, H. J. Coody, 92, La Salle St. American subscribers may also order their papers through W. C. Judge, Esq., 71, Broadway, New York.

Ceylon: Isaac Weerasinghe, Deputy Curator, Galle, India.

DEATH OF MR. SERJEANT COX.

Great consternation was caused at the Middlesex Sessions on Tuesday, by the announcement, before the commencement of the business of the day, of the sudden and unexpected death of Mr. Serjeant Cox, the presiding judge in the second court at these sessions.

Mr. Edward William Cox, Serjeant-at-law, was the eldest son of the late Mr. William C. Cox. He was born in the year 1809, so that he would be in his 71st year. He was called to the bar at the Middle Temple in 1843, and raised to the degree of a Serjeant-at-law in 1868.

Though Mr. Serjeant Cox no man was better known in all London. At the Middlesex Sessions he has been judge for nine years. As one of the few still remaining wearers of the coat, he was a marked man amongst lawyers. He controller more papers than any man in England, and most of them, like the Field, the Law Times, and the Queen, have an unsailable position.

He was a philosopher, and made psychology his special study, having written a partly work of two volumes called "What am I?" as an introduction to the study of philosophy. He was also an electionist, and not only read in public, but wrote a work which was intended to explain to other people how to read and how to speak. Over and above all this, he was an ardent Spiritualist, and fought the
A recent German paper states that at Gundeufeld, the well-known artist and glass-spinner, Prengel, of Vienna, has established his glass business, consisting of carpets, curtains, collars, veils, &c., manufactured of glass; by means of very ingenious processes, he not only spins but also weaves glass with great facility, so that he is enabled to change the otherwise brittle glass into pliable thread, and with this material he makes good, warm clothing. This, it is asserted, is accomplished by introducing certain ingredients into the glass, thereby changing the entire nature of the material. White, early glass tables, and handles of softest glass feathers, are among the productions in this line already in use. An interesting feature of mentioned of this glass material is that it is actually lighter than feathers, and it is also stated that wood made of this new material bears such an exact resemblance to the genuine article that it is almost impossible to distinguish the one from the other. The comparative cost of this new substance, when manufactured into wearing and other goods, is not stated.

An interesting archaeological discovery has just been made in the Government of Veltava (Russia). The Kiev newspaper, announces that the well-known antiquarian, Mr. Kebaltchitch, has just excavated an enormous settlement of the primitive men, on the shores of the river Ternopel, near the village Schedtach, in the district of Perverslav. So far there have been found 2 stone implements, used to break bones with; 372 specimens of stone arrows and knives; 2 clay, roughly fashioned "bomlins"; 26 pieces of fossil bones of men and animals; 8 pieces of charred wood; 17 pieces of broken pottery, ornamented with vertical lines and holes; 3 bronze arrow heads (7 pl), 2 glass (7) "bomlins," and an iron link from a chain-mail (6nl). "As far as we know," says a St. Petersburg paper, "this is the only spot in Southern Russia which has given such rich scientific results in relation to the stone age of the men who inhabited that place."

Paris is undoubtedly one of the best places in the world for the study of that Protean malady, hysteria; two years ago the "Charité" could display aysting girl who might have held her own against any of the female saints of the middle ages, and who threw on the diet that proved fatal to herWelch sister. Now M. Dujardin-Beaumetz has discovered a "femme lithographique" in whom the slightest contact gives rise to an utricular eruption. Upon tracing his name upon her flesh the letters immediately appear in red relief, and this is accompanied by a local rise of temperature of from 1° to 2°.

A complete anæmis of the whole body. Those who have studied the occult sciences know that this last symptom was a mark of demoniacal possession, and it will be remembered that the mother superior of the bearded convent of Loudun could produce on her arms the raised names of the devils who infested her body. A few years ago the spiritualists of Toronto used to converse with their departed friends by the same means through the arms of a servant girl of that city; and the similar phenomenon is observed with "mediums". It will be well, therefore, to weigh thoroughly the claims of the supernatural before giving a scientific explanation of the phenomenon, and it would perhaps be better to look on the "femme lithographique" as an embryonic St. Catherine, rather than run the risk of being considered an atheist by explaining away stigmatism by a theory of periodic urticaria.

ARYA PRAKASH.

YOGA VIDYA.

By F. T. S. * * *

History affords many proofs that even inanimate objects, such as stones, bones, and marble statues, may be beneficially employed and used as they are for the solution of psychological problems of those who have the ability to make the stone or the marble respond to the will of the aspirant. Of course, this will only be accomplished when the stone or the marble is trained to answer the questions that are put to it. The first steps in this direction will be the training of the stone or the marble to answer questions of a religious nature. In this way, the stone or the marble will be able to answer questions regarding the nature of the Deity, the nature of the soul, the nature of the body, the nature of the world, and the nature of the universe. This will be done by the aspirant by asking questions of the stone or the marble and by noting the answers that are given by the stone or the marble.

The aspirant will then be able to use the stone or the marble to aid in the solution of psychological problems. In this way, the aspirant will be able to use the stone or the marble as a means of communication with the Deity, the soul, the body, the world, and the universe.

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The compiler, Mr. Crookes adds the following reflections:

"As the lives of all these are pretty fully recorded, we have the means of drawing several generalisations. It is plain that all displayed the qualities most distinctive of the present "spirit-mediums," and many were accompanied from childhood by some of the same characteristics that are often exhibited by those who have a hereditary nature of their gifts is shown by the Hungarian royal family producing five examples; and it is also notable, on this head, that out of 30 there should not be one of British or French birth, though France and England are two of the countries most famous for the practice, and where many of submitting to largely flagellations. Again, all, without exception, were ghosts-seers, or second-sighted; and all subject to trances, either with less of consciousness only, or of motion and flexibility of body. Such are the trances in which they usually sit, or are carried on, and are to be found in any of our public or scientific lists. Yet while they were subject to the usual hallucination of a large number of bodies, they were not of the class of natural hallucinators. To each of these, therefore, was assigned a written or spoken name, and a written or spoken history, both in the trance and ordinary state, and (like Mr. Home) most frequently in the latter; while a very few, as Theresa, seem to have been always conscious when in the air. Several were, in certain states, fire-hallucinators, like Mr. Home. The Princess Margaret was so from the age of ten. Many had what was called the "gift of tongues," that is, were caused (doubtless in an obsessed state) to address audiences of whose language they were ignorant. Thus the two most celebrated, the Prince Agnes and the Abbess Coleta were both in the Holy Roman Empire, and the former, at least, was an abbess of a Roman Catholic House. The Princess Margaret was a Roman Catholic, and the Princess Gerard, her sister, was a Pole, the Holy seen in the air of their members, though often seen suspended, were at heights from the ground described only as "a palm," "half a cubit," and others to five or six cubits, or, in a few cases, elis. But the Prince Agnes and the Abbess Coleta were, like Eilh, never before the air, and the Abbess Coleta was the first of them all. All were, like Joseph of Cupertino, to the ceiling of lofty buildings. The times that those and others were watched off the ground often exceeded an hour; and the Abbess Coleta (1559) was suspended in a trance in a house, so that all the inmates were terrified and enig, but innumerable lay citizens, went to see the marvel. On recovery, with the usual ordeal in his hand, he merely remarked he had lost the place. And in this and all cases the subjects of trances, in order to make their appearances, were driven to a particular religious topic that, in each case, is recorded to have generally affected that person either with trances or levitation. We have seen that Apollonius vanished on declaring his favourite verse of St. Jerome, "The sin of the unfaithful woman." St. John of the Cross, St. Teresa of Avila, and others were driven to lift him to Enacuta to utter a frightful cry, and shoot through the air "at scelto curioso sideris"; that of Mary's birth would have a like effect on Joseph of Cupertino; and Theresa, after obtaining leave, and making it a household or poor house; himself often sleeping in the straw, if he ran short for the pampers. Charles V. had named another person "saint" on which occasion a hood was thrust over the head, and the name, and taking another paper said, "I imagined your Majesty to have said Thomas of Villanova, but the error will soon be rectified by a prouder boy."

* By no means: the mistake was providential; let it stand.

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YOGA PHILOSOPHY.

(By Truth seeker.)

[The following communication, from a European Theosophist, will be read with attention and interest by Hindu students of Yoga. The references to 'Vital air,' 'wind,' 'tubular vessels,' 'magnetic spirits,' of immortality,' 'chambers of the body,' and such-like names, is incomprehensible to the materialism unfamiliar with the figurative nomenclature of mysteries; but he who has advanced even a single pace along the road of self-development towards spirituality will comprehend easily enough what is meant by these terms.—Ed. Thos.]

In the Dublin University Magazine for Oct., Nov., Dec. 1853, and Jan. 1854, is a series of papers, entitled "The Dream of Ravan," containing much that is curious on this subject.

In the fourth paper, Jan. 1854, speaking of an ascetic it is said: "Following his mystic bent he was full of internal visions and revelations. Sometimes according to the mystic school of Pattham, sitting cross-legged, meditating at midnight at the foot of a banian tree, with his two thumbs closing his ears, and his little fingers pressed upon his eyelids, he saw rolling before him gigantic fiery wheels, masses of serpent shapes, clusters of brilliant jewels, quadrants of pearls, lamps blazing without oil, a white haze melting away into a sea of glittering moonlight, a solitary swan-like eye of intense fiery white, broad, and at last the "world" of an internal light were during the sun." An internal, unproduced music (madalas) vibrated on his ear, and sometimes a sweet month, sometimes a whole face of exquisite bewitching beauty, would rise out of a cloud before his inward yogic eye, look into his soul, and advance to embrace him.

At other times he followed the path laid down by the more ancient and profounder school of Amrutha and strove to attain the condition of an illumined Yogi as described by Krishna to Arjuna in the 6th Ashvagho of that mystic of all mystic books, the Yoga-nirvairi.

'THE ILLUMINED.'

"When this path is beheld, then hunger and thirst are forgotten, night and day are undistinguishable in this path..."

Whether one would set out to the boom of the east or come to the chambers of the west, without morning, or holder of the bow, is the travelling in this road. In this path, to whatever place one would go that place one’s own becomes! How shall I describe this? Thou thyself shall experience it...

"The ways of the tubular vessel (nerves) are broken, the nine-fold property of wind (vayus) departs, on which account the functions of the body no longer exist..."

Then the moon and the sun, or that supposition which is so imagined, appears but like the wind upon a lamp, in such a manner as not to be laid hold of. The bud of understanding is dissolved, the sense of smell no longer remains in the nostrils, but, together with the Power, 77 enters into the middle chamber. Then with a discharge from below, the reservoir of moop fluid of immortality (contained in the brain) leaving over on one side, communicates into the mouth of the Power. Thereby the tubes (nerves) are filled with the fluid, it penetrates into all the members; and in every direction the vital breath dissolves them...

As from the heated crucible all the wax flows out, and it remains thoroughly filled with the molten metal poured in..."

Note from Dublin U. M. !—This extraordinary power, which is termed the World Mother—the casket of Supreme Spirit is technically called Knadnul, sarrapta or amaln. Sometimes relieved of it would make one imagine it to be electricity personified.

According to the "Journal d’Hygiène," the heron has on its breast large greasy tufts, which secrete a whitish unctuous matter of a disgusting odor, but which has a remarkable power of attracting trout and probably other fishes. M. Noury on placing the breast of a heron in a net, has invariably found the net filled with trout.
As wrapping himself in a mantle of clouds, the sun for a while remains and afterwards, casting it off, comes forth arrayed in light.

Even so, above is this dry shell of the skin, which, like the husk of grain, of itself falls off.

Afterwards, such is the splendour of the limbs, that one is perplexed whether it is a self-existent shaft of Kashmir porphyry or shoots that have sprung up from jewel seed or a body moulded of tints caught from the glow of evening, or a pillar formed of the interior light.

A vase filled with liquid saffron, or a statue cast of divine to dematrice perfection melted down. To me it seems Quain itself, personified with limbs.

Or is it the disc of the moon that, fed by the damps of autumn, has put forth luminous beams, or is it the embodied presence of light that is sitting on yonder seat?

Such becomes the body; when the serpentine power drinks the moon (fluid of immortality, descending from the brain) then, O friend, death dreads the form of the body.

Then disappears old age, the knots of youth are cut in pieces, and The Lost State of Childhood reappears. His age remains the same as before, but in other respects he exhibits the strength of childhood, his fortitude is beyond expression. As the golden tree from the extremity of its branches puts forth daily new jewel-buds, so new and fresh are his growths.

He gets new teeth also, but these shine inexpressibly beautiful, like rows of diamonds set on either side. The palms of the hands and soles of the feet become like red lotus flowers, the eyes grow inexpressibly clear.

As when, from the croumed state of its interior the pearls can no longer be held in by the double shell, then the sea of the pearl oyster bursts open, so, uncontainable within the clasp of the eyelids, the sight, expandings, seeks to go outwards; it is the same indeed as before but is now capable of embracing the heavens. Then he beholds the things beyond the sea, he hears the language of paradise, he perceives what is passing in the mind of the soul. He takes a turn with the wind, if he walk his footsteps touch not the water.

Finally—

When the light of the Power disappears, then the form of the body is lost, he becomes hidden from the eyes of the world.

In other respects, as before, he appears with the members of his body, but he is as one formed of the wind.

Or like the core of the plantain tree standing up directed of its mantle of outward leaves, or as a cloud from which limbs have sprouted out.

Such becomes his body, then he is called Keschara, or Sky-goer, this stop being attained is a wonder among people in the body.

The process here described seems similar to that described in the Upadeekhet. With your heel step the fundament, then draw the lower air upwards by the right side, make it turn thrice round the second region of the body, thence bring it to the navel, thence to the middle of the heart, then to the throat, then to the sixth region, which is the interior of the nose, between the eyelids, there remain. It is the breath of the universal soul. Then meditate on the great One, the universal voice which fills all, the voice of God; it makes itself heard to the cestatic in ten manners.

The first is like the voice of a sparrow, the second is twice as loud as the first, the third like the sound of a cymbal, the fourth like the murmur of a great shell, the fifth like the chant of the Vina, the sixth like the sound of the 'tal,' the seventh like the sound of a bamboo flute placed near the ear, the eighth the sound of the instrument pederados struck with the hand, the ninth like the sound of a small trumpet, the tenth like the rumbling of a thunder cloud. At each of these sounds the cestatic passes through various states until the tenth when he becomes God.

At the second his limbs are benumbed. At the third he feels in all his members the exhaustion of breath.

At the fourth his head turns, it is as if it were intoxicated.

At the fifth, the water of life flows back into his brain. At the sixth this water descends into and nourishes him. At the seventh he becomes master of the vision, he sees into men's hearts, he hears the most distant voices.

At the ninth he feels himself to be so subtle that he can transport himself where he will, and, like the Devas, see all without being seen.

At the tenth he becomes the universal and indivisible voice, he is the creator, the eternal, exempt from change; and, as he becomes perfect, he distributes to the world.

Compare this with Vaughan-Ainsa Magica Ambesomill. This mystery is finished when the light in a sudden miraculous coruscation darts from the centre to the circumference, and the divine Spirit has so swallowed up the body that it is a glorious body shining like the sun and moon. In this rotation it doth pass, and no sooner, from the natural to the supernatural state, for it is no more fed with visible, but with invisibles and the eye of the creator is perpetually upon it. After this the material parts are never more seen.

Can any of the correspondents of the Theosophist give an account of this Deyagardot? Who was Ashadhu? It would be a great boon to Theosophists if Dayand Sarawati Swami would give the world a translation of this work, and also of Patanjali's Yoga Sutra, of which in English we know only the imperfect summaries of Ward and Thompson. Can, also, some competent Buddhist give an account of the Kusaia, of which I know only Spence Hardy's imperfect account? We Western Theosophists earnestly desire information as to all the best modes of soul-emancipation and will-culture, and turn to the East for Light.

BRAHMA, ISWARA AND MAYA.

By Sri Paramadu Veddanta Raghavachara, Arya Vira Guru.

Adverting to the article "Brahma Iswara and Maya," by Paramadu Dasa Mittra published in the Theosophist of October, the following observations cannot fail to suggest themselves to a true Vedantist.

The science of Vedanta is enclosed in the Brahma Sutras (apauruśas) of which Badarayana is the author. There are many commentaries upon these sutras. They are (1) Bodhayana Vriitt; (2) Bhasyā of Dravida Rishi, or, more properly speaking Dharmā Rishi; (3) Divya Bhas; (4) Ditto of Bhaskara; (5) Ditto of Sankara; (6) Ditto of Yoga; (7) Ditto of Rāmānuja; (8) Ditto of Madhava; (9) Ditto of Nekakanna; &c. &c. Of these, the first three, which owe their origin to a period anterior to Sankara, and which are not wholly accessible at present day, at least in this part of India, are only known to us through the various quotations thereof which occur in the "Ramakrishna Bhashya" and its commentary "Sruti Praksasika."

Paramadu Dasa Mittra (we hope rather Paramadu Dasa Mittra) appears to refute certain statements made by Mr. Gough while explaining his own position in Vedanta Philosophy. These refutations are no doubt quite in accordance with the Doctrine of Sankara as expounded in his Bhashya. But Paramadu Dasa Mittra will do the learned world a valuable service if he will but solve the problems hereinafter set forth.

Whether (Moksita) hatred or salvation is or is not the (Puruṣarthā) end, which a human being should aspire to if not, all human effort for acquiring knowledge and wisdom such as the study of Vedanta science would be vain. If however it be the end aspired, who is the aspirer? For whose sake does he aspire? What sort of thing is the object aspired? According to his (Sankara's) Doctrine, being one with Brahma, eternal Bliss (Brahma Aamada)
REPLY BY PROF. MITTRA.

The objections urged by P. V. Rangacharya to the doctrine of non-duality were anticipated by Sankaracharya himself, and are fully answered by him in his Bhāṣya to which the present critic is referred. I would however give here a brief reply. Men who find themselves unable to accept Sankaracharya's doctrine without a priori condemning that reality in his philosophy is twofold.—The Absolute and the Relative. In absolute reality, nothing exists but Brahman, which is but another way of saying that there is but One Absolute Being. In relative reality, the personal solves not only do exist, but exist as distinct from Brahman, and hence there is no contradiction in teaching men to strive for salvation, or to obtain true knowledge by which he would realize the One Absolute reality and be united with him.

P. V. R. attempts to refute the doctrine of Máyá by endeavouring to show that it leads to absurdities, but he forgets that a bewildering perplexity as to which alternative to adopt in our attempted explanations of the world is the very essence of the doctrine. Those that presume to offer explanations of the universe fancy that Sankara's doctrine abolishes one of explanation, whilst he is only explaining another doctrine of incompleteness (avyakta-vāda). The only explanation that Sankarā offers is that of the fallacies of all explaining systems. The doctrine of Avidyā is the confession of ignorance, the explanation of the insubstantiality of the world and its relation to Brahman—comprising under the term world the whole body of internal and external phenomena. The world is a mysterious enigma which can neither be conceived as existent nor nonexistent. The only positive truth that Sankarā teaches is the highest truth that there is an Immutable and Eternal Substance which is not to be known as such or such, but positively underlying this mysterious world of matter without, and of fleeting cognitions within, and thus it is that he broadly separates himself from the Spectic. There can be no denying, no doubting of this Substance that presents itself as the Immutable Self, standing supreme over the passing is of joy and sorrow, love and hatred.

You again ask—if in absolute reality Brahman alone exists, who is it that is ignorant? The answer again is—In absolute reality, none is ignorant, but since you do ask the question, it is you assuredly that are ignorant. Certainly it is idle to put such questions to the Vedánti, when he knows for certain that he is the knowing subject, and that the questioner's utterance is only relatively real, owing its relative reality to the One Absolute, and all such questions about ignorance must belong to the province of the relative (vyākta-vāda dāna) in which you and I are admittedly distinct from Brahman, and, as such, are ignorant.

What is the nature of this Ignorance, or rather this cosmic manifestation and how it is connected with Brahman, or in other words, how Brahman, though one, seems to be many; though absolute knowledge and bliss, seems to be afflicted by pain and ignorance—the Vedánti confesses to be a mystery. अवध्य अनुवादल्लात्मक विद्यार्थिनी: | But who would presume to deny this ignorance? The attempted explanations of the universe have been shown to be absurd, and it has been shown that the only positive affirmation that can be made is that there exists One Being, only, unknowable in his absolute nature. This affirmation is the only explanation that can be offered of the universal ignorance. Physics and sociologists have confessed that in its intrinsic nature not a particle even of dead matter can be explained.

If it be objected that though the world may not be explicable, there is no reason to doubt its positive existence, the answer is that the world, at any given moment, is not what it was the preceding moment, nor will it be the same in the moment succeeding. Hence the very reality of the world is held dubious and only relative. Thus once more are we driven to the doctrine of the insubstantiality of the world, or the Máyā-vāda.

M. NARAINA MOORTHY.

For Sri Paravastu Venkata

Rangacharaya Arya Varn Guru,

Ganjaspur, 9th Nov. 1879.

Note by the Editor :—The Theosophists not having as yet, studied all these Bhāṣya, have no intention to uphold any particular sectarian school. They leave this to the student, for whose especial benefit, among others, this journal was founded. A great American quarterly—the North American Review—adopts the plan of submitting some famous contributor's manuscript to one or more equally famous writers of very antagonistic views, and then printing all of the criticisms together. By this wise device, the reader of the magazine is able to see what can be said of a given subject from every point of view. We will do likewise; and, as a beginning, here is Professor Pranadā Dāsa Mittra's criticism upon his article, before reading the above, as "Du chois des opinions, quoi la véracité?"—said a great French philosopher.
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By confounding Aiviyá (ignorance) with the soul, P. V. It supposes that according to Sankara,... the order should not come to the knowledge of the king. (9)

In the meantime the pupils of Sankara who had charge of his body, finding that the limit of time fixed by him for his own residence was already arrived, were in a great anxiety. While the others were given up to this grief, Padmappa suggested a plan which was unanimously adopted, and they started out to discover the whereabouts of their preceptor. The stories of Madhav and Annapagiri do not agree as to this quest of the pupils after their master, the former making them wander from province to province, while the latter tells us that Sankara's body was deposited in the outskirts of the king's own city. In fact, Madhav himself elsewhere describes the circumstances of Sankara's soul not finding the body in the appointed place, then animating it on the funeral pyre, and Sankara's body returning with his pupils to Målana as a work of but short duration—but we are interrupting the sequence of our narrative. Padmappa's plan was for them to first discover the whereabouts of their master, and then, gaining access to his presence under the disguise of singers, express to him their sorrow at his absence and recall him to his own body and to the prosecution of his labors. Arrived at King Amarak's city, they heard the story of the premonitional resurrection of Sankara, and in the right track, carried out their affectionate plot. Their hosts only held their audience spell-bound, but reached the inner consciousness of Sankara in his borrowed body. He dismissed the singers, transferred himself to his own body, and left the empty rajah to die once more, and this time effectually. He found his own body already amid the flames but having his armour of proof against fire it was unimpaired, and he rejoined his devoted pupils, singing the praises of Nrisandra. Returning to the residence of Mandana, Sarasvati was answered and Mandana Mira converted to Vedantism.

Travelling southwards, Sankara published his works in Maharashtra, and took up his residence at Nrisandra, where a pagoda was erected in his honor. He taught the pupils of his former house of Målana and also to Madhav, and brought him to give him his head, which he said he wanted to offer up as a sacrifice, as he had been promised by Mahadeva a residence in Kailasa in his human body, if he offered up the head of either a king or an omniscient person. Sankara agreed on condition that the Kapalika should come for it without the knowledge of his pupils, who might interfere. This was done, but before the decapitation could be effected, Padmappa learnt the thing through his interior consciousness, and assuming the form of a garuda, fell upon the Kapalika, and at his joint by joint. He had them be appraised and brought back to himself.

The next miracle attributed to Sankara was the bringing back to life at Gokarna, of a child greatly beloved by its parents. (Madhav xii, 24). To Sriyalli—where he got a new pupil in the person of Hastmanaka, a lad supposed to be an idiot, but in fact something very different—and Srinagari, he then went. At the latter place Mandana Mira, who had taken the name of Sureshvar (see p 251 of Annapagiri, whose account leaves it a matter of doubt as to the identity of Mandana with Sureshvar) wrote at Sankara's command, an independent treatise on the Brahman, which surpassed the other pupils and equally pleased the master.

At this time Sankara, learning in some supernatural way (9) of his mother's being at the point of death hastened to her side, and at her request for spiritual counsel, instructed her, or rather attempted to instruct her, in the formulae

(1) (8) Anandaiah 214.

(2) This incident is too important to pass by without editorial comment. The power of the Yoga to effect his own body and enter and animate that of another person, though attested by Patanjali and included among the Slokas of Krishna, is discredited by European young Indians. Naturally enough, since, as Western biologists deny a soul to man, it is an unanswerable objection to Yoga's soul should be able to enter another's body. That such an unanswerable difficulty should prevail among the pupils of European schools, is quite reason enough why an effect should be made to revive in India those schools of Psychology in which the Aryan youth were theoretically and practically taught the occult laws of Man and Nature. We, who, have at least some training in medicine with modern science, do not hesitate to affirm our belief that this temporary transmigration of souls is possible. We may even go so far as to say that the phenomenon which occurs in the case of persons who commit suicide in New York, among other places. And, since we would be among the last to require so marvellous a fact to be accepted to explain any soul's unusual destiny, we urge our readers to first study Aryan literature, and then get from personal experience the corroborative evidence. The result must inevitably lead to the belief in the spontaneous re-incarnation of the soul, in whatever form it may happen to live in, and Tyniall, Carpenter and Hazley do not, know the secrets of our being. Ed. Tirrata.

(3) Madhav X 18.

(4) Dvdit Desamnath says that the order was issued by the Queen herself and in this the poeul is at one with Annapagiri who also makes the Queen suspect the fact and make no objection to the minister.

(5) We must take due with our distinguished contributor upon this point: We do not believe in 'supernatural ways,' and we do believe and know that it was not at all difficult for an initiate like Sankara, to learn by his interior faculties, of his mother's state. We have seen too many proofs of this faculty to doubt it. Ed. Thrus.
THE SWAMI OF AKALOT.

A book entitled "Swami Charitra" (The life of Swami) has just been published in Marathi, in two parts, by one Narayan Hari Bhagvat. It contains the life of one of the most remarkable among modern Hindus, the Swami of Akalot, from the time he became known under the name of Digambar Bawa, in a town called Mangalvede, near Akalot. Nothing is known of him before that time.

Neither did anybody dare question him about his antecedents. One named Babaji, who was one of those who had lived with the Swami since the time his public career as an ascetic began, urged him once to give information about his name, native place, and family. Swami gave no direct answer, but simply said "Datta Nagar," and "Chief person"—the Vata tree. No other attempt to elicit information was made. The reason that led the author to commence this biography is very astonishing. He says that one night he went to bed as usual, but could not sleep for a long time, being oppressed with various thoughts. In this frame of mind he at last fell asleep, but was startled by a most unexpected dream. He saw a Sannyasi approach his bed. This reverend man, unlike persons of his avocation, wore clothes, had "kundalas" in his ears and carried with him a "dan" and "kamandalu." A man who accompanied him asked the author to get up and see the Swami. He seemed to obey and Swami bid him come in. He went very slowly, and laid himself on a cover at Akalot. Write my biography as will suit the present times, in accordance with my instructions, I now disappear," this seen, the author awoke, got up, and was at a great loss what to do, especially as he had never seen the Swami, and was consequently unable to obey the instructions conveyed to him in the dream. Neither had he ever felt a sincere desire to see the Swami during his lifetime. Unlike many, he had never regarded him as an incarnation of God. While in this state of mind he slept for the second time, and again in his dream saw the same person, in the same dress and with the same marks about him, who said "get up, why are you thus puzzled? Begin writing and you will have the necessary materials." The author thereupon resolved to at least make the attempt, and wrote to all the persons who knew the Swami well, to supply as much information as they could. The facts mentioned in the book are therefore authenticated. They are moreover credible, because the author says he got many of these facts not directly from Swami himself, but rather from those who were never within reach of the same person, and his associates, who are well informed and experienced, would talk at random without considering very much upon the matter. He says that once when he went to see the Swami in fulfilment of a vow made by him, he had also a desire that Swami should advise him in regard to spiritual matters. No sooner did he stand before the Swami than the latter turned his face towards him, and repeated the following verse in Marathi:

उपस्थिति एवः न अपरः || सत्सम्यं न वास्तव करं ||

"A sort of ring usually worn by the Sannyasis in the lower part of their ears.

† A three or seven knotted bandage of the wonder-working协议es.

‡ The garden which Brahmanes, Sannyasis and others use for holding water.

§ When a great Rishi is dead, this phrase is usually used. Sandhita is the highest stage of Yog training, and when a Yog is in that state he loses consciousness of this world and sees nothing but his own Divine Spirit.

The University Magazine, for November, contains the very welcome portrait of Edison, whose name is creating such discussions in the scientific world. Thus, Alva Edison was born in 1847, so that now he is only thirty-two years of age, yet already he has made more practicable and useful discoveries than a whole century has brought forth. Of his early life, stories are familiar now, but the circumstances under which he first turned his attention to typography are still little known.
April, 1880.]

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A person who reads any of the 18 works of Parun and explains the

meaning.

The first of the Hindu year according to the Shiladiva Era.

2 According to the Hindu custom when any body loses his nearest relation or one he dearly loves, he turns round the body and makes a loud noise by pressing his hand against his mouth; such a noise is therefore heard.

spiritual matters. He was at a great loss how to explain his intentions to the Swami, as he knew neither Marathi nor Hindustani. He however would regularly go and sit silently by the Samadhi. Once while he was sitting near a Parunik, Swami made him a sign to approach and handed him a book. Swami took a blank book that he was lying by him, and, after turning many of its leaves, gave him a certain page to read. He there found, to his great astonishment and joy, an injunction printed in Kannarese characters, that he should read Bhagvat Gita if he would have his desires fulfilled. He then gladly communicated the fact to a Parunik friend and asked him to read the book to him. The Puranik approached the place where the Swami was sitting, and taking the blank book which had been placed in the hands of Narsampa, looked for the page on which Narsampa said he saw Kannarese characters. He also examined all the other books, as well as all the papers lying there, but nowhere could he find Kannarese characters. This fact is an illustration to show that this singular being communicated his instructions only to those to whom he sincerely desired them.

The book teems with facts illustrative of the power obtained by a Yogi. There are very few persons in this country, who being in search of the ancient Aryan philosophy, have obtained control over the bodily processes which trouble the common men. Few still live like one now living in India, whom I dare not mention, are known. Almost all who have thoroughly studied or are studying that en caulning philosophy, keep themselves out of the public view in compliance with wise and inexcusable rules. It is not through selfishness, as too many imagine. Though unseen, they none the less are continually working for the good of humanity. In thousands of cases what they effect is ascribed to Providence. And whenever they find a person who like themselves, has an ambition above the mere pleasures of this world, and is in search of that Vidy which alone can make man wise in this as well and happy in the next, they stand ready by his side, take him up in their hands as soon as he shows his worthiness, and put in his way the opportunities to learn that philosophy, the study of which has made them masters of themselves, of nature's forces, and of this world. It is apparent that the Swami of Akalkot was one of such persons.

A man occasionally succumbs the spirit by an attack, and, eccentric to a degree, he nevertheless did a world of good, and his life was crowded with marvels. Many facts might be quoted that would tend to show the great knowledge possessed by him, but the few above related will suffice to introduce him to the reader, and to indicate his familiarity with the occult side of nature. While he was alive, very few learnt the Vidy from him; now that he is gone for ever, his death is lamented, as is usually the case with the sons of India. Their eyes are at last opened to the injury they have inflicted upon themselves by neglecting a golden opportunity.

The account of his death given in the biography is pathetic, and worth repetition. On the last day of the first fortnight of the month of Chaitra, in the year 1860 of the Shiladiva Era, people suspected that the health of the Swami had begun to fail. While he was sleeping in the afternoon of that day, at the place of Tatyam Subhedar, he suddenly got up, and ordered a square earthen pot upon which he sat, to be placed upon somebody's head. He then went to a tank outside the skirts of the town, followed by a large crowd, as well as by the person who held the earthen pot on his head, and seated himself on the steps of the tank. He afterwards ordered the man to place the earthen pot on water without injuring it, and asked the crowd to make a loud noise. He then

1 treatment of a native doctor named Guniu Shastri Sakurdirkar. He accordingly prayed to the Swami, and promised to offer a coconut to his idol on his behalf. But unfortunately he forgot his promise when he went to bed. And although this fact was known to nobody, his brother

in the Swami and the Swami's rebuking of his brother for forgetting his promise to offer a coconut on Swami's ac

count. As he was not aware of the promise made by Mr. Bhupatkar, he was at a loss as to what his dream meant, and consequently communicated the fact to all the family, in great astonishment. When Mr. Bhupatkar heard this, he repeated having forgotten his promise, but immediately after taking a bath he offered the coconut on Swami's account, and made a vow that if his wife was cured he would go to the South and see the Swami. Then he sent for the native doctor mentioned to him by his friend, but found that he had left for his Inam village and was not in Poona. But nevertheless, to the great surprise of Mr. Bhupatkar, it happened that while he was returning home from the office he met on his way the very native doctor whom he was searching for. He then took him home and the latter gladly undertook to treat Mr. Bhupatkar's wife. The medicine administered proved a success, and she went on improving gradually. After a few days she was cured. The Swami, on hearing of this, sent the Ayurvedic doctor to Poona to see Mr. Bhupatkar. He there found her in great health and very strong and invited him to come to Akalkot in the month of July, when she should recover. She at once began to mend so rapidly that by the time he reached home she had found her all right.

In the month of July, although she had recovered, she was not too feeble a state to face the cold of the season. He however resolved to abide by his vow this time, and accordingly went to Akalkot with his wife and the doctor under whose treatment she was. When they reached their place where they had put up very damp. Her constitution however received no shock, but on the contrary she continued to improve. When they all went to the Swami he ordered a certain book to be brought him, and after finding a certain chapter gave it first to the doctor and then to Mr. Bhupatkar, thereby intimating without speaking a word, that their object in coming was gained.

There are many such facts as the above mentioned in the book, all going to confirm the Swami's claim to the knowledge of Yog Vidy. He was a practical example to show what a man can do, if he will. If anybody had taken advantage of the opportunity thus offered to him and gone to the Swami purely with the intention of studying philosophy, how much might he not have done himself and his country! During the twenty years or more that the Swami was at Akalkot, no less than seventy persons must have come under his influence. In this large number we shall see that scarcely any had within them an honest desire to study philosophy. Almost all were actuated merely by selfish worldly desires. If they had gone to him with a sincere aspiration to learn how to obtain control over bodily passions, he would have bestowed favours on them of which no robber in the world could have deprived them. But they sought but these worldly enjoyments with which in general every man's consideration in the thought of what is going on in his own state would be after the death of their physical bodies. In the whole book under notice are given but two or three instances of persons who went to the Swami with a desire to obtain knowledge. The course which he adopted to fulfill the desires of such persons is very curious. One named Narsappa, an inhabitant of Mysore, had gone to Akalkot with a view to receive some instructions on
removed to the temple of Murdihar in the evening until which time he was all right. But at about 9 in the night he had a severe attack of cold and fever. But without omitting the fact to any body he got up early in the morning and went to the burning ground where he showed two or three funeral piles to some of his followers and asked them to remember them. He then directed his footsteps towards the village of Nagannahil which is about two miles from where he was. And although it was past moon he had taken neither his bath nor meals, but nobody dared ask him do anything. On his way he rested in a shed reserved for cow. His followers as usual began to prepare him a bed when he said—"Henceforward I do not need any bed. Burn it on that tree opposite to me." This startled some of his followers, but they did not even suspect that the Swami thereby meant any thing in regard to himself. The next day he returned to Akalkot and stopped under a Vata tree behind the palace of Karjulkar. And notwithstanding that he then suffered from fever, he carried on his conversation in his usual tone. Neither did he show any change in his actions. Shortly afterwards he had an attack of diarrhoea, and his appetite failed him. But he did not omit his customary bath, and if any body raised objection he said, "I wash that I am not feverish." He then asked, "What will your father lose if I die?" He was cured of diarrhoea by Hanumantrao Ghorpade, the doctor of the dispensary at Akalkot, but continued to suffer from fever and shortly afterwards had prostration of coughing. He was then placed under the treatment of a native doctor named Nana Vaidya, all of whose attempts to cure him failed. If asked not to bathe or expose himself, to cure he would pay no attention. Neither could he be persuaded to take the medicine prescribed for him. Two or three times afterwards he began to breathe very hard, and so rapidly. But he did not show complaint, and he did not permit his outward appearance to show any symptoms of what he internally suffered. When his sickness was at last too apparent to be concealed some of his respectable friends thought it advisable for him to distribute alms before his death. This he did most willingly, himself repeating all the necessary mantras. He gave, with his hands, his own embroidered shawl to Ramacharya. As his cough increased every moment, he was advised to remove from an open place into the inner part of the house, on which advice he was moved even in vain. The same answer was repeated to them. At noon on the 13th day of the latter fortnight of the month of Chaitra, he ordered his cows and other animals to be brought before him. He then gave away all the food and clothes offered to him. Seeing that by that time his voice was almost gone, one of his good disciples asked him if he had any instructions to communicate. In reply he repeated the following verse from the Gita:—

अन्यं तेषां भवेना \ मुक्तिः \ परमसु \ तेस्विनं विश्वसः \ कृपाय \ परमात्माय

He then turned from the left to the right side and himself was seated. No sooner was the order obeyed than he was...  

Now, as was above remarked, people have begun to appreciate his greatness. They have erected a sort of a temple on the spot where he breathed his last, to commemorate his memory. But if these and his other works would have evinced his divinity, if they had studied the Vidya with them, then they would have raised themselves above base passions and the pursuit of pleasures, and obtained that kingdom from which the greater is never domesticated. To such as may ask how he could have assisted them in making themselves masters of self, let the author speak—"As all the facts mentioned in the book relate to others, it is quite plain that readers would have the author say what may have happened to himself. It would be unjust for him to shrink from relating his own experience in deference to unworthy fears. It is thirteen months since he saw the Swami in his dream, and he does not now feel the infinites of age. All his senses are in proper order and not decayed by age. By degrees he gains possession of the secret which enables him to control practically the passions which trouble ordinary men. And whenever he can lot, with all his efforts, check any improper desire, he sees, in an inexpressible way, some event which shows that the Swami is determined upon driving all improper thoughts from the author's mind by bringing him face to face with strange events. This is the only experience which the author has had until now of Swami's greatness."—But it suffices to show that the author is in the right path.—D. K. M.

**BADRINATH. THE MYSTERIOUS.**

_by a Swami who has seen it._

Hall way up a peak of the Himalaya Mountains, called Divya-darshini* by the people inhabiting the place, and the equal of which cannot be found in the whole world, is the temple of Badrinath, one of the four most sacred places of the Himalayas. The place is surrounded by hills, cliffs, and strong gorges to the temperate and hardy roots, buds and flowers. Holy men, of whom some people themselves quite unknown to the world, while others who are known, carry on their sacred pursuits there. The legend about the idol of Badrinath which is present in the temple, is that it was once thrown away by the Jains; but when Shankaracharya went to that place after putting down the Jains, and when he founded there Jotir Math,* he had at that time a vision—which is ascribed to that god—to the effect that the said idol was thrown into Narmada Kunch from which it should not be removed and founded again in its former place. Shankaracharya obeyed his instructions, and, after having inscribed the whole story on a copper-plate, entrusted the whole to the chief worshipper and then went to Kashmure. There are also many stone bearing various inscriptions which none can read. Near Badrinath are such places as Uttar Kashi (North Benares), Gupta Kashi (Secret Benares). Trijogi Narakian, Gowri Kund, Trugnath, Badrnanth, where great ascetics, who are known only to very few persons, perform their holy functions. They have majestic appearances and are objects of great reverence in abundance lives living in the neighbourhood, who fear that these yogis may assume the forms of tigers and eat them up.  

It is said that the yogis named Bhairu Jogi, Chitru Jogi, Aiitwir Gir, Gangir Gir, Somwar Gir, have been performing their holy functions there for the last three hundred years. They cat nothing except 'kaal' roots, fruits and flower buds, and reside always in their mountain homes which are inextirpable. None but those who are Duayani Succeed in having their company. Whenever they have to see any body they fix some time for a meeting, and only those who punctually keep their appointment can see them. There are many such ascetics in that part of the country, and those who want to satisfy their curiosity may go there and see them.  

*But what is said above is known to all who live there.

* The most sacred places of the Hindus are—

(1) Jagannath, in Eastern India; (2) Hanumath, to the South; (3) Dwarknath, to the West; and (4) Badrinath to the North.

Jotir Math is the place mentioned as Jodd Muth on page 48 of the Deer, number of the Threeratant, in the autobiography of Pandit Dwyanand Sarasvat Swami.—(Ed. Thos.)

* One who has succeeded in obtaining the 'Dyana' is called 'Dyana' because by the word 'Dyana' is not here meant any knowledge but the knowledge of the mysterious laws of nature and consequently what is obtained by yog training. Until therefore a person reaches a certain degree of knowledge of yog philosophy, he cannot use these markdikas. (Ed. Thos.)
THE FOREST QUESTION.
By "Foerster."

In my former paper I pointed out the necessity of conserving forest vegetation on the hills and mountains of this tropical country, where the streams and rivers have their rise. Some of the evils attending the denudation of the slopes of hill and mountain were also mentioned. To develop the vegetation on these important hills and mountains, and thus make them incapable of performing their most important function, namely, the storage of fallen water, is also to destroy the natural irrigation of the country. Yet this is being done. Even where, as on the Western ghats, the annual rainfall is in very many places 250 inches, there the slopes of hills and mountains— the high-level natural reservoirs of the country—have been given for a wretched system of cultivation (called Duthi or Kunri)—by which every atom of tree and plant vegetation is destroyed to produce a scanty crop of inferior grains) at the rate of 6 picc per acre. Yet with 250 inches of rain no less than 25,025 tons of water fall on each acre of land. Nevertheless, tens of thousands of acres of hill and mountain land in each Ghat Taluk of this Presidency have been given for such cultivation, and have suffered denudation. And any attempt to again devote these important hill and mountain lands to the purpose originally intended by a benevolent nature, namely, for the production of timber, woods, grass and water, is looked upon by those who are already ignorant of the subject as an infringement of the rights of the people. But I assert that herein is a cruel wrong being done to the country and the public at large, and that the suicidal policy being pursued is not only defeating the efforts of nature to naturally irrigate valuable low-lying lands, and the vast plains to the East, but will also assuredly bring serious disasters upon the country and its peoples. Witness a case—out of many—in point the late disastrous floods in Spain. Here, we learn from European authorities, that "A rainfall on the evening of October 14th, caused the mountain torrents to swell the Rivers Segura and Mundo, in the upper valley of Murcia, the water swelling over seven leagues around Murcia, reaching Oryhuela and Lorca a little later on the morning of the 15th. In Murcia, a town of 90,000 inhabitants, the greater portion of the suburbs were under water; and more than 1,000 houses were destroyed or damaged. In the province of Murcia more than 300 bodies have been taken out of the water, and are left homeless, sheltering in the churches and public buildings. Hemmed in by mountains and rising ground, the plain for leagues, during fifty hours, seemed like a lake dotted with village roofs and church steeples. Lorca and Orihuela, towns of 19,000 and 53,000 souls were more completely inundated than Murcia. The waters then began to fall almost as rapidly as they had risen, leaving behind them a thick coat of mud and detritus over the inundated country." Such are the evils which may be certainly looked for in this country if its hills and mountains are not kept clothed with a strong forest vegetation.

November 22nd, 1879.

In the Janed, Robert Hamilton F.R.C.S., Senior Surgeon, Royal Southern Hospital, Liverpool, strongly recommends the injection of ammonia into the veins as a means of resuscitation in alcoholic and narcotic poisoning. He having injected with a hypodermic syringe ten drops of ammonia into the medullary-epithelial vein of the right arm of a woman in a dying and comatose condition from excessive drinking, the effect was striking; she almost immediately recovered and opened her eyes, the pulse, which could not be felt before the operation, became perceptible, and the woman recovered. He mentions also the case of a woman poisoned by drinking carbolic acid. The case was apparently hopeless, yet this patient also recovered after the injection of ammonia into the veins of the arm.

A THEOSOPHICAL JUBILEE.

The followers of the Theosophical Society throughout the world, will be glad to learn that the celebration of its fourth anniversary, at the Bombay head-quarters, was a great success. The large attendance—which included the most influential Natives of Bombay as well as Europeans—was due to the publication of articles illustrative of native technical ingenuity, taste and skill, the opening of the Library, and the successful foundation of the Theosophist, combine to mark the event as the beginning of an era of usefulness and influence. The limits of these columns prohibiting a full report of the speeches, poems, and the names and contributions of the exhibitors, a pamphlet supplement is preparing in which the whole will be given, including the President's address, which was pronounced superior to any which he had hitherto delivered. This pamphlet also contains recent specifications of the Rules adopted in General Council at Benares on the 19th of December, ultimo. Swami Dayananda Saraswati was present on this occasion, and the meeting was held at the palace of H. H. the Maharajah of Vizianagaram, where our President, Corresponding Secretary, Librarian, and other Fellows were guests. The price of this pamphlet (annas 4 or six pence, or ten cents) should be remitted to the Librarian of the Society, at Bombay, or to the Secretary of the New York Branch. A catalogue is now in preparation, which will give an idea of the events of the evening from the following report, which is taken from the Allahabad Pioneer of December 8th.

BOMBAY, 30th November.

The Theosophists held high survival last evening at their Girgaum head-quarters. Several hundreds of the most influential natives of the city—bankers, merchants, mill-owners, pandits, pleaders, &c.,— crowded their compound, and attentively watched the proceedings. The occasion for the gathering was to celebrate the Theosophical Society's fourth anniversary, the opening of its new library, and the foundation of the Theosophist. Gorgeous cards, artistically printed in gold and black—both design and execution were creditable to the Society—had been given to the guests to the meeting; there was a profusion of lamps, Chinese lanterns and flags, a great arch of gas jets, on which the word "Welcome" appeared in letters of fire, and a seven-pointed star blazing above its crown, high in the air. From a concealed place not far away came the musical strains of a military band of twenty pieces. The whole compound was carpeted and filled with chairs, the front row being reserved for the more important personages. The veranda of the library building served as a sort of private box of the ladies and gentlemen accompanied by their wives. A more motley audience could scarcely be imagined, so varied the races, complexion and costumes. The Parsee and Brahman, the Jain and Mussalman, the Christian and Heathen side by side, and Vainnavite and Sivaite observing for the time a benevolent neutrality. The scene was, in short, a picturesque and interesting one, and indicated that the busy Theosophists have already created a wide interest in their doings.

The evening's programme embraced the three features of addresses, a display of working models of machinery by native mechanics, and an exhibition of native industrial products in the library hall. The speakers were Colonel H. S. Olcott, President of the Society; Rao Bahadur Gopalnoo Hurri Deshmukh, late Joint Judge at Poona; Mr. Nowroji Fardoonai, Municipal Councillor of Bombay; Kashinath Trimbak Telang, M.A., L.B., the Orientalist; and others. The last speaker was Colonel Olcott, who spoke in Guzerati, written for the occasion, was read by the author, who is known more widely as "The Guzerati Poet" than under his own name. Colonel Olcott's address was an eloquent review of the Society's work before and since the arrival of his party in India, and was received with great applause. He disclosed the important fact that the plan of the Society embraced honest good work for the
improvement of the material condition of his adopted coun-
trymen, the Hindus, quite as distinctly as Oriental research
and the revival of Aryan mystical science. They had not
only founded a journal to serve as an organ for the dis-
semination of the fruits of Hindu scholarship, but also
a workshop with machines of various kinds, in which to
manufacture Indian goods for export. The invitation card
of the evening, whose equal could not be turned out from
any existing lithographic press of Bombay, Calcutta or
Madras, had to a large degree been printed by a young
Parsee, taught by his colleague, Mr. Edward Winbridge,
within the past six weeks. Adopting, as he—Colonel
Olcott had—India as his country and her people as
his people, it was his sacred duty to do all that lay
within his power to promote the physical welfare of the
teeming millions of this peninsula, no less than to
humbly second the efforts of that great Aryan of our
times, Swami Dayanand Saraswati, for the revival of Vedic
monothesism and the study of Yoga. The address will be
printed as one of the famous addresses of that period.

At the conclusion of the speeches, and after the reading
of the Guzerat poem, the library doors were thrown open
and the visitors thronged into the apartment. Consider-
ing that the whole exhibition had been organized within
one week, the result was very creditable. Two large book-
cases were fitted with splendid specimens of the sandal-
wood carvings and manuscripts of Surat, Ahmedabad and
Bombay, the dressed figures peculiar to Poona, toys from
Benares, and special exhibits of knives, rings, steel boxes
and brass publicks from the Pandharpur School of Industry
and from Baroda artistan named Venkati. The opposite wall
was hung with embroidered robes and dresses from Kashi,
and every representative of the fine art in that country
by gold-bordered muslin dothiis from Benagal, &c. Tables
at the ends and down the centre of the room were spread
with a great array of brass-ware in repoussé: enameled
and inlaid bronze vessels of all sorts, carved marble gods;
a palki and a temple in pith; boxes of agate, gold-stone,
and carmalian articles from Agora; and a puzzle-box, made
by a common native carpenter, yet so ingeniously con-
structed as to baffle every attempt to open it until its
secret was discovered. There was a perpetual fountain
for sifting up jets of perfume, made by a Cotchew mecha-
nist named Vishram Jetha, who also, exclusively, made
the model of a steam engine, made by himself, which drove
a tiny grist-mill, circular saw, drill, and force pump.
Alltogether it was a most enjoyable occasion, and must go
far towards winning good opinions for the Theosophical
Society.

Before dismissing the company, Colonel Olcott an-
nounced that he was in conference with the Hon'ble
Morari Gokuldas, Sir Mangalidas Nathooob, Mr. Mathu-
radas Lowji, and other leading Natives to organize a per-
mament Industrial Exhibition Committee, to hold at least
one fair in Bombay each year.

On the 2nd of December the President, Corresponding
Secretary, and Librarian, went to Benarees, for Allahabad on
business, and returned there until on the 13th the three
went to Benarees to meet and confer with Swami Dayanund.
While at Allahabad Col. Olcott accepted an invitation from
a committee of native gentlemen, represented by Pandit
Sunder Lal, of the Post Master General's Office, to deli-
ver an address upon the Theosophical Society and its re-
lations to India. Mr. Hume, C.B., a distinguished mem-
er of the Viceregal Government occupied the chair and an
overflowing audience filled the largest hall in the city.
The Pioneer of the 16th ultimo contained the subjoined
account of the proceedings.

THE THEOSOPHICAL SOCIETY.

A Public address was delivered on Saturday afternoon
at the Mayo Hall, by Colonel Olcott, the President of this
Society, before a large audience of Natives and Europeans.
The chair was taken by Mr. A. O. Hume, C.B.

The Chairman said:—Ladies and Gentlemen,—it now
becomes my duty to introduce to you Colonel Henry S.
Olcott, President of the Theosophical Society, who has
kindly consented to submit for your consideration a brief
explanation of the leading aims and objects of the Societv
he represents. I myself unfortunately as yet know
too little of this Society to permit of my saying much
about it. What little I know has been gleaned from the
first three numbers of the THEOSOPHIST, a most inter-
esting journal, published by the Society at Bombay, and
from a few all too brief conversations with Colonel Olcott and
the Corresponding Secretary of the Society, Madame Bla-
avsky, who has been here a good many years. I have been
asked, indeed, to make a brief note of what I have heard
and read, for the purpose of giving an idea to our readers
of that primary and fundamental object of its existence
is the institution of a sort of brotherhood in which,
sinking all distinctions of race and nationality, caste
and creed, all good and earnest men, all who love science,
all who love truth. all who love their fellowmen, may
meet as brethren, and labour hand in hand in the cause
of enlightenment and progress. Whether this noble idea
is ever likely to germinate and grow into practical frui-
tion; whether this glorious dream, shared in by so many
of the greatest and noblest minds in all ages, will ever
come to fruition from the shadowy realms of Utopia into
the broad sunlight of the regions of reality, let no one
now pretend to decide. Many and marvellous are the changes
and developments that the past has witnessed; the impossi-
bilities of one age have become the trinums of the next,
and who shall venture to predict that the future may not
have as many surprises for mankind as has had the past,
and that this may not be one amongst them? Be the
success, however, great or little of those who strive after
this grand ideal, one thing we know that no honest efforts
for the good of our fellowmen are ever wholly fruitless.
In that sense, it may be long before that fruit ripens, the
workers may have passed away long ere the world discov-
ers the harvest for which they wrought; may, the world itself may never
realize what has been done for it, but the good work it-
self remains, imperishable, everlasting; they who wrought
it have necessarily been by such efforts purified and ex-
alted; the community in which they lived and toiled has
inevitably benefited directly or indirectly, and through
it the world at large. On this ground, if not in the
other, we are bound to rejoice in this symphony with the
Theosophists; they may have other aims and objects in which
we may not so entirely identify ourselves, but in this their
desire to break down all artificial barriers between the
various sections of mankind and unite all good and true men
in one band, labouring for the good of their fellows,
our whole hearts must go with them, and you will all,
I am sure, listen with interest and pleasure to an expo-
sion of other branches of the Society's aims and aspira-
tions from so distinguished a member, so able a repre-
sentative of the Theosophical Society as Colonel Olcott,
who will now address you.

Colonel Olcott then coming forward, spoke as follows:—Before taking up the thread of my discourse, I will
advert to one remark made by the distinguished gentleman
who honours me by occupying the chair. The Theosophical
Society was not organized to fight Pessimism especially,
or is it a propaganda of any one religious sect. It
is a society of seekers after truth, and pledged to the
work of disseminating whatever truths it discovers, whether
in religion, philosophy, or science. If in the progress
of this work it encounters obstacles, it will try to remove
them, no matter by whom they may be interposed. Its
history is the best evidence that can be given of the na-
ture of its labors, and the fidelity with which it has kept
the pledges made in its behalf in the first instance.
To that history I now invite attention.

The speaker then sketched the rise and progress of the
Theosophical Society. It originated at New York,
America, in the year 1875, as the result of a private lec-
ture at the house of Madame Blavatsky upon Egyptian
Geometry and Hieroglyphics; the small conclave of in-
formed present on that occasion consisting of the
immaculate conviction that the secrets of Egypt, and es-
specially of India, could only be learned with the co-opera-
tion of native scholars. The results of Western Orien-
talismen were unsatisfactory, for European scholars, lacking the intimate knowledge of the spirit of Eastern literature, were not agreed as to the meaning of ancient philosophers and authors. A great agitation prevailed throughout Christendom as to the deeper questions of religion and science. The materialistic drift of the public mind was encountered by the phenomena of so-called modern spirituality, and the effort to relate nature and its mysteries, man and his obvious and latent faculties, about Qsr, and about human destiny, prevailed. The organizers of the Theosophical Society were of various shades of belief—some, spiritualists, vegetarian investigators, but not satisfied with the explanation given of their phenomena; some, men of science, who wished to learn the mystery of life, and discover what force moved the atoms in space and caused them to aggregate into worlds, and then evolved the mythical forms of beings that inhabited them; others were simply weary of the old theological system, and wished to learn what true philosophy they might find. The Society was formed, and having put forth its programme, was bitterly assailed by a hundred critics. Caricature, sarcasm, slander, and invective were employed, but it kept steadily at work and prospered. Many were wonder-seekers who first joined in the hope that they might see greater miracles worked by Eastern magic than they had by Western mediums, dropped off upon discovering their mistake. But others took their places: correspondents wrote from all parts of the world to express their sympathy. Great scientists, like Edison of America, joined, while others like Prof. W. B. Carpenter opposed. Labor of reasoners, theosophists, and followers. Experience at last showed that to be successful in the study of occult science, the Society itself must be recognized on a basis of confidential relations, each pledged to the other not to betray confidences imparted respecting their individual successes in occult study. These and the grip and other signs of recognition, were the only secrets the Society ever had. Politics never interested its followers nor occupied their thoughts in the slightest degree. At last, he, Colonel Olcott, came to India with two Indian colleagues, and their learned Corresponding Secretary, Madam Blavatsky. They came expecting only to study Eastern religion and Yoga, and report their discoveries to the Western Theosophists. But they found themselves obliged to turn teachers as well. Hindu youth were as ignorant of ancient Aryan literature, religion and science as European youth; they, alas! did not even know what the Vedas contain. So the Theosophists laid out a new course of action in addition to their original plan: they were already in a close alliance with the Arya Samaj and its great Founder, Swami Dayanand Saraswati, to revive Aryan religion and the study of Sanskrit; they now arranged to co-operate in every scheme to found technological schools in India, to make the second Indian anniversary meeting of the Society, at Bombay, and besides addresses in different languages by native gentlemen, there had been a highly interesting and important exhibition of specimens of Hindu art and ingenuity. Colonel Olcott had also opened negotiations with influential Bombay gentlemen to found a permanent Exhibition Society or Institute for the holding of an industrial exhibition once a year. The Society has founded a monthly journal for the circulation of the writings of Native and European Spiritualists; it has published a "Buddhistic Bible," and has, besides, an WTIOUR of weekly lectures on mesmerism and other branches of occult science; and, just before leaving Bombay, they had received a proposal to assist in the employment of a certain fund subscribed by natives for the foundation of a school of industry. In the course of his remarks the speaker gave a very interesting definition of the two methods of psychological development known as Hata Yaga and Bdja Yoga, from which it appeared that the former is a species of bodily training to develop will-power by the self-suggestion of voluntary motion, and the latter, an evolution of the interior faculties of the Soul by the intelligent concentration of the ascetic's vitality and mental force upon the inner man. Until European men of science comprehend the results that may be achieved by these two systems, they will never know the vast possibilities of the living man. At present "Psychology" is but a name, and the so-called science which they have thus christened only empirical guess-work.

At the conclusion many native gentlemen pressed forward to express their interest and gratification with the address, and arrangements were made on the spot for a public meeting of welcome to the Theosophists upon their return from Benares, whither they have gone to spend a week with Swami Dayanand Saraswati.

THE ENSOULED VIOLIN.

(By Hilrion Snoreis, F.T.S.)

The almost supernatural or magic art of Nicolet Paganini,—the greatest violin player that the world has ever produced—was often speculated upon, never understood. The man with the most perfect sense of pitch, and who had no organs of hearing, and whose mind was overpowered. The Great Rossini went like a sentimental German maiden, upon hearing him play for the first time. The princess Eliza of Lucen, sister of the great Napoleon, though he was in her service as the director of her private orchestra, was for a long time unable to hear him play without fainting. In women he produced nervous fits and hysterics at his will; stout hearted men he drove to frenzy. He changed cowards into heroes, and made the bravest soldiers become as nervous girls. Thousands of dreamy tales circulated about this mysterious Genoese, the modern Orpheus of Italy. For besides his remarkable appearance—termed by his friends eccentric, and by his victims diabolical—he had experienced great difficulties in rebutting certain rumors of his having murdered his wife, and after her, his mistress, both of whom loved him passionately. Their unquiet souls, it was whispered, had been made through his magic art to pass into his violin—the famous "Cremona:" superstition not utterly ungrounded in view of his extraordinary faculty in drawing out of his instrument the most unearthly sounds, and positively human voices. These effects well startled his audience into terror; and, if, we add to it the impenetrable mystery connected with a certain period of his youth, we will, find the wild tales told of him in a measure excusable, especially among a people whose ancestors knew the Borgias and the Medici of black-art fame.

We will now give a fact—a page from his biography—connected with, and based upon, such a tale. The press got hold of it at the time of its occurrence, and the annals of the literature of Italy preserve the record of it until now, though in many and various other forms.

It was in 1831. The great, the "diabolical" Paganini was creating at the house of the Paris Opera an ethereal strain unsurpassed by any triumph he had previously gleaned. After hearing him, several of the leading musicians of the noblest orchestra in the Western world, broke their instruments....

At that time, there lived at Paris another violinist gifted with an extraordinary talent, but poor and unknown, a German, whose name was Franz Stentor. He was young and a philosopher, imbued with all the mysticism of Hoffman's "Chand d'Aspatria," and nursed in the atmosphere of the old haunted castles on the Rhine. He had studied the occult arts and dabbled in alchemy, but otherwise nothing was known of the rather extraordinary habits of this worshiper of the night. The whole of his aspirations mounted, insensibly, together with the wave of heavenly harmony which he drew forth from his four-stringed instrument, to a higher and a nobler sphere.

His mother, his only love on earth and whom he had never left, died when he was thirty. It was then that he found he had been left poor indeed; poor in purse, still poorer in earthly affections. His old violin teacher, Samuel Khaus, one of those grotesque figures which look as if they had dropping out of some old medieval panel with the speaking and piercing voice of a "slow Punch," and the fantastic allure of a night-goblin, then took him by the
hand, and, leading him to his violin, simply said—"make yourself famous. I am old and childless, I will be your father and we will live together." And they went to Paris.

Franz had never heard Paganini. He seemed bound either to eclipse all the violinists of those days, or, break his instrument and at the same time, put an end to his own life. Old Klaus rejoiced, and jumping on one leg like an old satyr, flattered and incensed him, believing himself all the while to be performing a sacred duty for the holy cause of art.

Franz was making himself ready for his first appearance before the public, when Paganini's arrival in the great capital of fashion was loudly heralded by his fame. "The German violinist, resolved to postpone his debut, and at finding himself the centre of an electric and fantastic design, came upon a powerful means to destroy it. But soon this name became a fiery thorn in the soul of Franz, a threatening phantom in the mind of old Samuel. Both shuddered at the very mention of Paganini's successes.

At last the Italian's first concert was announced, and the prices of admission made enormous. The master and the pupil both pawned their watches, and got two modest seats. Who can describe the enthusiasm, the triumphs of this famous, and at the same time, fatal night? At the first touch of Paganini's magic bow, both Franz and Samuel felt it as the key of death had touched them. Carried away, Franz was already flying upwards, into a violent, unearthly mental torture, they shared neither look into each other's faces, nor exchange one word during the whole performance.

At midnight, while the chosen delegates of the Musical Society of Paris unlighting the horses, were dragging in triumph Paganini home in his carriage, the two Germans having returned to their obscure apartment, were sitting mournful and desperate, in their usual places at the fireside. "Samuel," exclaimed Franz, pale as death itself,—"Samuel—it remains for us now but to die!... Do you hear me?... We are worthless... worthles... We were two nuns to have hoped that any one in this world would ever rival... him—"... The name of Paganini stuck in his throat as in utter despair he fell into his arm-chair.

The old professor's wrinkles suddenly became purple; and his little greenish eyes glowed phosphorescently as, bending toward his pupil, he whispered to him in a hoarse and broken voice—"Then art wrong, my Franz! I have taught thee, and thou hast learned all of the great art that one simple mortal and a good Christian can learn from another and as simple a mortal as himself. And I to be here in this wretched dam... in order to reign... unequalled in the domain of art, have recurred to Satan and the diabolical effects of magic!

Franz turned his eyes upon his old master. There was a sinister light burning in those glittering orbs; a light telling plainly, that to secure such a power, he too, would not scruple to sell himself, body and soul, to the Evil One.

Samuel understood the cruel thought, but yet went on with a leaguished calm—"You have heard the unfortunate tale... What about the violin, Tartini? He died on a Sabbath night, possessed by his master spirit, who had taught him the way, by means of incantations, to animate his violin, with a human soul, by shutting up in it, the soul of a young Virgin... Paganini did more; in order to endow his instrument with the faculty of emitting human souls, despairing cries, in short, the most heart-rending notes of the human voice, Paganini became the murderer of a friend, who was more tenderly attached to him than any other on this earth. He then made out of the intestines of his victim the four cords of his magic violin. This is the secret of his enchanting talent, of that overpowering melody, and that combination of sounds, which you will never be able to master, unless..."

The old man could not finish the sentence. He staggered before the fiendish look of his pupil, and covered his face with his hands.—"And... you really believe... that had I the means of obtaining human intestines for strings, I could rival Paganini? asked Franz, after a moment's pause, and casting down his eyes.

"Franz, uncloaked his face, and, with a strange look of determination upon it, softly answered,—"Human intestines... are sufficient for our purpose: these must have belonged to one that has loved us well, and with an unselfish, holy love. Tartini endowed his violin with the life of a virgin; but that virgin had died of unrequited love for him... The fiendish artist had prepared beforehand a tube in which he managed to catch her last breath as she expired in pronouncing his beloved name, and, then transferred this breath into his violin."

As to Paganini,—I have just told you his tale. Here is the consent of his victim, though, that he had honored him, and that—"Oh! for the power of the human voice!" —Samuel went on, after a brief pause. "What can equal the eloquence, the magic spell, of the human voice: Do you think, my poor boy, I would not have taught you this great, this final secret, were it not, that it throws one right into the clutches of... who must remain unnamed at night?"

Franz did not answer. With a calm, awful to behold, he left his place, took down his violin from the wall where it was hanging, and with one powerful grasp of the cords took the violin into the fire.

The old Samuel suppressed a cry of horror. The cords were hissing upon the walls, where, among the blazing logs, they wriggled and curled like so many living snakes.

Weeks and months passed away. This conversation was never resumed between the master and the pupil. But a profound melancholy had taken possession of Franz, and the twain hardly exchanged a word together. The violin hung mute, hopeless, and full of dust, upon its habitual place. It was like the presence of a soulless corpse between them..."

One night, as Franz sat, looking particularly pale and gloomy, old Samuel suddenly jumped from his seat, and after hopping about the room in a mad-pace fashion approached his pupil, imprinted a fond kiss upon the young man's brow, and then squeezed at the top of his voice, "It is time to put an end to all this... Whereupon, starting from his usual lethargy, Franz echoed, as in a dream; —Yes, it is time to put an end to this." Upon which the two separated and went to bed.

One morning, when Franz awoke, he was astonished at not seeing his old teacher at his usual place to give him his first greeting. "Samuel! My good, my dear... Samuel?" exclaimed Franz, as he hurriedly jumped from his bed to go into his master's chamber. He staggered back frightened at the sound of his own voice, so changed and hoarse it seemed to him at this moment. No answer came in response to his call. Naught followed but a dead silence... There exists in the domain of sounds, a silence which usually denotes death. In the presence of a corpse, as in the lugubrious stillness of a tomb, silence acquires a mysterious power, which strikes the sensitive soul with a nameless terror...

Samuel was lying on his bed, cold, stiff and lifeless... At the sight of him, who had loved him so well, and had been more than a father, Franz experienced a dreadful shock. But the passion of the fanatical artist got the better of the despair of the man, and muffled the feelings of the latter.

A note addressed with his own name was peremptorily placed upon a table near the corpse. With a trembling hand, the violinist tore open the envelope, and read the following:

"My beloved Franz,

When you read this, I will have made the greatest sacrifice, your best and only friend and professor could have accomplished for thee. Take it, and be happy; it is not but an immediate body of your old teacher there now remains but a cold of cold organ music..."

"Giuseppe Tartini, the great, Italian composer and violinist of the eighteenth century, produced such an impression by his inspired performance that he was commonly styled the "master of luthiers." He composed with a high born young lady of great beauty. His most marvellous composition was the "Sonata di dolce," or "Tartini's Dream," which he confessed to have written as an evolution from a dream in which he was performed by the devil, in consequence of a bargain struck with him. —E. T. Orsini
ter. I need not prompt you as to what you have to do with it. Fear not stupid prejudices. It is for your future fame that I have made an offering of my body, and you would become guilty of the blackest ingratitude if you should not tender this instrument to me. When you shall have replaced the cords upon your violin, and these cords—a portion of my own self—will acquire under your touch my voice, my groans, my song of welcome, and the soul of my infinite love for you, you may go—then, Oh, Franz, fear not the pangs of my instrument along with you, and follow the steps of him who filled our lives with bitterness and despair. Appear on the arena, where, hitherto, he has reigned without a rival, and bravely throw the gauntlet of sfénaces into his face. Oh, Franz! there only with thee bear with what a magic power the full note of love will issue forth from thy violin; as with a last-caressing touch of its cords, thou wilt, perhaps, remember that they have once formed a portion of old teacher, whose attempt to try play, but the bow troubled in his hand like a dagger in the grasp of a novice-brigand. He made a vow not to try again until the portentous night when he should have a chance to rival—may, surpass Paginni.

But the famous violinist had left Paris, and was now giving a series of triumphant concerts at an old Flemish town in Belgium.

One night, as Paginni sat in the bar room of the hotel at which he stopped, surrounded by a crowd of admirers, a visiting card was handed to him which had a few words written in minute characters, followed by a young fellow with a wild and staring eyes. Fixing upon the intruder a look which few persons could bear, but receiving back a glance as determined and calm as his own, Paginni slightly bowed and then dryly said:—“Sir, it will be as you desire, nam the night—I am at your service.”

On the following morning the whole town was startled at the sight of numerous bills posted at the corner of every street. The strange notice ran thus:—

To-night, at the Grand Theatre of—, and for the first time, will appear Paginni, the famous Violinist. To prove purposely the gauntlet at, and challenge the world-famous Paginni to a duel—upon their violins. He purports to compete with the world’s greatest virtuoso of the violin, in the most difficult postures. The famous Paginni has accepted the challenge. Franz Stenio will have to play in competition with the unrivalled violinist the celebrated “Fantasie copiées,” of the latter, known as “The Witches.”

The effect of the notice proved magical. Paginni, who, amid his greatest triumphs, never lost sight of a profitable speculation, doubled the usual price of admission. But still the theatre could not hold the crowds that flocked to it on that memorable night.

At the terrible hour of the forthcoming struggle, Franz was at his post, calm, resolute, almost smiling. It was arranged that Paginni should begin. When he appeared upon the stage, the thick walls of the theatre shook to their foundation with the applause that greeted him. He began and conducted a series of the most difficult postures. The world-renowned composition “The Witches” was performed without an uninterrupted breeze. The cries of public enthusiasm lasted so long that Franz began to think his turn would never come. When, at last, Paginni, amid the roaring applause of a frantic public, was allowed to retire behind the scenes, and his eye fell upon Stenio, who was tuning his violin, he felt amazed at the serene calmness, and the air of assurance of the unknown German artist.

When Franz approached the foot-light, he was received with a roar of applause, but for all that he did not feel in the least devastated: he only fearfully smiled, for he was sure of his triumph.

At the first notes of the Prelude of “The Witches” the audience became dumb struck with astonishment. It was Paginni’s touch, and—it was something else besides. Some—and that some the majority—that thought that never in his best moments of inspiration had the Italian artist himself, while executing this diabolical composition of his, exhibited such an equally diabolical power. Under the pressure of the long sinuous fingers, the cords wriggled like the pulsating intestines of a discomfited victim; the Satanic eye of the artist, fixed upon the sound board, called forth itself out of the mysterious depths of his instrument. Sounds transformed themselves into shapes, and gathering thickly, at the evocation of the mighty magician, whirled around him, like a host of fantastic, infernal figures, dancing the witches’ ganty. And then at the conclusion of the stage back ground behind him, a marvellous phantasmagoria appeared. Each concussion of unearthly vibrations, seemed to draw pates of shameless orgies, and the voluptuous hymns, of the witches’ Sabbath—... A collective hallucination got hold of the public. Panting for breath, ghastly, and trickling with the icy perspiration of an inexpressible terror, they sat spelt-bound, and unable to break the charm of the music by the slightest motion. They experienced all the illicit enravishing delights of the paradise of Mohammed that come into the disordered fancy of an opium-eating Mussulman, and felt at the same time the abject terror, the agony of one who struggles against an attack of delirium tremens. Many ladies fainted, and strong men gnashed their teeth in a state of utter helplessness. Then came the finale.—The magic bow was just drawing forth its last quivering sounds—imitating the precipitate flight of the witches saturated with the flames of their night’s saturnalia, when the notes suddenly changed in their melodious ascension into the squeaking, disagreeable tones of a street pollicinelle,* screaming at the top of his voice:—“Art thou satisfied, Paginni, my lord?... Have I well kept my promise, oh...?” And then the slender graceful figure of the violinist suddenly appeared to the public as entirely enveloped in a semi-transparent form, which clearly defined the outlines of a grotesque and grinning but terribly awful looking old man, whose bows were protruding and ended where they were stretched on the violin:—

Within this lazy, quivering veil, the violinist was then seen driving furiously his bow upon the human cords, with intermittent pastorals of a demoniac, as represented on a mediæval Cathedral painting!

An insusceptible panic swept over the audience, and, breaking through the spell which had bound them for so long moments in their seats, every living creature in the theatre made one mad rush to the door. It was like the sudden outburst of a dam; a human torrent, roaring amid a shower of discordant notes, idiotic squeaking, prolonged and whimpering moans, and cacophonous cries of frenzy, above which, like the detonations of pistol shots, we discern the crescendos of the bowing of the four cords upon the heinous violin.——

When the theatre was emptied of its last occupant, the astounded manager rushed on the stage in search of the unfortunate performer. They found him dead and stiff, behind the foot-lights, twisted up in the most unnatural of postures, and his violin shattered into a thousand fragments——

Cyprus, October 1st, 1879.

It is thought that the use of the microphone in mine districts is very advisable—the buried mine at Scrub Nitch tried very hard by beating the walls and doors of their rocky prison, to let their friends know that they were alive, but did not succeed. The question is raised whether the long and depressing uncertainty as to their fate might not have been relieved had a microphone been employed. Would it not be possible to devise and make known to all workers underground a simple code with signals to be communicated by rapping, and heard by means of the microphone?

* Punch and Judy show—an old and very popular street amusement among Western nations.
SWAMI REVISED MISSIONARY.

The debate at Ajmere between Pandit Dayanand Saraswati, Swami, and the Rev. Dr. Gray.

Reported for the THEOSOPHIST by Manasi Somarathan.

In the first issue of your journal I have observed an extract from the Calcutta Amrita Bazar Patrika, relative to the debate at Ajmere, on Christianity between Swami Dayanand and Dr. Husband, with your favourable comments. An article on the same subject, which was attributed to Dr. Husband, that the objections of Pandit Dayanand Saraswati can be satisfactorily answered. This remark makes it incumbent on me to place before the readers of your journal a complete account of the discussion that took place in Ajmere, in the presence of this reverend Doctor, between the Right Rev. Mr. Gray and Pandit Dayanand Saraswati Swami, together with the details connected therewith. The public will thus be able to judge of the worth of the Doctor's assertion. At that discussion there were present three different reporters, who wrote down all the questions and answers as dictated to them by the contestants. Of these three copies of the record of discussion one was taken away by Dr. Gray, and the other two, which were attested at the request of the Swami by Sindh Bahladar, Manasi Aminchand Sahek and Pandit Bhagman Sahab, are now in my possession, and the following extracts are from this authenticated record, I send them to you with a request that you will kindly give them a place in your most valuable journal.

SAMARTHADAN, Publisher of the "Veda Blasdyak," Bombay, November 1879.

—Omit.

The contest between Swami Dayanand Saraswatiji Maharaj and the Rev. Dr. Gray lasted from 7 a.m. to 9.30 p.m. on Thursday the 28th November 1878 (MARGASHIRSHA Vada 4th).—

The said Pandit Swami arriving in Ajmere on Karthik Shukhdi 13th, began to deliver lectures on the true religion as prescribed in the Vedas. The first lecture was about the Deity and the second about the Vedas; on the latter occasion the great Missionary at Ajmere, the Rev. Dr. Gray, and the Husband were present. The Swami was demonstrating on the authority of the Shastras (ancient religious works) and of arguments consistent with logic, that none of the Vedas and no other work constituted the sacred inspired writings. He also pointed out some inanities contained in "Taurata," "Genesis" and "Koran," with a remark that he did not intend thereby to insult the feelings of any party, his object being simply to appeal to the public to enquire and consider impartially whether or not it is possible for works containing the statements quoted by him to be regarded as divine inspirations. The Rev. gentleman thereupon asked the Swami to put his objections in regard to these passages from Genesis and the gospels in writing, and send them to him, adding that he would then answer them. The Swami readily assented, remarking that he had constantly desired to meet wise persons like the Rev. gentleman and have it decided what is true and what false; as to carrying on a discussion by sending written communications to each other it would take up too much time, and the public moreover would not have the advantage of an open discussion. The gentleman thereupon asked that the Swami should meet the Swami at an appointed time at the same place where they now were, and answer the latter's questions on the spot. But the Rev. Dr. Gray declined and insisted that the questions should be communicated to him in writing and after considering them for two or three days he would answer. To this, the Swami assented. It was finally agreed that the Swami would mark the passages in the Bible objected to by him and, on their meeting again, the Rev. gentleman would answer them; and with this understanding the Rev. Dr. Gray left the meeting. The Swami then sent to the Rev. gentleman, through Pandit Bhagman, Extra Assistant Commissioner, a written communication embracing 30 quotations from the Bible. It was but nine or ten days later when the Rev. gentleman had well considered his answers, that a day was fixed for a public discussion upon the subject; and, as the public had been notified, the gathering was large. Sardar Bahladar Manasi Aminchand, Judge at Ajmere, Mr. Roy Bhagman, Extra Assistant Commissioner, Ajmere, Sardar Bhagmaning, Engineer at Ajmere, and other respectable persons were present. At the appointed time the Swami arrived at the meeting house and read the first four Vedic books, and the Rev. gentleman, accompanied by Dr. Husband of the Mission Hospital, also came, with a large number of books. At the commencement the Swami observed to the public that he had often had discussions with clergymen at meetings at which no disturbance of any sort whatever occurred, and expressed a hope that the discussion that was to take place would similarly terminate without any obstruction. The Rev. gentleman expressed a similar hope. He then suggested that as the passages referred to by him the Swami were not all contained in the first four Vedas, then there was no need of their disposal, that the number of questions and answers should be limited to two. The discussion then began and notes were taken down by three writers, specially engaged for the purpose.

Swami: — In Genesis, chapter 1, verse 2, it is stated that, "God created the heaven and the earth, and the earth was without form and void." Now God being considered omniscient and omnipotent, how could there be imperfection in His work? There must be perfection in everything done by omnipotent God. It is in the work of the human that knowledge is limited and imperfect, that imperfection is possible.

Rev. Mr. Gray: — The meaning does not imply that the earth was "without form" but that it was Veran, which in Hindu reads Oojal, —dusarte.

Question: — But in the first chapter of Genesis it is distinctly stated that in the beginning God created heaven and the earth, and that the latter was "without form" and "void" "sacuse" (uninhabited void) and that there was darkness upon the face of the deep. This clearly shows that the words "without form" are not here used for Oojal, dasarte, for if it were so used, there would then be no need for the word Veran, uninhabited, to follow, as void means the same thing. When God created the earth could not have created it well-formed by using his omnipotence?

Answer: — Two words bearing the same meaning are often used together in all languages, as in the case under discussion. (In illustration of this Dr. Gray quoted two towns called Par and Parla, and the land was Veran and Verame, both adjectives conveying the same idea that it was dasarte or uninhabited.)

The Swami was just preparing to ask a further question in connection with this explanation when the Rev. gentleman interrupted by reminding him that the discussion upon each passage should be limited to two questions and two answers, the more so, as there were many such passages and all could not be discussed that night. The Swami answered that it was not necessary that all passages should be discussed, but two right for the discussion could be continued for two, three, or more days until the dispute was settled. But the Rev. gentleman did not approve of this suggestion, neither did he consent to the Swami's proposal that at least ten questions, when necessary, should be allowed in respect to every passage. Thereupon, the Swami suggested that the number of questions should be fixed at least at three. But the Rev. gentleman said he would not consent to more than two. And Dr. Husband refused to allow the matter to be referred to the opinion of the public as over 400 persons would have to be consulted. Then the Rev. gentleman considered it improper that such a large meeting should be dissolved without any discussion taking place, consented and passed on to the next question (1).

(1) Behold! This meeting was held to ascertain the truth, which can be done only when each point is fully discussed, but the Rev. gentleman insisted on a course being adopted and insisted that questions should be asked in reference to each disputed passage, and even then was unable to defend his position - Kalci Godagye (pupkepe).
Swami:—In the same book of Genesis and in the same chapter—I find: "And the Spirit of God moved upon the face of the waters." In the first verse it is stated that when God created the heaven and the earth, water was not yet created. Where the clause is: "And the Spirit of God moved." Is God a spirit or has he a body like men? If the former, how could he "move"? and, if the latter, how could he have power to create the heaven and the earth, since it is impossible for a "being" to pervade every where? Where was God's body when his spirit was moving upon the waters?

Dr. Gray:—The creation of the earth includes that of water also. As for the latter portion of the question, I say that from the beginning of Genesis (Tutat) to the end of the gospels, God is described as existing in spirit. God is a spirit. He is not the Same as a "being".

Swami:—And yet in several places in the Bible, God is described as having a body. To create the garden of Eden; go and walk there ("And they heard the voice of God walking in the garden in the cool of the day;") talk with Adam; to ascend mount Sinai; to converse with Moses and with Abraham, and his wife, Sarah; to enter their tent; to have a wrestling with Jacob—all such acts warrant the inference that God has some sort of body, or that at least he creates one for himself when occasion requires.

Dr. Gray:—All these have no connection with the question that is put. The whole of creation is 6000 years old and their currency is entirely attributable to ignorance.

It is a sufficient answer to this that the Jews, (Christians?) and Mahomedans who have faith in "Tutat" (Genesis 1) fully believe that God is Ruhah (spirit).)

Swami:—In verse 26th of the same chapter it is stated that "God said let us make man in our image after our likeness." This clearly leads to the inference that in form God was also like man, i. e. compassed soul and body, for if he had no body how could he create man in his own image and after his likeness?

Dr. Gray:—There is nothing about a body nor is it thus implied. God created man body, possessed of knowledge, and happy; God is full of eternal happiness, and he created man in his own image. When the latter sinned he lost his Divine form.

After that the Rev. gentleman quoted some passages from Corinthians and Colossians in support of this view.

Swami:—From the fact of Adam having been created in the likeness of God it follows that Adam was like God. And if man was created holy, learned and happy, how could he disobey God's command? Such a disobedience on his part shows that he was not gifted with fore-knowledge, and therefore was not perfect; that his sight was opened only when he ate of the fruit of the tree of knowledge; for had he been full of knowledge before, he could not have got knowledge after he ate of the fruit of the tree of knowledge. Therefore, he became wiser after his disobedience than he was before, notwithstanding that God blessed him; and it was but when he was upon the point of being cursed that his eyes were opened to a sense of his nudity and he covered his body with the leaves of the Garden. He was created holy and happy before he ate the fruit of the tree of knowledge; but he was not previously aware as to whether his body was naked or covered. It is thus seen that in knowledge he was not equal to God; had he been possessed of knowledge and holiness like God, he should have been omniscient, pure and happy, and never have done evil. To one like God it is impossible to fall from his position. And as he did fall, it follows that he could not be like God, unless the latter is also liable to fall through want of foresight and knowledge.

Adam had before his fall, or more, or less? If the same, it may be doubted whether they might not fall as did Adam, though he was equal to God in the above three qualities.

Dr. Gray:—The answer already given sufficiently covers all this ground. The point to be answered is how could Adam being holy, have become disobedient. The answer is that though previously holy he became a sinner by violating the command of God (21). It is not true as assumed by the Swami that Adam got his knowledge afterwards; but when he ate of the fruit of the tree of knowledge he got the knowledge of evil with which he had previously not been acquainted. As regards the remark that his eyes were then opened and he knew that he was naked and ashamed, I will answer that Adam having become a sinner felt ashamed of his experience of the average it is generally the reverse; and when he had all sense of shame, it is only the virtuous man whose modesty is liable to be shocked. Another objection is, that if man was like God he could not have fallen. Our answer is that though created in the likeness of God he was not equal to God, for if he were so he would have been tempted to commit sins. As regards the concluding query as to whether the beholders will be more or less holy than Adam, it is to be observed that the question at issue being whether God has a physical body or not, the enquiry about the degree of holiness is irrelevant to the subject.

In regard to the other question, if the body of God were physical, the religious men who are regenerated in the form of God might have their bodies changed also.

Swami:—In Genesis, chapter 11, verse 3, I read that "God rested on the seventh day from all his work," and that "He blessed the seventh day and sanctified it." God being all-powerful, all pervading and full of eternal happiness (sachchivalat saccrumpa), the creation of the world could not have exhausted him in the least. Then what necessity was there for Him to take rest on the seventh day? He could not have restored himself too strenuously for six days? And if he blessed only the seventh day, what did he do for the other six days? How can we think that God required any specific time to create, or had to work hard for it?

And now, instead of answering this question, the Rev. gentleman said that the time was up and he could not stay there any longer; adding that, as the writing down of all the points under discussion had taken up a good deal of time, he did not intend to resume the discussion again at that time. The writing was dispensed with (?).

He also said that if the Swami wished to discuss the subject in writing, written questions should be sent to the Rev. gentleman beforehand to be answered by him in writing also. At the suggestion of Dr. Husband, other persons supported Dr. Gray. The many disadvantages pointed out by the Swami, who observed that if the discussion were not committed to paper a person might say one thing and after deny it, was not heeded. Then again, no one would be benefited by such correspondence; for if published by any one, it might be published as he liked. The Swami asked his readers to bear in mind that only very few out of that great gathering of the time present could have understood any thing of what had passed there. Thereupon a Mahomedan, an amateur, followed by a few of his co-religionists said that they did not understand anything. This confession made the

Dr. Gray:—A question naturally arises here. If man was like God in knowledge, why should he have been ignorant of the tree of the knowledge of good and evil? It is to be noted that Adam was created with fore-knowledge, and therefore was not like God. And if he was not, then he could not have been created in the likeness of God, either bodily or spiritually. If God has no body, and that Adam was ignorant of some things.

(21) A question naturally arises here. If man was like God in knowledge, why should he have been ignorant of the tree of the knowledge of good and evil? It is to be noted that Adam was created with fore-knowledge, and therefore was not like God. And if he was not, then he could not have been created in the likeness of God, either bodily or spiritually. If God has no body, and that Adam was ignorant of some things.

(22) The Rev. gentleman in his first answer says that from the commencement of Genesis to the end of the Gospels, God is spoken of as existing in spiritual form; and when the Swami points out passages in the same book which prove that God has a body, the Rev. gentleman asserts that they have been in connection with the verse under discussion, and that for his authority the "Jews" Christians and Mahomedans. A question arises here: Do we those words which regard that as a spirit go against those passages quoted by the Swami?—Swami.

(23) The Mahomedans also all-liked the arrangement of committing the writing down of all the points under discussion to paper at once, and they removed their intention to bring in a Mobi to discuss with the Swami and then to publish a version of their discussion as they pleased. On this occasion some Pandits, in fact, the Swami also began or their intention to hold a discussion with the Swami, but neither any Mobi nor Brahman whom the Swami summoned Poespezi, little Paper—eventually came forward for the purpose. Had there been an recorded discussion they would have attempted, but here to have a discussion in which what was once said having been written down, could not either recall or change.—Swami.
The missionary question is of too serious a nature to be discussed with flippancy, or, indeed, to be discussed at all, save by those whose long residence in India has made many of its aspects familiar to them. The benevolent piety of the Christian world has been so long occupied with the scheme of spreading the Gospel among the heathen, that the support of missions is regarded as a sacred duty. This desire may be very worthy, but the ignorance under which so many of these supporters of missions are truly lamentable.

In the ordinary European mind, the 'heathen' are massed altogether, and indifference is known or suspected between the religious states of Andaman Islanders, Fencemans, Mahomedans, or Hindos. They are all 'heathen,' and in the opinion of missionaries and those who send them, must necessarily be benefited by a free application of Christianity. It is to dispute this opinion as far as regards the larger portion of the natives of this country, that I venture to lay before you the conclusions arrived at after a residence here of sixteen years. Anglo-Indians are often reproached by their religious friends at home, for their indifference to, or discouragement of missionary enterprise. That there may be good cause in the experience acquired during residence here, scarcely strikes these enthusiastic soul-savers. They attribute it to thorough determination of mind in Anglo-Indians; whereas it is the result of a more liberal belief on the one hand, and a knowledge of the generally worse than useless effort of missionaries on the other. I do not feel myself competent to point out all the causes which lead to this narrowness—I would even say harmfulness—of missionary work, but I will try to show a few.

In the first place the men sent out are usually utterly ignorant of the history of India except perhaps its most recent phases; and what is still worse they know nothing of even if capable of comprehending) the Hindoo religion and philosophy. The result is that with a monotonous creed, no ability to see any good outside of it, combined with their ignorance of Hindoo philosophy, they render themselves offensive and contemptible in the eyes of educated natives. Thus their concerts, if they make any among Hindoos, are only from the lowest classes, usually men or women who having lost caste, are glad to find shelter and society anywhere. These naturally have no influence, and their example is not likely to be followed, as would be the case if the higher classes were touched by Christianity. They must be asked if this and this religion, which appears so perfect in the eyes of its own professors, is not commended itself to the educated classes, seeing they are able to study it if they choose. I answer, because these educated men know their own religion and philosophy better than we do, and may with very good excuse, prefer their own gods to the gods of the Christian. That the Hindoo religion would bear regeneration may be acknowledged, but that must come from the earnest and united efforts of Hindus themselves, and we may hope that the advance of education, and the general movement the influence of the Western world, and the unwholesome effect of Western ideas, cannot fail to have this effecting, it we may surely say,—for the rise of the Arya and Brumoo Samajis are the outward and visible signs of this inward and spiritual revival. To expect dogmatic Christianity to take root among Hindoos has for many years seemed to me absurd. With regard to Mahomedans, a very slight acquaintance with their strongly monotheistic religion, must show the difficulty attending the propagation of a creed which has a Trinity as its basis. In the eyes of the average Mussulman there can be little appreciable advantage to Hinduism if they have any preference it, must be in favour of the Hindoo, as it is one which does not inculcate proselytizing. It has forced itself on my mind of late years that we Westerners show great presumption—which can only be excused because of our ignorance—in assuming as we do, such entire superiority over the people of this country. That we have the energy of a more youthful nation, that we have the
courage of a people accustomed to warfare, I grant; that we can be and are beneficial to the country, I believe, but we shall perform the duty we profess we owe as a ruling race, whose interests, and whose rules we both live and work; the people to whom it is a matter of great importance, would lead to greater confidence, and the influence of liberal ideas on both sides would doubtless help to break down their caste prejudices, and our arrogance. But I am digressing from my subject—missions. The only success, worth calling such, of the labours herein criticised has been among the Hill tribes, and numerous Christians are numerous among these. I know of one small mission connected with no other, under the sole direction of an able, liberal-minded man, and in this instance I believe a marked improvement has taken place in the physical and moral condition of the people. Among other of these movements the evidence of these unconnected with them is far from favorable, and it is well known that a people whose simplicity and truthfulness were remarkable before the advent of missionaries, are no longer so distinguished by these virtues. I do not feel justified in repeating all I have heard in connection with these missions, but I can say that the general feeling among Europeans towards them is one of indifference or dislike. I have lived in several stations where missions were established, and entered into the spiritual and material work among the people, and found missionaries honest enough to confess how few converts are made among Hindus or Mahommedans. At one station there was a school originally started for the orphans collected during a famine. This was entirely supported by station and casual subscriptions, and perhaps Government aid. The Society which kept up this mission refusing their patroonage, as far as money went, their object being the conversion of young-up heathen, "brands snatched from the burning!" Of course missionaries have a right to do what they please, but it certainly seems to me that they go the wrong way to work. If instead of so many preachers of the Gospel, they had carpenters and men of other trades; if they taught the art of agriculture and the improvement of cattle, some good results might be seen as the outcome of so much money and so many missionaries.

Surely good house servants ought also to be obtainable from among converts, but the experience of all these years has not shown me half a dozen Christian servants, and of these I have been able to say that they seem to be their own masters and that they cannot supply themselves with servants, for I know one missionary who employs a Mussulman tailor, though his mission has been fourteen years established in the station. This fact is worth many arguments. It must not be supposed that my experiences are unique or my conclusions uncommon. If the opinions of all the Europeans resident in India were canvassed, the supporters of missions would be greatly astounded at the result. I came out to India orthodox, believing very much in missionaries, and fully in sympathy with the home societies. I have been through a course of unpleasant surprises and disenchantments ever since. I meet many who are even more indignant than myself, that such large sums of money should be annually spent in such an unsatisfactory way. It would be curious and interesting to know how much of this money is expended in keeping missionaries and their families and how little upon the 'work' and the good work. Missions are unwise, and in some societies, wives are regularly sent out to supply vacancies of this sort caused by death. There is no doubt that many poor and worthy men are thus enabled to bring up large families and live in a more comfortable way than they could in their own countries, but this I fancy, is not the object for which the money is subscribed! I have no doubt that the greater number of these men come out here with the honest belief that they have a call to connect the poor with the rich, and once here, what are they to do if their illusions are dispelled, and their enthusiasm crushed? It would require a heroine, scarcely to be expected in ordinary men, to acknowledge their failure, publish their defeat, and retire from the profession; so they fall into the worn grove, and those who are too honest to falsify statements sent home, find plausible excuses for the small number of converts.

Since beginning this letter I have met a lady of equally long residence in India, who fully agrees with all I say, and continues to hold out constantly with missionary enterprise in a country place in England to which she went with her parents, who had also been in India, they were as much amused at the begging missionary's statements as surprised at his meanness. Among other things he spoke of the golden hair and blue eyes of the children that looked from his mission school in far-off India! This touching picture accomplished the result intended, and he bore away substantial pounds, shillings and pence to the blue-eyed and golden-haired children of his imagination.

**MACHINE TELEGRAPHY.**

One more step in the progress of invention has been taken by the Americans, and it is a stride. A joint stock Company has just been formed under the title of 'The American Rapid Telegraph Company' for utilizing a new invention for dispatching messages by machinery. That is to say, an American inventor has devised a mechanical apparatus for fixing a message upon the wires as fast as the operator's eye can read the words of the manuscript. This is a startling announcement, but coming upon the heels of the telephone, the phonograph and the electric light, it causes but little astonishment. Men now-a-days may almost be said to dine and sup daily on mechanical marvels. The Times correspondent having among its subscribers many who are familiar with telegraph service, they will be interested in what follows.

The name of the ingenious discoverer of this new telegraphing apparatus is not mentioned in the Philadelphia Weekly Times, the important American journal from which the present information is compiled, but the president and vice-president are well known, wealthy and enterprising gentlemen. The subscribed Capital is three million Dollars—about seventy lakhs of rupees. The requisite machines are being constructed at the Colt's Arms Co.'s shops, in the superb style of workmanship peculiar to that vast industrial establishment; the poles are of the best Canadian maple, and the wires of best cast steel thickly electro-plated with copper—whereby threefold more tensile strength is obtained, with more than fourfold increase of electrical conductivity, as compared with the other wires in use. This, it is claimed, will ensure trustworthy and rapid telegraphing over circuits three times as great as is possible by the best wires of other telegraph companies. The breaking strain of this new wire is not less than 3,000 pounds, so that it would be able to sustain without fracture the weight of quite a large fallen tree; the wire might be borne down to the very ground without the circuit being broken. The breaking strain of the ordinary wire now used is seven hundred pounds. Owing to the hasty and slipshod manner in which lines are commonly built, in America at least, the item of "repairs" is very large, the reports of the Western Union—the monster company of the world—showing an annual disbursement for this item of about eight dollars—in the 1880—practically poles, or an aggregate of 600,000 to 700,000 dollars on the lines of the company. The 'Rapid' Company, however, do not anticipate being obliged to lay out one-tenth of this sum for the maintenance of their lines, for the reasons above stated. Taking all these advantages into consideration—machinery as against hand-work and the saving in maintenance—the American Rapid Company do not now hesitate to state the fact that when the Washington and Boston line is opened to the public it will be possible for them to do a profitable business at ten cents per hundred words, and so on at the same rate, without regard to distance, as the line extends throughout the United States. Indeed, it is confidently expected by them within the next three years to be able to telegraph ordinary business letters to
Twenty-five or thirty years ago, Frederick Hudson, then editorial as well as business manager of the New York Herald, predicted that the time would come when no day would pass without the appearance of a new invention that would change the face of the world. In that paper; wherever he might be, his copy, however lengthy, would seek the telegraph and not the mail bag. If the Rapid Company are to carry out these "distinguishing features," it needs no prophet to predict the not distant day when the business man will no more think of seeking the United States mail bag for a letter than the hurrying traveler now thinks of searching for the old-time four-horse coach.

The writer in the Times having personally tested the new system says:

"The machine telegraph transmits, as I have seen tested, over one wire and with the expenditure of the same "power" as is used in working the sewing machine, 1,000 words or 5,000 letters per minute—reaching the same accuracy at this or a higher rate of speed, for any desired length of time. This would bid fair for employment for sixty Morse wires and one hundred and twenty Morse operators, the advantages of machine telegraphing, as compared with wire and key telegraphing, would be clearly apparent, and the saving of expenses, between machine sewing and machine telegraphing..."

It appears that the Rapid Company style their system of telegraphy a new one only because late inventions and discoveries have perfected its use for business purposes; yet some of the important patents and devices from which such surprising results are obtained have been the subjects of close study, great elaboration and large expenditures of money for the past eight years or more, and however great or small the future may be the great and new capabilities of machine telegraphy, they claim to have fully demonstrated them on long telegraph circuits.

"The company controls, under strong American and European patents:

1. "Electric tele-mechanical telegraph," which has been explained.

2. "Double direct telegraph," by which one wire is made precisely as effective as and even more convenient than two wires can be in the hands of Morse operators. This system is diversified of all the complications of other "duplex" devices and admits of a conventional telegraphic alphabet of letters, figures, and directions, which gives the advantage of a wire or to and from any intermediate or way offices, which they claim cannot be done by any other known "duplex" or "quadraplex" system. This "real duplex" system, they also claim, is the process of the most perfect telegraphic alphabet, which is substantially the transmission from each end of a single wire, in any circuit of 1,000 miles, of four messages—from both ends simultaneously—thus practically duplexing the "quadraplex" system, but by vastly more simple devices.

3. "Hydraulics"—they claim makers of "flexible" and much more "flexible" than are required to operate the ordinary "duplex" system.

4. "Metrical Telegraphy."—A new system for working long ocean cables and underground telegraph lines, whereby the wires are distinctly cut and strung interminably intelligently. Thereby one line may be used for telegraphic transmission, the electric impulse thus generated, more rapidly than heretofore, and to increase the hourly transmission over any given section of line, the width of the signal may be increased 

5. Line and Page Printing Telegraph Machine—This they claim as a very ingenious and valuable invention, requiring but one battery to operate at both ends of a wire, thereby with other important improvements, placing the printing telegraph far above every other apparatus. They say that this invention is not necessary and where some convenient method of recording is desirable or necessary, as it is in every business communication. The recording is done very neatly in lines and pages, books, which makes it incompatibly superior to all other machines for re-
The Thesosophist, June 1860]

THE THÉOSOPHIST.

[Citation text]

porting stocks, for private line purposes and intercommunicating uses, a record for convenient reference being a very great if not a n

6. The Electric Generating Machine.—By means of this new invention every telegraph office may, at a trifling expense, be fitted as a main office, and may send all messages within a circuit of 1,000 or 1,500 miles directly to destination. This is an aid to the new "machine telegraphy" of incalculable value and importance, as it does away with all necessity for "relying" or "re-performing" messages, and saves in battery expenses for a considerable number of dollars per month. The new principle involved in this Mechanical Electric Generator admits of the instant generation of all the "quantity" and all the intensity of current required for circuits of 1,000 to 1,500 miles, and is far superior to the "quantity" and intensity of the "rapid" system of machine telegraphy.

7. Speaking Telephone.—This telephone is constructed on novel principles, and repeats language with great distinctness in ordinary telegraphic offices.

8. Telegraphic Devices and PATENTS.—Besides the above named seven valuable inventions, and also exclusive of several very broad ones covering the manufacture of "compound" steel and copper wire, whereby telegraphic wires may be had of any desired electrical conductivity and tensile strength combined, the Rapid Company control a large number of other valuable devices and patents connected with telegraphy and embracing really about all the inventions of practical merit in this branch of science during the past quarter of a century; and as it is and will continue to be a leading feature of the company’s organization to extend the most liberal and comprehensive arrangements for the interchange of ideas with any and every body interested in the result of the series of investigations made, or who may make valuable improvements on existing devices, it is not to be doubted that the company will keep well in advance of valuable telegraphic improvements.

The respectability of the paper in which this account of the 'Rapid' system of telegraphy appears forbids the supposition that this is but a sensational newspaper tale of the kind so ripe in American journalism. If, therefore, this be a real discovery, its effect, immediate and remote, upon the advancement of knowledge and the dissemination of knowledge along all lines of life, will be incalculably great. When shall the Théosophist be able to report to the Western World an invention equally important by a Hindu artisan, Is the genius that was equal to the discovery of Vima Vidiya extinct?

THE EDISON TELEPHONE.

Telephonic intercommunication on a practical working scale has at length become an accomplished fact in the City of London, as has just been demonstrated by means of the Edison loud-speaking telephone to a number of scientific gentlemen and others connected with this exceedingly interesting question both as regards its scientific and commercial aspects. The duration of these experiments has so assuredly determined that a conversation can be maintained between two persons at a distance without the slightest personal inconvenience, or difficulty, the transmitting part of the apparatus being placed conveniently for the mouth and the receiving portion in a line with the ear. The practical application of the system at present extends to ten stations, all placed in connection with a central station called the Telephone Exchange, which is situated in Lombard-street. The stations, or rather, properly speaking, the separate offices, which are connected with the exchange are situated—No. 1 in Copthall-in-buildings, No. 2 in Old Broad-street, No. 3 in Suffolk-place, No. 4 in Lombard-street, No. 5 in Princes-street, No. 6 in Carey-street, Lincoln's-Inn, No. 7 in Queen Victoria-street, No. 8 in George-yard, Lombard-street, No. 9 in Throgmorton-street, No. 10, being the Times office. At the central office is a switch-board capable of being connected with twenty-four different stations at once, and the arrangement is so contrived that we have mentioned. The number twenty-four is the most that can be attended to by one person, but there may be any number of switch-boards in the same room, and any station on one board can be connected with any one on another board. Adjoining the switch-board, is a telephone apparatus, and the operator—who may be a boy—sits in front of the board. Assuming that station No. 2 wishes to communicate with No. 6, the person at No. 2 calls the attention of the attendant at the exchange by means of an electric bell. At the same moment a shutter on the switch-board falls and discloses the number of the applicant. The attendant acknowledges the signal, and No. 2 instantly says "Connect me with No. 6." The shifting of a pin effects this, and Nos. 2 and 6 are left to communicate with each other. At the close of the conversation, No. 2 gives a signal to the attendant that he has finished, and the attendant withdraws the pin and Nos. 2 and 6 are instantly separated. And so with any other numbers; they can be instantly connected or disconnected, and any number of stations can be connected up in couples and worked at the same time. Of course, only one station can be connected with one other at the same time; but the coupling and uncoupling are effected so quickly that a person may communicate with any others in very rapid succession. The practical success of all these arrangements must depend very largely upon the possession of a means of communication which meets certain every-day requirements. In other words, it means that the transmitting instruments employed must be able to transmit messages clearly, and either in a loud tone, so as to meet the contingency of the receiving party being a short distance from his instrument, or in a low tone, so as to enable a conversation to be carried on which may be audible to the receiving party, but inaudible to others who may be near, and whose ears are not specially intended the communication shall not reach. These necessary conditions were shown to be amply present, with many others, in the Edison loud-speaking telephone, the working being in charge of Mr. E. H. Johnson, the engineer, and Mr. Arnold White, the manager of the company. Loud-speaking this telephone certainly is, but it is none too soft-speaking also, for conversations were carried on between two parties in whispers, and although a low hissing sound was perceptible to the bystanders, they were unable to catch the words of the speaker at the distant station. But in other words, its tone may be heard, and is audible even at times above the hum of conversation. A great many tests were applied by these present in order to prove the system in various ways, but in no case was there any failure, although at some of the stations the operators were quite fresh at the work, and in one or two instances were possessed of neither weak voices. Communications were opened, maintained, and closed with the various stations in rapid succession, and with every success. There is no more universal than this phenomenon, this apparatus is so perfectly set in type, which was dictated through the telephone, the result being a perfectly correct reproduction of the transmitted subject.

It will thus be seen that this latest and most important outcome of Mr. Edison's scientific researches has so far proved itself to be a practical success in this country. Its future development will of course be governed by the demand for this method of communication, and although there may not be so large a scope for it in London and some of the provinces as in the cities of the United States, there is still a wide field for its application, more especially perhaps in country towns and outlying districts. With regard to the distance at which communication can be maintained without difficulty by means of the telephone, it is stated that it has been worked between stations 100 miles apart in America. Shorter distances, however, are considered to be better than long ones for perfect transmission, and as a rule it may be taken that there is no loss of power up to about five miles' distance. Beyond that the transmission may be poor in quality, but the distance would not reach. In practice even five miles will not doubt be found to be an exceptional distance, and would perhaps only be met with at some of the stations which were each two miles and a half from the central exchange. At any rate, so far as present requirements are concerned, the apparatus as now arranged appears to fulfill all the conditions and requirements of practice, and, while we congratulate its inventor upon its success, we may anticipate its widespread application.—Weekly Times.
NATURE WORSHIP.

The birth and growth of the Idea among the Aryas of India, as viewed from Rig Veda Poetry, &c., and a further Transition to Science, as observed historically.

By H. H. D. - B. A.

"In that fair clime; the lovely heavens stretched
On the soft grass, through half a summer's day.
With music filled his indolent repose;
And in some fit of weariness, if he,
When his own breath was silenced, he chanced to hear
A distant strain, far sweeter than the sounds
Which his poor skill could make, his fancy fetched
Even from the blazing chariot of the sun,
A headstrong youth, who touched a golden lute.

And filled the illumined groves with ravishment,
The nightly hunter lifting up his eyes,
Towards the crescent moon, with grateful heart.
Called on the lovely wanderer he desired
That timely light, to share his jovous sport;
And hence a beaming goddess, with her nymphs,
Across the lawn and through the darksome groves
(Not unaccompanied with tuneful notes).

By echo multiplied from rock to cove.
Swept in the storm of clime, as moon and stars
Glance rapidly along the clouded heaven
When winds are blowing strong. The traveller slack'd
His thirst from rill or gushing font, and thanked
The Naiads, Susquehans upon distant hills
Gloaming apiece, with shadows in their train,
With slight help from fancy, he transformed
Into fleet Oreads sporting visibly.

The Zephyrs, fanning as they passed, their wings
Lacked not for love, fair objects, whom they wo'd
With gentle whisper. Withered boughs grotesque,
Striped of their leaves and twigs by heavy age.

From depth of sloughy covert peeping forth,
In the low vale or on steep mountain-side
Silent waters traced with ivy's trailing horns
Of the live deer, or goats depending heard,
These were the lurking Satyrs, a wild brood
Of gamesome deities; or Pan himself
The simple shepherd's awe-inspiring god?" -

Wordsworth.

What the philosophic poet beautifully observes as above by way of a description and explanation of Nature Worship among the Greeks, may equally be said of our Indian Aryans and other nations. In the early infancy of man, in the pleasant and innocent morning and spring of humanity, Imagination is warmest and brightest, fancy soars highest and ranges over the widest regions of nature and thought, the appreciation of the beauty and solemnity in the natural phenomena is keenest, and the love of the wonderful uppermost, especially under climates smiling with all the grace and beauty nature can afford, or frowning with all her severity. It is the former or the latter, predominating, as the case may be, with other accompanying causes, that determines the optimism or pessimism of a nation. It is thus that a luxuriant harvest of mythology is richly formed and gathered with the pregnant and fruitful seeds scattered around with a liberal hand by divine or human agency. And it is accordingly that wonderfully precocious, glorious, and far-aspiring philosophy is evolved out of the material. This vital energy we have witnessed growing and getting developed with the Aryans of Aryavarta and Hellas.

In those very early, pre-historic ages, man is; as it were, just heralded in the world. Everywhere there is novelty for him and that gives a strange charm to everything. His mind is in a blessed state of pleasurable excitement. His wants are limited, and consequently his cares few. Pleasure and meritment, bliss and repose greet him in every direction. He is captivated with the harmony of numbers— with the divinely beautiful Poetry. The only fatigue he experiences is from a free range over hills and dales, on undulating plains, or along the tuneful banks of rivers or waterfalls and fountains—or from the excitement of the class, or the leading of a jovous dance. He is ever bullied to repose by mellifluous music. Rich and rare mythology diverts him and ambitious thoughts attract him. He is far searching Philosophy, at times, takes him. Sweet, sad, spiritual, and rapturous, if he have the grateful, nature is his only nurse to tend him, tenderly or otherwise.

Thus man—"the wonder and glory of the universe," the topmost and most brilliant and precious link of the chain of evolution,—man, placed in this garden of nature, encircled on all sides by her excreting arms, was from the earliest times impressed by the beauty and sublimity of the aspects of nature; and he was at times awed back with the severe manifestations of those terrible, resistless, and unmovable, natural powers. In every direction that he turned his glancing, searching eye, incomprehensible Infinity, or inconceivable Greatness was all that he perceived.

He saw dark, frowning, giant-like mountains, rugged, raising their proud heads high above the clouds, and spreading their arms far beyond his ken. He observed the wavy clouds about their shoulders, ever and anon shaken by fitful currents of winds, and he imagined those clouds to be his enemy. The nearer he approached them, the higher they seemed to rise from under the ground, and the low, deep, meanings of winds confined within their dark, chimerical caverns re-wording them—were to him their angry vitupervations! The sky he saw overcast with dark, lowering clouds, thunders roll, lightnings flash and cleave the thickest clouds, and the war of elements rages furiously: waters falling down in torrents. He read in all these the hand of superhuman agencies.

He marvelled at the thunderbolts descending and the loud voices of the mountain-giants: top off their heads, rip open their bosoms: the hosts of winds confined let loose, the nectarine water-milking clouds released, the waters, encased and therefore till then unseen, find an outlet, beautiful streams flowing fast, bearing down all opposition in their course, trampling over the wreck of colossal rocks and falling down a precipice with a noisy thundering, lash— the cooling spray spreading in all directions borne on the wings of the breeze: the milk-white form surmounting the crests or dipping into the shallows of rapid wavelets of rapids! The spirit of Famine is destroyed, the wings of the hills elip't; and the head of the niggard taken from him! Some of the mountains flying the wrath of the victorious foe, take shelter in the sea: fragments rather of the hills detached from the main body under volcanic agency and cast down to a considerable distance with the same giant projectile force into a neighbouring sea, bay, gulf, or creek, or the upheavals and risings of mountain tops or rocks above sea-level through the same cause: And here we have the off-springs of the rich materials of the Poetry of the very general Rig Veda and other hymns detailing the combats of Indra, Divasapit, Dyans, Zeus, Jupiter, on the one side, and Vritra, Ahu and a host of other demons, Rakshas, on the other, the marutas, the storm-gods, alone standing by the side of their Lord, when all else desert him—and his final victory!

The severity of the sky described above gradually softens into mildness! Pleasurable stillness and brightness rule the scene. Pearl-like rain-drops kiss the blossoming, tender, fragrant, and swelling buds of plants, trees, creepers, or trees in the now breaking sunshine, and display their marvellous beauty and rainbow glory. The face of Heaven smiles, as it were! A beautiful arc spans the ethereal region! The sky becomes a deep cerulean blue. Here and there white fleecy clouds space the beauty of the canopy overhead! The sun shining in all his glory, descending the vault of heaven, bestrides it with his three huge steps, and trampling over the head of the proud demon and the fiery Titan, paints with his magic rays the clouds bespangled about the firmament, thus preparing a glorious carpet, as it were, for night to tread upon. The finger-rays of the departing god, in love seem tamblingly to touch the falling lotus-faces, and rest but for a moment on the glowing face of ardent San-
Jahvâ, in love with him! Oh the glory, the energizing power, and warmth of the Divine Visvāmy call forth every morning an exclamatory prayer of the pious Arya. "We meditate upon that adorable light of Sâvitrî! May it dispel the gloom of our intellect!"

The Sun-God withdraws himself to repose, imparting his glory every evening to Agni the constant companion, friend, protector, father and everything of the Rishi. Dark Night with her bright retina of planets, stars, and constellations, appears; and just heralds the sweet and mild-faced moon. They play their part and retire.

The youthful Dawn, announcing her glorious lord Sûrya, brings the light of the eternal and all life. The whole world seems refreshed. The vegetable kingdom assumes all the graces and traces of active life. The rivers, rills, and waterfalls renew their harmonious music, that to him at least was silent in the reign of sleep and night. In every one of these he perceives life and activity, strength greater than his own, and beauty seldom seen amongst his kind, and thus everywhere he imagines the presence of superhuman agency—a deity.

In the bright blue bend of the heavens he sees the beauties of the universe to reach the heart of the gods, keeping them enclosed in its heart's heart and inmost bosom, the Boundless Divine Aditi Dyaus, the representation of Infinity, Eternity, and Immortality: The etheric region is presided over by a benignant yet Almighty God—the Lord of the celestial host of marutass—Indra, in the array of the tempestuous powerful winds, his constant companions, and faithful attentive followers. He imagines, at first, mountains, Parvatas, to be giants, Raksasas, and they are defeated and made powerless by his mighty might? One Sungod destroying the day, and another the blushing, changing light at night, Chandrâsa, or Sûnya. But no, Sonna is the incitant, strength-infusing, valour-inspiring beverage of the Immortals and their votarics! It is invoked in strains of greatest beauty. Indra takes delight in it, and the hoary Rishi draws the Powerful to the powerful home to his sacrificial ground with that choicest of offerings, and he had everything granted him by the god when under its influence. Sonna inspired him with the Divine Poetry—revealed to him things unseen and unseeable, unknown and unknowable, made him one with the Divinity! And so Sonna was honoured with the god-head, and Sonna Baechus, Dionysius—all conquering, all-subduing, all-powerful God, ranked among Immortals thus in course of time.

And Night herself was a goddess to whom is addressed one of the most beautiful hymns of Rig-Veda. So also was Usas, Dawn! So are there Naiads, Dryads, Hamadryads, Oceanides, floral and syvân deities, and fauns, apsaras, elves, spirits, and goblins. Thus is formed the Pauhût of the Phylacean, and hence springs the ever-floaring, fruitful, pregnant, divine energy.

Again man, as he figures love and adores essenti- ally what he beholds in the scenes he views. He enjoys them; but he trembles when he sees them angry, and wishes to propitiate with bountiful presents and offerings. He is greatly delighted when he sees them looking bright and mild, But the impression of his own insignificance and the awe-inspiring greatness of nature about him is not altogether effaced from his mind.

He sees in his domestic fire his faithful friend—the light and life of his humble home. He appreciates the genial warmth that is associated with it. But he is as well a witness to the terrible manifestation of its power—the death in the forest conflagration, so often graphically described in many a hymn addressed to Agni: The circumambient flame roaring or rolling unopposed in every direction, dev- oring every substance within its reach, dealing death and destruction to every denomination of life, strewwing its dark path with the wrecks of destruction, dark with the once glowing embers now extinct—so he is Râgâvâvrûmâ, or whitening it here and there with ashly scattered about. He feels the earth quake, and hears the underground thunder roll and reverberate. He witnesses volcanoes burst, and devastate the most fruitful fields, and disfigure the comely face of earth, and there he sees the godless Chandika—Yâjñângâkhâ riding a blood thirsty gery lion, angrily shake her world-destroying—anihilating trident! He is apprized of the submarine fire Auro's rage; the angry foaming ocean lashing the shore with all its might; the sun burning bright, the night assuming a dreading chill; the biting cold of winter almost extinguishing life.

And under all these circumstances he has the painful conquest of his helpless plight. He is convinced of the fact that his gods are mild and severe as occasion suits them or permits; that they too are endowed with the same feelings, emotions, sensations, motives as himself.

Another season comes: a second cycle commences. The sun is eclipsed; the light of day obscured; the brightest eye of Heaven blindfolded; one of his own favourite deities eaten up by an invisible demon—Râhu! The struggle ensues; and, after great travail, the solar deity is delivered. The moon also has to grapple with the same giant, and in the same manner his other gods have to bear the brunt of the brutal force of a fierce foe. The war between Good and Evil, Light and Darkness, between Indra and Vritra, Ahura Mazda and Abirad Vanaru, between Jupiter and Saturn, continues for ever. Poesy adorns the varied actions and delineates them in the choicest fancy colours. Omniscent Philosophy, too, offers some explanation of the phenomenon. Human mind is agitated, energized, is at stir. His (i.e. man's) ambition rises, rebellions spirit sprouts forth. Can he not get the spark of that Prometheus fire to melt the unyielding adamant shine of superstition and ignorance, that weigh heavy upon him? Can he not get the spark of that? These are the questions that storn his heart and fire his soul. Some say it is of a powerful, dreadful Râksasa, Râvanâ, who through sheer force of his energy, Tâpas, obtained Universal Sovereignty. All the vanquished host of heaven paid homage to him, The Sun, the Moon, the Wind, Fire, Ocean, and the Rider of all the Riders and Lord of the Heavens, even the Thunderer, served him obediently and received humbly his commands and did him servile duty! The Creator, lord of all creatures, Brahmâ, Mandja, was his chaplain who inspired him from time to time as to his future. An aerial car bore him through the spiritual regions wherever he willed. Thus was the domination over nature and her agencies, as exemplified in Râvanâ, rendered complete!

Are there no means, is there no agent that may secure to him that long coveted object? Has he no means within his reach to accomplish that end? Why not? He had and has yet with him what he wanted. He must look within and without him. He has that Reason, that intellect, that imagination, contemplation, that observing faculty, that power of experimenting. Philosophy he must have the store; developed in course of time. Science or experimental Philosophy was what he needed. That was evolved out of the elements he had in him, and developed. The mind thus awakened by curiosity, by investigation, and enlightened by observation and experience, penetrated right through the mysteries of nature. And they were known to him, and were embodied into science; and what has not that science—associated with Art and Industry—done for him? Yes, that is the most powerful agent and Jñâna Organon of his.

The domain of Imagination, have now been realized: for the first time that spirit has been felled. In every fact of man has converted the deities of Olympus—of Mântreas—for the powers and forces of nature, into his ready, plant, and obedient ministers and agents. They drive his mills, work the machines of his contrivance, drag his vehicles, saw planks of wood for him, drudge at his various manufactories, and thus perform many an admirable and useful service. Thus Wind, Water, and Fire are harnessed and forced to do the service of man's! Their sting of mischief has been removed, their destructive force assuaged
for a while. They cannot move without his consent. The sun must draw portraits at his bidding; and one of the citizens of the metropolis of Western India—Mr. Adams of Bombay—ventures to convert him into an agent to work the spinning and weaving and other mills or run our locomotives. The lightning is his swiftest, most faithful and efficient messenger, enquiring the globe in a very short space of time, like Robin Goodfellow. He is at home, as it were, in the arms of angry Neptune. He is heaved out of, those watery depths and mastered their secrets. He has counted the host of stars registered their names, and taken an almost accurate map of the heavenly regions. He has read the Past of this world and the Kosmos and has an almost perfect provision of their future. He has taken a rough measure of time and space. He rides on the wings of Ariel, and his car rises to such an height as to appear little a grey speck on the immense, ecru-like face of heaven—far transcending the living light for those who dwell on cloud, and exultingly taking a comprehensive view of the unseen and otherwise invisible wonders of nature from a commanding position above a station, triumphant! The track of a traveller on the ice-fields is lost for ever after a momentary impression, but not that of sound of any denomination written by the Theosophist. Edison on a tin-foil now! They (i.e. the sounds or letters pronounced, uttered, or evoked) as it by magic; shall receive and inherit eternity of existence as a unmasked—characterized through they be on a frail substance—likely to be faithfully reproduced at any moment; and the Phonograph, from this time gives him images of sound, reflected in beautiful fringes of colours on the floating tiny soap-bubbles! His powers of sight and hearing have been and are being greatly increased. He can now see the minutest animalcules, or hear the faintest pulsation or the most inaudible tread of the butterfly, greatly magnified; and this is not enough. His other resources have immensely been and shall be multiplied: for science has still an inexhaustible store of marvels for him uncharted of.

Ahmedabad, November 1879.

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**Editor's Note:** We have not been willing to interrupt the rhythmic flow of our correspondent's language with any commentaries of our own, but must add a word of supplement. The outward phase of the idea of nature worship he has succinctly and eloquently traced. But he, in common with most modern scholars, completely ignores one chief fact. We allude to the experience, once so common among men, now so comparatively rare, of a world of real beings, whose abode is in the four elements beings with probably thought, yet ill defined powers, and a perceptible existence. We are sorry for those who will pity us for making this admission: but fact is fact, science or no science. The realization of this inner world of the Elementals dates back to the beginning of our race, and has been enshrined in the verse of poets and preserved in the religious and historical records of the world. Granted that the perception of phenomena developed nature-worship yet, unless our materialistic friends admit that the range of the phenomena included experiences with the spirits of the elements and the higher and noble realities of Psychology, it would trouble them to account for the novelty of belief in the various races of the Unseen Universe.

Why should but one of the elements, namely, earth, be so densely populated, and fire, water, air, &c., be deemed empty voids, uninhabited by their own beings—the "viewless races," as the great Bulwer-Lytton called them? Is this partiality of nature a logical hypothesis of science? Who that observes the marvellous adaptations of the organs of sense and the senses of beings to their environment do not admit that these elements do not exist, until he is well assured that the perceptive faculties of our bodies are capable of apprehending all the secrets of both this and other worlds? Why not the spirits of the kingdoms of earth, air, fire and water be non-existent to us—and we to them—only because neither has the organs to see or feel the other? Another aspect of this subject was treated in our December issue.—Ed. THEOS.

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VOL. 1. NO. 5. BOMBAY, FEBRUARY, 1880.

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The work we have to do in India might be so much impeded by foolish misconceptions that we heartily welcome any additional evidence showing that the public authorities are now alive to the true character of our undertaking. It has already been announced in these columns that the Political Department of the Government of India, from which the order to place our party under Police surveillance first originated, some time ago rescinded that order and announced that the 'Theosophist' might be made in a matter which pertained to the confidential branch of the service and had never found a place in the Gazette. It is pleasant to feel that the groundless, and in view of our antecedents absurd, notion that some political designs lay hidden under our intimacy with the natives and our desire to give a new impetus to the study of oriental philosophy, has already been discredited by the progress of time. Our friends will be additionally glad to hear that without the necessity for the slightest sacrifice of self-respect on our part, the last shade of misunderstanding on the part of Government has been dispelled. Those who know us at all need not be told that there is no association in the world which builds its hope of success on Government favour, less than the Theosophical Society. Our business is with truth and philosophy, not with politics or administration. But the conditions of life in India are such that the medium of Government favour which consists of freedom from the blighting effects of active disfavour, is essential to the success of an entirely intellectual movement. It is satisfactory to realize that we now receive—as we are certainly entitled to receive—that much support from the rulers of this country to whose spiritual interests we have devoted our lives. And now that this support has been liberally granted, we cannot be misunderstood if we add, that there is no organization in this land on which the British Government in India could look kindly with better reason than our own. As an independent link between the two races which the Government expresses a wish to see united in closer intimacy, as a society which is steeply intolerant of sedition efforts of any kind among its members—we have already done better service to the cause of public order in this country, than its rulers are aware of having received from us. But so the facts speak, and thus it is that we receive, with our full satisfaction attending a conviction that we deserve it, the kindly though cautious greeting conveyed in the following letter from the Personal Attendant of the Vicerecy, in acknowledgment of the receipt of the first three numbers of the 'Theosophist', forwarded by the conductor of this journal for His Excellency's perusal:—

DEAR MADAM,

Colombo, 1st January 1880.

I submitted to His Excellency the 'Viceroy' the letter which you addressed to me and the numbers of the 'Theosophist' which you were good enough to send. His Excellency desires me to say that he is glad to find a Society of Western origin devoting itself with such zeal to the pursuit of Indian philosophy.

Yours truly,
(Signed) G. H. M. BATTEN.

To Mme Blavatsky.
Our party should feel deeply grateful to the London 'Spiritualist,' for the suggestion that Theosophy may be regarded as a 'subordinate branch of Spiritualism;' meaning thereby not the general antithesis of materialism, but the Western phenomenalistic movement of our days. This is extremely liberal; and as much so as for a Manchester man to concede that the British Empire is an auxiliary branch of the county of Lancashire. When it can be shown that a part of anything can contain its whole, then the tail can wag the dog, or that the ocean can be put into a gallon measure, then it will be time to seriously debate the novel proposition put forth by the respectable metropolitan organ of the Spiritualists. Especially, as it is by no means clear that it is not personal rather than public opinion which the paragraph in question reflects.

Some months ago, an influential Burial Reform society of an Australian city asked advice of the Theosophical Society as to the best method of disposing of the dead, the special arguments in favor of cremation being particularly called for. These were given; together with an advice, not unreasonable, to the magistrates and Corporation of the body of the late Rev. J. H. De Pauw, one of our Councillors. The prejudice among Western people against cremation is not strong enough to withstand the advancement of scientific knowledge; and it will not be very many years before this mode of sepulture will be widely practised. Yet a strong prejudice does still exist. To such as entertain it, and, more especially, to such as wish to bring home from the battlefield or from a distant land the bodies of friends, a recent German discussion on the great Works of the United States Consul-General at Berlin, in a despatch to the Department of State, gives a description of this method for the preservation of dead bodies. The inventor, or discoverer, had obtained a patent for the process, but the German Government, appreciating the high importance of the invention, induced the patentee to abandon his patent. Thereupon the Government published a full description of the process, as set forth in the letters patent. It is as follows:

The dead bodies of human beings and animals by this process fully retain their form, color, and flexibility, even after a period of years. Such dead bodies may be dissected for purposes of science and criminal jurisprudence; decay, and the offensive smell of decay, are completely prevented. Upon incision, the muscular flesh shows the same appearance as in the case of a fresh dead body. Preparations made of the several parts, such as natural skeletons, lungs, entrails, &c., retain their softness and pliability. The liquid used is prepared as follows: In 3,000 grammes of boiling water are dissolved 100 grammes of alum, 25 grammes of caustic soda, 12 grammes of saltpetre, 60 grammes of potash, and 10 grammes of arsenic acid. The solution is allowed to cool and is filtered. To 10 litres of this neutral, colorless, odorless liquid, 4 litres of glycerine and one litre of methyl alcohol are to be added. The process of preserving or embalming dead bodies by means of this liquid consists, as a rule, in saturating and impregnating these bodies with it. From 12 to 15 litres of the liquid are used for a body, according to its size.

The Library of the Theosophical Society contains a rare old book entitled 'Nekroskola,' or the Art of Embalming in which every process known to the Egyptians and other old nations is described. It will be seen that this German process possesses very little of novelty, the nitrates and chlorides of metals, together with various antiseptic balsamic substances, having been employed at the remotest epochs.

All the speakers at the late Anniversary festival not having sent in their MSS, the pamphlet is not yet ready for distribution.

The number of our subscribers has been so unexpectedly large that the supply of the November issue is now entirely, and of the October almost, exhausted.
to concerted action. A confederacy of such men, he believed, would renovate the world. But no great convention was held for the purpose. The reporters and daily newspapers of the time had no sensational articles unfolding the plans of the Great Alliance for the Anarchization of Human Calamity. It may be added that there was no country in Europe where such a convention could have met, except in secret. They would have needed that extraordinary Temple of the Holy Ghost under ground, if they had ventured upon their World's conference. As the matter stands, nobody can intelligently declare that they did not so assemble.

Learned men have made but a very indifferent handling of the matter. Des Cartes advertised all through Germany for men who belonged to the Rosicrucian Fraternity, or knew of it. He received letters from every sort of adventurer, but nothing as to the least light upon the subject of his inquiry. It was without any association in existence. It is plain enough that if there were Rosicrucians, the knowledge concerning them had been hid from the wise and prudent, but was revealed to bards.

Andrew declared that the Rosicrucians had symbols and occult means of communication similar to those of the Alchemists and Astrologists. Indeed the Red Cross had been the badge of the Templars. That Order had been suppressed in 1307, yet Francis I. had burned four members alive, a short time previous. He had also exterminated the Albigenses of Provence, a Gnostic brotherhood, with secret rites and symbols, dating from the earlier Christian centuries. The Rosicrucian Brotherhood then, had usages in common with both.

Ignorance has always been the mother of unquestioning orthodoxy. Nobody is so hostile to the general dissemination of knowledge as a priest. Greater cruelty has never been perpetrated among mankind than that authorised and commanded by the ministers of religions. From Theodas down, the record of the Christian religion has been the autobiography of the seven-headed bloody red Dragon.

The Persian conquest of Asia Minor had led to the establishment of the religion of Mithras in that country. After the destruction of the Empire of Alexandria, the kingdom of Pontus was established, having Mithraism for its ruling faith. When Pompey conquered the country, the religion was carried thence to every part of the Roman Empire. The God Mithras was a "soldier of Mithras." It flourished as a secret worship till its suppression by Theodas; and even then, the pagani or country-people kept up the observance away down into the Mediæval period. The Popes and Bishops denounced the rites as magic, witchcraft and commerce with the Powers of Darkness. Probably the Witchcraft of the Middle Ages was a relic of the old Magian worship.

In the seventh century, Sylvanus, a native of Samasata, established the fraternity of Paulicians, including in it the various Gnostic communies, the Manichæans of Armenia, and the Mithraists of Pontus. Their doctrines were an amalgamation of the Pantheism and the Zoroastrian; but they were the Christian Gnostic religionists of Judæa. They were fiercely persecuted by all the Christian Emperors, Arius as well as Athanasian. For near two centuries they maintained an independent government in the Caucasus. One of the emperors colonised a part of them in France, whence they spread into Bulgaria. Being employed in the Roman armies, they were transferred to various countries of Europe; Italy and France abounded with proselytes. Among these were the Albigenses.

Other believers in the Gnosis or arcane knowledge had been removed into Persia. They were denounced Sophi, or sages, the worshipers of Sophus or Heavenly wisdom. Their conversations were known as Numinous, and long constituted the learned class of the country. They were expert in medicine and astronomy, and adepts in secret doctrines. They believed in a grand universal creed which could be secretly held under any profession of an outward faith; and in fact, took a similar view of religions systems to that entertained by the ancient philosophers. A mystic union with the Divinity, thence powers, and a tendency to ascetics clarified their visions. Thus the Rosicrucian Brotherhood possessed a heritage of all the arcane systems and religions of the earlier world, Hargrave Jennings, their latest chronicler imparts to them the symbols, traditions and learning of the principal mystical fraternities. The Hermetic philosophy of Egypt, the fire-theosophy of Persia, Druid-worship, Gnosticism, the Kabala, the Ancient Mysteries and Orders of Knighthood, Magic, Alchemy, Hindu beliefs, etc., all are treated by him in this connection. His style is curiously complicated; he tells little where he seems to be telling much, and with an obscenity of expression which seems to show little real knowledge or understanding of his subject. Yet he reveals the secret when to the non-expert he apparently hides it closest.

Could they change metals into gold? "Nature herself," said Meijonur to Glyndon, "is a laboratory in which metals and all elements are for ever at change. Easy to make gold—easier, more commodious, and cheaper still, to make the pearl, the diamond and the ruby." Raymond Lulli, a Franciscan monk, born in 1234, a rare expert in medicine and alchemy, is said by one writer to have supplied Edward I. with six millions of money to enable him to carry on war against the Turks in Palestine. Another writer affirms that he made gold for Edward III. in the Tower of London, for an entire coinage of gold nobles. He endeavoured to unite the European countries in a project to Christianise Asia and Africa; but failing in this, set out among the infidels; he made several converts; but was finally stoned to death by the Musulins in 1314.

Thomas Vaughan (Engenius Philalethes) lived in the reigns of the first James and Charles, who were rather famous for persecutions of "witches." He relates that he endeavoured once to sell 1200 marks' worth of gold to a goldsmith. The man told him at first sight that that gold never came out of the mines, but had been produced by artificial means, not being of the standard of any known kingdom. He hurried away, leaving his gold behind.

Indeed, if a single element lies at the foundation of nature, as Dr. Thomas R., Frazer of Halifax, N. S., has demonstrated, an opinion in which he is followed by S. Panoeast of Philadelphia and J. Norman Lockyer, to whom the credit is given, that the transmutation of metals is a matter in reach.

Is there then Elixir capable of prolonging life? Thomas Vaughan was born about the year 1612. A writer in 1749 remarks: "He is believed by those of his fraternity to be living even now; and a person of great credit at Nuremburg in Germany affirms that he conversed with him but a year or two ago. Nay, it is further asserted that this very individual is the president of the illuminated in Europe, and that he sits as such in all their annual meetings."

Artelphius, who lived 750 years ago wrote a book entitled On the Art of Prolonging Human Life, in which he asserted, that he had already attained the age of 1025 years. Several asserted that he was the personage whose life was written by Philostratus under the name of Apollonius of Tyana. He wrote a book on the philosopher's stone, which was published at Paris in 1612.

"All that we profess to do is this" said Meijonur to Glyndon; "to find out the secrets of the human frame, to know why the parts ossify and the blood concruges, and supply natural proclivities to the efforts of time. This is not magic; it is the art of Medicine rightly understood. In our order we hold most noble—first, that knowledge which elevates the intellect; secondly, that which preserves the body."
The late Major-General Ethan A. Hitchcock was like his grandfather the noted Ethan Allen of Ticonderoga fame, addicted to curious study. In his treatise *Alchemia* and the *Alchemists*, he delineates an allegorical interpretation for the philosopher's stone, the transmutation of metals, and the elixir of life. "The genuine alchymists" wrote him in one of their secretaries to the author of this work.

The philosopher's stone, he adds, "can be found in no other thing in the universe but the nature of man, made in the image of God." The Elixir under this interpretation, would signify spirituality—"eternal life." Salust the New-Platonic philosopher has instructed us that "that which in a literal sense is manifestly absurd and impossible, must be understood in some other sense.

Lord Bulteel-Lytton has forcibly depicted the careers of Zenon and Meaon, living through the ages from the period when the Chaldean Akkads ruled in Babylon. He has shown that the boon of life is not desirable, though he represents it with none of the horrors which characterise the story of the Wandering Jew, forgotten by death.

Mr. Jennings, following in a similar vein remarks that Rosicrucians evade the idea that they possess any extraordinary or separate knowledge, they live simply as mere spectators in the world, and they desire to make no discourses, convert nor candidates. They submit to the will of Providence in enjoying the fellowship of none, admiring none, following none but themselves. They shew all colours, are excellent citizens, and only preserve silence in regard to their own private convictions, giving the world the benefit of their requirements up to a certain point; seeking only sympathy at some angles of their multiflora character, but shutting out curiosity wholly when they do not wish its impertinent eyes. This is the reason that the Rosicrucians passed through the world mostly unknown, and that people generally described them as careless persons, or believe that if there were, their pretensions are an imposition.

It is not generally known that the Rosicrucians bound themselves to obligations of comparative poverty but absolute charity in the world, with certain dispensations and remissions that fully answered their purpose; for they were not necessarily solitary people; on the contrary they were frequently gregarious, and mixed freely with all classes, though privately professing their own nature. Their notions of poverty, or comparative poverty, were different from those that usually prevail. They felt that neither monarchs nor the wealth of monarchs could enow or apprize those who already esteemed themselves the superiors of all men; and therefore, though declining riches, they were voluntary in the renunciation of them. They held to charity, entertaining some very peculiar notions about the real position of the female sex in the creation, the Enlightened or Illuminated brothers held the monastic state to be infinitely more consonant with the intentions of Providence.

Mr. Jennings refuses to explain these views more at length. "We have drawn to ourselves a certain frontier of reticence," he says, "up to which margin we may freely comment; and the limit is quite extended enough for the present popular purpose,—though we absolutely refuse to overpass it with too distinct explanations or to enlarge further on the strange persuasions of the Rosicrucians.

They held that all things visible and invisible were produced by the contention of light with darkness. The grossness and darkness in matter is due to its containing little of the divine light. But every object contains also an inherent possible deposit of light, which will eventually and inevitably be liberated from the dark, dead substance. Unseen and unsuspected, there is light up there in an inner magnetism, an ethereal spirit, a divine aura, a possible eager fire. All minerals, in this spark of light, have the rudimentary possibility of plants and growing organisms; all vegetables have rudimentary sensitives which may eventually enable them to change into locomotive creatures, of meaner or nobler function.

The Rosicrucians claim to be able to pass into the next world, to work in it, and to bring back from it gold and the elixir vitæ. This last was only to be won in the amity of God-analised alchemical explorations, and was independent of those material elements, or nourishments, necessary to ordinary common life. The daily necessary food taken for the sustenance of the body was the means of dissolution.

Man's interior natural law is contained in God's exterior magical law. It follows that man has a secondary nature, he is a ruin, so to speak, and lives in the ruins or drags of a higher creation. Woman entered the great scheme as its negative or obverse. She is of the natural order, and represents nature. She had therefore no part in the earliest, spiritual, supernal world; but certainly to material creation she never belonged. The mystery of her creation, yielding to her fascination is the losing of man's place in the scheme of the Immortal World, and the receiving of Death instead. He forsakes the *nomenia* for the *nommo*, the divine, interior life for external manifestations and delights. Yet when the immaterial Light at the beginning entered into the essence of the Primal Darkness, it did a similar act.

Much has been written of the magic power of virginity. Little has been known. Creation is generation; and in generation, the woman is active. Virginity is therefore God's Revelation to the Sabhath, the Ur-Human.

It has been always regarded as Sacred—as Holy Silence. We may note the contradiction: Virginity is the key of Heaven, yet without its infraction there could be no heaven. Solve this whoever may.

Robert Flood (or Floyd) speaks of those who cannot conceive the powers of arcane knowledge to be philosophers, unless they put their knowledge to some ordinary worldly use. It is an incomprehensible puzzle to the common worldly-wise man, that persons who live in the mental atmosphere, have so little ambition to become gold-makers and wealth-producers for the greedy. But their security is inherent in this very indifference. Wars, panoptism, and all manner of calamity, are the out-come of the policy, mode of living, the canonical and popularised greed of the world.

The existence of the Brotherhood is yet in dispute—and probably always will be. "There is scarcely one who thinks about us," Flood says, "who does not believe that our Society has no existence; because, as he truly declares, he never met any of us. And he concludes that there is no such brotherhood because, in his vanity, we seek not him to be our fellow."

Certainly, so long as men believe in no such mysterious fraternity, its members are safe from persecution, and interruption in their hallowed pursuits. They may carry their secrets within them safely,—secrets possessed by all the ages of human existence, and yet secretly preserved from far-off time till now. D'Quincey has aptly and admirably remarked of these Mechoons and Zanons, "To be hidden amidst crowds is sublime, To come down hidden amongst crowds from distant generations is doubly sublime."

The Magi and Chaldean theurgists were massacred and driven into exile by Darius Hystaspes; Diokletian destroyed the sacred books of Egypt. Theodosius, Justinian and the fanatic Moslems extirpated all whom they could find possessed of mystical learning. The borders of China, Persia, and even the Holy Land were naked. The East—China, India, Persia, Western Asia and even Europe—destroyed every shrine and crypt of which they discovered the existence. Even the Catholic Church, King James I. of England, the Royal Council of Sweden, and the colonial Legislatures of the United States, made the possession of occult knowledge a capital offence.

Yet they all missed the Rosicrucian Brotherhood! When Cegistro-Balsamo was immured in a Roman dungeon, to be tortured and murdered, it was fondly imagined: that the Golden Secret would be disclosed, The hope
our duty to India.

The process of denationalisation, which the London Economist avers to be visible in India, is more or less inevitable whenever a strong race, full of masculine vigor, dominates the country of another race which has passed through its cycle of forceful aggressiveness and reached the stage of recuperative inertia. Indulgence and interest alike contribute to bring this about, and unless the people possess an enormous inherent vitality, it either meets the fate of the poor Native and becomes extinct, or that of the primitive man of the Palolithic age, progressively retrograding into a more remote, uninhabited regions where its enemy will not care to pursue it.

The Economist tells us that the evils which English has inflicted upon India are solely intellectual, and states its case under three heads, of which the first is as follows:

1. The first and greatest of these has been the unintentional but inevitable suppression of intellectual progress in its natural, and therefore logical, way. English have not been without care for their subjects' aims, but their care has been to develop them but to wreck them violently into unnatural directions. They have insisted that the natives shall eventually cease to be Asians and become European. The ignorant and unjustifiable notion that English mechanics, and Western science, have rewarded progress of those departments exclusively, and have judged every man according to the degree in which he has made himself intellectually an Englishman, has not been without effect. Indian are moved by ideas, but allow from above and consequently all intellectual power has been exerted in a direction in which nine-tenths of its force is wasted, and all originality has disappeared. Native poetry, Native philosophies, Native theologies, have all died under the cold breath of the Northern wind, and in their stead we have a generation of students, chiefly on the coast frigate, wasting powers which are sometimes extraordinarily upon imitations, upon English poetry, English literature. And poets, who choose to imitate, occasionally produce things as clever as the Latin versions of Milton, and about as useful to themselves to mankind. Fettered in a language which they understand or comprehend, it is a race which grows the best when they only borrow, the educated Natives become mere copyists, develop no original power, and pour out whole libraries of poor, though often correct, English, for which no human being is the better. In a hundred years, among a people of Sara intelligence, no original mind—except, perhaps, Ramnaulm Roy—has made itself fairly visible to the world; while the old learning has disappeared, and the upper classes have become markedly less cultivated—culture, in fact, of any genuine kind having been postponed to what is called whitewash. This is an enormous evil, and it extends to every part of thought till we never now see a great Native politician or orator, or writer, of any kind whatever. The highest thought of the whole people in all directions have been destroyed, and its originality is extinguished. That would be the result, even in this country, if the only road to fame or power lay through Latine and French, and our state of mind, if we were to become no less independent than the Englishman, has far less mental relation to him than we have to the ancient Romans. The pivot of thought is different. It is noticed that the Romans in the first ages became "dark Frenchmen," and that we have never much from Arabia, but no one except a Chine-ese is so unlike an Englishman as the educated native, who talks English without an accent, and writes a tongue which, except when he is in a satirical mood, is like English with the tone and the melody alike gone out of it. We are producing a generation of imitators, and upon whose creative thought is dying away, till a notion of philo-
sophers can only produce commentators; a most poetic people have given up original composition; and a race which has covered a continent with magnificent structures never produces a striking building.

It says many other pointed things under the remaining two heads, but these must be left to the political journals of India to discuss. Exception may fairly be taken to certain assumptions in the portion above quoted. For instance, while it is most true that intellectual power has been wasted and originality is disappearing, the fault does not wholly lie at the door of the British authorities. The Indian Natives who might, in a certain measure, have retained the mental vigour of the ancients, have been too often allowed to be self-indulgent in low vices, too forgetful of their duty to country, race, and the honor of their glorious ancestors. Whether because their girls have themselves lost all knowledge of the Ved, or because they are given up only to sensuality, or for some other reason, most of the Native nobles and princes sit idle and see the young generation going to spiritual death without a manful effort to save them. A railing complaint of this state of things comes to us from the pages of the Economist, and the reader is put off with the lamentations of those who still remember the Past and shoulder over the possible Future. But let it not be supposed that all patriotic fervor is dead under the cold breath of the Northern wind. Every sentence uttered by our President in his public addresses, here, at Madaw, Saharanpur, Benares and Allahabad, about the dead splendor of Aryan civilization and the sacred duty to revive it by reviving Aryan philosophy, religion and science, has been greeted with unmistakable enthusiasm, and young Natives have risen to propose words of thanks, with unclouded eyes, and voices resounding with emotion, Where it is possible to touch the innermost chords of the heart, let no one suppose that our nation is so thoroughly emasculated as the writer of the Economist would have us believe. No, even this atomistic Modern India has a heart, a great throbbing heart that can be moved and can suffer—though many who should be the last to say so, call it stone. The European influence described is fatalistically potential only in the larger cities, where public patronage is most luxuriant. It is there that one sees Natives wearing European clothes, drinking European brandy, riding in European carriages, and aping foreign manners to an absurd extent. The strictures in question apply only in a limited degree to affairs among the great body of the people, where Native influences have most weight—and where the influential class are doing their duty.

While our party were at Banaras, last month, they were visited by that eminent Orientalist, Dr. Thilain, President of Benares College, and what did he tell them? Why that neither he nor any other European Orientalist understood the meaning of Sanskry, philosophy; that he could not explain exactly in what way that philosophy stood above all others. But when he had conversed and assured him that the experimental proof of the ancient spiritual science described in Indian works was not obtainable in these days! What a sad commentary upon the state of affairs in India!

If patriotic Natives deplore the fact that there is so much truth, on the whole, in what the Economist says, let them try to realize the duty which presses upon them. Let them aid and encourage every honest effort to revive Vedic literature, Aryan arts, the once noble Sanskrit schools of the Brahmins, the memory of Aryan deeds and greatness. Let them promote useful education—useful in the opposite sense to merely picturesque or sun-dried—by means of new generation men; a love of truth, a decent spirit of independence and self-effort. Let them promote temperance and virtues living, encourage the native arts, open new avenues of employment to meet the greater demand from an increasing population.

It is not true that no great original mind, except Ramnaulm Roy, has made itself visible within the past century for, not to mention other names, here is our contemporary,
the Swami Dayâunjûl Saraswati, to whom even his opponents will concede the character of greatness both in intellect and moral courage. Nor is it fair to say that seeing any more Native financiers or politicians when even under the immense handicap of an imported system of administration, such men as the Mahâjahâl Holkar and Scindia, and such statesmen as Sir Sahâr Jung and Sir T. Madhavrao struggle to the surface, and show what they might have done under the old state of affairs. There are as learned pandits now at Benares and Poona as there ever were, though they may not comprehend the true and hidden meaning of their Sshastras and Purânas: and beyond doubt if the opportunity offered, as it is offered to the Aryas at present, they would prove their competency to administer justice, rule provinces, and erect monuments that would challenge the admiration of the world.

None but the foolish would expect the foreign rulers of any country to take upon themselves the preservation of the elements of national greatness. All that can be asked in the present instance is that they shall do their best to keep productive this great Empire, and set the people an example of good living and equitable administration to pattern after. The gory Aryan nationalism, if it has not which we do not apprehend—will be dug by Native hands, and upon her receipts would be justly cast the reproach of posterity. But that eventuality is so far away in the veiled future that it is better to concern ourselves with the duty of the day and hour: and, though we may not admit the conclusions of our critic of the Economist, at least to take to heart the danger-warning which his article certainly does convey. If every modern Aryan will do what he really can for his Motherland, the Government will be none the worse served, and the systematisms and equities of foreign fashioning of thought and living will find themselves left to vapor and strait alone in their corner of the barnyard where the grains drop through the cracks in the public manger.

SOLIETY.

1.

To the Author of "Isa Untoiled?"

Thou dost unfold a strange and wondrous tale

Of all that was, and all that yet may be,—

And from the face of life's dark mystery

The veil is lifted. Ah! what fears assail,

Like breakers tossing on a restless sea,

The weary lonesome soul, as now a gale—

Blown from the spirit of thy prophecy—

With hopeful vigour fills her flapping sail! —

And is it so—and will man still be free

From the embrace of patriot clays, of death?

Oh! then hast stirred our spirits' passionate breath—

Heard within us the call of no distant destiny,

But what the Soul may fashion, may create,

True only to herself, and not to Fate:

2.

To Paûlit Dayâunjûl Saraswati Swami.

Even as the thunder rolls from hill to hill,

Till it returns unto its native sky,

The echoes of thy words and thoughts do still

From heart to heart reverberate, and fly

Back to the mighty soul, that sent them forth;

On Hope's proud mission and Truth's pilgrimage:

And as I gaze and watch, the golden age,—

Glorious as when it sparkled at its birth—

Of India's greatness, at thy magic nod

Returns,—Oh! not the Pashû* of a dream!

The shadow of reality may seem

Unreal, but 'tis like the touch of God

On human soul, Yes, Swami; let it be

Thy beast to make the dream—a proud reality!"—8, J. P.

*Note.—According to a well-known Hebrew tradition the litanies in the Wilderness were sung during the vigil of Pashû and were every evening as far from it as ever. 8. J. P.

LO THE "POOR MISSIONARY."

BY MELNOTH THE WANDERER.

Decidedly the year A. D. 1880 begins as unpropitious and gloomy for that long-suffering, self-sacrificing class, known in Europe as Protestant Missionaries, but in India as padres—as was the now departed year 1879! The free thinkers and infidels, like a swarm of wicked mosquitoes buzzing around, worry them worse than any times. Their Roman Catholic brothers played, and are still preparing to play, all manner of unholy tricks upon them, and though the abuse have arrived upon the heads of these pious and meek Christians, was mutual—especially when brought under the public notice in the shape of pamphlets issued by the Bible Society—yet it was anything but edifying and offered some impediments to future conversions. For years they have drawn, we may say, no other converts in India than through our own efforts for ready cash, more worthy than holy grace; and they feel, do these good men of God, that for the average Christian to stand by and see these "heathen brands plucked from the burning," flying from the Catholic sanctuary unto the tabernacle of the Protestant Lord, and vice versa, according to the fluctuations of the market, was as good as a game of shuttlecock and battledore.

And now the ramblings of 1880 are beginning to be heard. Amnada Smith, the mother pilgrim from the land of the Pilgrim Fathers, proved, outside the small community of the true believers—a failure. Even their best, and, as I believe, their only undeconditioned specimen of native preacher, the hitherto indefatigable Parsee convert, begins to see unmistakable signs of weariness and the blackest melancholy. This illustrious Zamorin, with a quickness of the punctuality of a time-piece—and as if in decision of his former god—just before sunset, to daily squeeze himself among the box-reliefs of the Dhoû Talay fountain, was missed at his usual place for several afternoons. The spot from which he lifted up his voice—as one conscious of crying in the wilderness—was actually deserted for several days: Wicked tongues report him becoming hearse; he looks ill, they say, hence, perhaps his shackle zinc. And yet, if he loses it altogether—the voice, I mean, not his zeal—perchance his always sweet and often audible manners may return all the sooner. Indeed he has more chances, the ex-pious son of Zamorin, of attaining the multitude by pleasing himself to be stared at and even listened to as a speechless cataract, in all the motionless solemnity of a stone idol than ever before, when after narrating the touching story of his miraculous conversion, he drew a flood of briny tears from his black eyes and let it trickle down the steps prepared for the sweet rippling waters of the ever dry fountain. True, his fine baritone was never calculated to enhance the charm of the Methodist hymn and like a new Orpheus charm Heathen man and beast. His was not the voice to make the water-buffalo to desist from grazing, or the buggy-wallah cease plying the persuasive stick. It was evidently a neglected organ and the padres might do worse than insist upon his taking a few lessons in singing—were it but from the ebony-browed nightingale newly landed from America—before further compromising their cause by allowing him to sing the average heathen to the verge of suicide.

No less inimical than the unregenerate infidels, the Roman Catholic rivals, and the unmusical convert, becomes public opinion as regards the padres. The tide recedes, and the milk of kindness hitherto so freely drawn by them from the full mudder of the nursing mother church of the "innocents at home," is evidently curdling and turning sour. Tradition is current of wellmeaning, God fearing Christians who, with their minds full of heart-rending tales about the hardships and privations of the "poor missionary" in the land of the gentiles, and their pockets swelling with religious tracts forced upon them on board the P. and O., were suddenly brought to a cruel disenchantment. Their first, and yet tottering steps
upon treading the shores of the land of the sacred cow and the starving bull, were crossed by "poor" missionary-aries driving in fashionable dogcart, or reclining in elegant victorias with a red-garbed and skeleton-legged heathen sazi or two hanging on behind, like two large cats of blood...

Then came several violent raps upon the "poor missionary's" knuckles from earnest correspondents, writing in respectable orthodox London papers, besides daily attacks published by a hundred free-thinking, though not less respectable daily journals throughout Christendom as well as in Heathendom. So, for instance, there appeared some time ago a savage attack upon the "poor missionary" which no one would care to receive notice. They were asked to first turn their attention to other and more needy directions than the lands of the "heathen." Speaking of the enormous sums annually spent on foreign missions, a writer, signing himself Pilot, in a letter addressed to the Weekly Times (London, Aug. 31st 1879) is struck with "the anomally which continually presents itself to the most casual observer...While the Kaffir, the Heathen Chinese, the blind Hindu, the poor African, and the Australian aboriginal" come in, every one of them for their due share of physical and religious instruction, "the Indian, whom the public tribunals, showing the lamentable ignorance of the dress of our own population"...We quote the rest of the letter:

"Is one recent instance, a girl of fourteen was questioned by the magistrate as to her intercourse with the dead pariah before mentioned. She was in an equal condition of ignorance as to the words God and Church, which conveyed no more meaning to this denizen of London than they would be a Hottentot. A few days ago an almost exactly similar state of mental darkness was displayed before another Police-court, and yet we are engaged in sending cargoes of tracts to the uttermost parts of the earth. This condition of things is nothing less than a public disgrace to us as a civilized nation. Any system of home instruction must continue to remove the blemish out of our own eye before we attempt to educate the untutored of the Mohammedans, and other equally barbarous focus of belief. With the passing of an Education Act some people fancy that such things as I have described are impossible; but it will be years before the seeing things of ignorance and vice underlying the whitened sepulchre of our social system can be visibly affected by the efforts of the State. The metropolis is in such a startling exception in these matters that the unfortunate ignorance is prevalent in most large cities, and some parts of the black country and the brick-making districts are even worse than the towns. How long, then, shall we go on self-proclaiming hundreds of the soundest and most learned professors to deserve contempt and derision, which is wanted at home! It is nothing less than a hypocritical force to spend money on proselytising cannibals when we have brother and sister heathens at our very doors. Charity should begin at home; but there evidently is not the same glory to be won receiving an English waif in the parishes of Bethnal-green as there is in converting a stray nigger in the wilds of Africa."

And now, as the last coup de grace after this impertinence from home, comes a still rebuke in a highly respectable and strictly orthodox organ. This once it is neither an "infidel pigmy" like the Theosophist (the latest epitaph bestowed upon it by a missionary organ, which, though famous for our great kindness, we must abstain from advertising) nor a second-class paper of London, which "goes for" the parsons, but that great authoritative organ of Indian paupers, as we would call it, the Pioneer, in short. The rebuke, though indirect, and aimed rather at the collective body of missions than at the Indian in particular, must be very hard to bear. We sympathise heartily with the parodies; and were not the Pioneer such a Goliath of the journalistic Geth, perchance the Quixotic spirit of our strolling David, this "infidel pigmy," might even be of use as a brick in the wall. They tell us we are obliged to eat the leek and we advise our friendly and esteemed paupers contemporaries to do the same. But what a fuss to be sure, for an infidel Turkish Mohammedan, whom the kind paradies, trying to save him from eternal damnation, had boiled into translating the Bible! And such an irreligious language too! I reproduce it with the minute exactness of a sincere sympathiser. Let your readers judge, verifying our quotation by reference to the Pioneer for Jan, 5th 1890. The Italics in the quotation are mine:

The quarrel at Constantiople has been healed somehow or other, and England is spared the ridicule that would have attached to her government if a regular rupture of diplomatic relations had been the consequence of the absurd incident of the Powell. As far as one can judge of the case yet Sir Henry Layard’s interference in that matter was altogether unnecessary. The people whom he might properly have interfered with, would have been the troublesome fanatic whom engaged the handheld, in the first instance, to help them in their little revolution.

Our relations with Turkey are far too delicate at present to be imperilled by the escapes of Turkish missionaries. There is a time for all things, and this is not the time for letting ignorant enthusiasts being the good faith of Great Britain into disrepute in the East; by pecking at an absurd mistake and the religious sentiment of Islam, Englishmen may not Mahommedans and they need not pretend to think Mahommedanism a nice religion; but it is an essential condition of success for Great Britain in the large political undertaking she has taken to herself that she had not unconsciously set up to the principles of perfect telekia she professes. It is repugnant to British sentiment to interfere with private liberty, and thus missions as so many official curiosities and a good deal of disturbance. None the less it is clear that missionary work ought to be under some intelligent regulation where its indiscretions are liable to compromise the peace of Europe. How Sir Henry Layard can have failed to see that the treatment of the Turkish missionary by the Turkish Government was a matter with which he had absolutely no concern, is as yet a mystery. But, at any rate, it is most important for Mahommedans all over the world to understand that the British Government is incapable of importing religious bigotry into its political action.

The pen drops from my hand in horror...Decisively Sir, H. Layard is here but a transparent pretext, and the Pioneer editor has become a rank imbecile!... ⚫️

A Bengal friend writes: *The Swami Dayanand was in error when he condemned the Tantrics. He has evidently seen the black Tantra and rejected all in disgust. But the Tantras alone contain all that has been discovered regarding the Tantric system. They contain more than the Vedas, Patanjali, Sankhya and other ancient works on Yoga philosophy. In Tantra alone there are hundreds of essays on Yoga, black and white magic, &c., &c. Unfortunately it is written in Bengali character or I would send it for your Library. The Dunshehari referred to in the January number of your Magazine is a Tantric work." And this being so, does no one in Bengal care enough for truth and science to send us English translations of the more valuable portions of this curious work?
ENGLISH GHOST STORIES.

BY JOHN YARREY, ESQ., F.T.S., ETC., ETC.

Author of Notes on the Scientific and Religious Mysteries of Authority.

The Young Lady's Story, at page 30 of the THEOSOPIST, reminds me very much of a circumstance which occurred in my own family above 60 years ago, and which, faithfully rendered in its simple form, is as follows:—

My grandfather, to whom the relation is primarily due, was anything but a superstitious man and prior to this was not inclined to spiritual appearances. Originally his family were a Roman Catholic branch of that of the same name at Leyburn, Wensley, N. R. Yorkshire, and were in point of fact a disowned elder branch: becoming protestants about the year 1700, from which period they probably attended Church about thrice in the course of a long life—at baptism, marriage, and death, they were therefore not very likely to be spiritually superstitious, and in my family such matters as spiritual appearances were always treated with contempt.

I have not the date at which the occurrence which I am relating took place, but it was a time when the English were expecting the invasion of the Great Napoleon. In the Government conscription my grandfather was drawn as a soldier, and was obliged either to serve himself or provide a substitute. Accordingly he journeyed to the neighbouring town of Penrith, Cumberland, where he met with and purchased a recruit in his own price. About twelve o'clock at night he was returning through Lowther Park, which is considered one of the finest old parks in the world, when he observed at his side a lady in an antiquated costume, which he described as a sort of ragged hat and transparent dress of silk, the mother of which he actually heard beside him. The lady resembled a middle-aged neighbour, and his astonishment was great at beholding her at that time of night in such an antiquated costume. She passed on and disappeared, dissolving before his eyes as he was saluting her with the remark—"It is a fine night, Miss Sleu."

My grandfather was so frightened upon beholding this that being in a state of complete bewildernement he hurried home, and went to bed leaving the door unlocked. After relating the occurrence to his wife he remembered that he had left the door mislaid, but neither of them were valiant enough to remedy the oversight.

My father usually added that probably the relates had learned the name at the children's tales, for though his grandfather had a recruit; but my grandfather was a very abstemious man, and totally devoid of what is usually called superstition. My father himself had a boon companion who never dared pass a particular gate. He was always perfectly comfortable until he arrived at certain field-gate when he became struck with terror at certain appearances and would say: "They are there, see, see," and it was with the greatest difficulty he could be got past the stile. Perhaps the spot may have been the scene of some crime; but this story has a more near affinity to delirium.

My grandmother had also an anecdote in regard to a daughter whom they lost at 14 years of age. She was for a long time overwhelmed with grief, until, upon one occasion while she lay about fretting and perfectly awake, her daughter appeared to her, laid a cold hand upon her brow, and said "Do not grieve for me, mother, as I am very happy," and so struck was she with the reality of the vision that she never renewed her lamentations.

In the village where I resided when a boy there was one old Wesleyan woman who used to make a similar statement. She was considered very truthful and invariably related her tale in the same way. She too had lost a daughter and grieved much for her. On one particular occasion she fell upon her knees in the middle of the floor and earnestly prayed that the Lord, if it were possible, would allow her once again to behold her darling child. While in the midst of her prayer, her daughter suddenly appeared before her in great radiance and beauty, and the mother from that day became immortal to her loss.

Although these are simple things and scarcely worthy of a place in your monthly, yet the relation thereof by truthful people in my childhood formed in after years a little oasis in my desert of unbelief in the supernatural—and their permanent record would be welcome to me now. And as the Sinking anecdotes have called up my recollections, so perforce my narrative may in turn evoke family tales illustrative of psychological experience.

Manchester, (Eag.) Dec. 1829.

[Continued from the December Number.]—

EAST INDIAN MATERIA MEDICA.

By Pandurang Gorbal, C.G.M.C., F.T.S.

Before taking up the classification of drug remedies as arranged by Sushruta, it is desirable to furnish our readers with a clear notion of the terminology of which he seems to have been the first originator in Ayran Medicine.

This terminology is entirely based on the assumption that disease is nothing more or less than either a vitiation or corruption of a temporary or triple force (tridosa) which pervades the fluids and similar influence their circulation, absorption or secretion, under external conditions of heat or cold, changes of weather, differences of food; or the inordinate exercise of natural appetites and feelings. This corruption may be exhibited either by an exaltation or diminution and depression of one, two, or all of those manifestations which are included under the terms vata (air), pitta ( bile or heat-producing agent) or kapha (the cold-producing agent), and a combination of two or more. These changes and the consequent changes in the fluids or solids of the body in proportion to the latent action of tangible forces or the imperceptible operation of conditions in the internal structures the body Vata, for instance, which is the most active manifestaion may by itself cause increscense, increased sensibility amounting to pain, and even swelling by distension of the invaded vessels or tubes. But when it acts in concert with pitta or heat produces a sensation of internal heat or the feeling of burning, redness which may be visible externally, and a corruption of blood contained in the affected parts with a tendency to serious ulcers, and similarly irriating fluids. It will then give rise to absorption internal or external, or if not excessive, become tempered and modified into the harder material of tumours and thickenings, by its combination with the colder manifestation or fluid, called kapha.

These terms, used by Sushruta to denote the internal changes going on in the circulating materials of the body, were very widely applied, and appear to have been used to designate the processes of disease action from a careful observation of the progress of disease or of unhealthy symptoms in a numerous selection of individuals placed under similar conditions. And though they cannot now be revived for any purpose whatever, their significance is as fixed and accurate as it could be before the dissection of bodies was largely practised and followed as the the plus ultra of the profession of a physician.

The terminology itself, has no recommendation to the student of the medicine at the present day, for it can never help the understanding of those other phenomena of life, which are ascertained and proved as either the proximate or ultimate agents of causes interpreted, by accident, or the intended operation of artificial agents brought to bear upon them, as a means of experiment or of questioning their nature. And where we can accept as proved the latent properties of organised matter under the influence of artificial irritation or of the partial application of those forces which we can intercept from nature, we may not be disposed to take for granted a grosser interpretation of those properties, however consonant they may be to the first or primitive ideas of their application in practice.
We, therefore, must be prepared to note simply the rec ord of genuine observations which were in accord with nature and then test them by our own observations of the present day. We have no doubt we shall meet with much the same difficulty in our acceptance of that which will be little which cannot be explained away as errors or defects of generalization which all early experience in the study of nature has been known to be fraught with.

Sushruta's terminology has a constant relation to fixed ideas of the properties of medicinal substances, and as it is important, in the interest of science that his descriptions must be tested by experience, we shall attempt to interpret them in the language of modern pathology and therapeutics.

Sushruta, in his definition of matter or of the ultimate properties of matter averts that matter being the matrix of organic nature, the properties of juices residing in the vegetable kingdom are the result of certain transformations which they undergo during the process of organic development. They are therefore unstable and readily prone to organic changes.

But there is one fixed law which determines and rules over these transformations. It is this; that all the forms of vitalised matter are constant; they never exchange their typical form for the heavier elements forming them. Each being subject to transformation into aqueous fluids and vice versa.

Organized matter as Sushruta taught, is the receptacle and generator of vegetable juices, and is the only medium through which vegetable juices or those quintessences of force which act on the different parts of the human economy operate. Sushruta, therefore, enjoined a special direction to the student to pay strict regard to the fact that substances derived from the various parts of living or fresh vegetable cannot be exactly replaced in their action or potency by the juices or ingredients forming such matter. This to a great extent, is absolutely true and the difference lies in those changes occurring in the physiological functions of vegetables which are, as we have now come to understand, determined by the same conditions of light, heat, electricity or other unknown forces which determine the growth and progress of animal beings on earth.

In the experience of Sushruta, one species of a vegetable cannot be replaced by another, effectually and with the same result. Combination of one with another, may augment action, but it cannot produce identity of action under any circumstances whatsoever, and he, therefore restricts the application of the term “medicinal matter or the Natura Medicus to those substances only which combine in their form, sensible properties and tangible effects on the human system for good or for bad. These are clear, indisputable truths, which remain unshaken to the present day.

Sushruta's classification of medicinal agents derived from vegetable nature has a specific significance and accords with the more elaborate and precise experience of the present day. His explanations of the properties of these substances may not be generally accepted, for they are so difficult to reconcile with our new conceptions of their remote effects as tested by the frequency of pulse, respiration, heat and the quantity and quality of excreta, that their mode or modes of operation on the various internal organs of the body or the aggregate result of the active constituents on the human economy may well remain an open question for scientific inquiry and of clinical experience.

Organised matter, as all students of modern chemical science are aware, evinces in its fresh state, or as the various structural parts of vegetables evince after their severance from their parent stem, a greater energy of action under all circumstances than when it is exposed to the decaying and decomposing influence of air and moisture (which Leibig termed circumc reactants) when it is subjected to the artificial agency and operations of heat, comminution or precipitation even under the precise and skilled manipulations of the analytical chemist, and through our attempts to separate the constituents may each give us renewed evidence of the actions of each individual constituent in apparently different forms, their combination may to a large extent represent the effects which are caused by the unaided senses, when exhibited in man. Our experience of the effects of active principles in drugs has not yet furnished us with evidence of an identity of action between their principles and secondary constituents and the aggregate effects produced either by fresh juices or by the constituent principles dissolved by water and other menstrua, and we can therefore affirm that drugs used by themselves must exert an action peculiar in itself and differing practically from the actions of artificially separated constituents which are highly useful in their own way.

The cause of this difference, it may be observed, is not far to seek. It is derived from the results of experimental physiology, and may be considered to reside or rest in the organic or vital (call it, molecular, if you choose) combination of the active principle or principles with other less valuable constituents in a drug and is expressed by the affinity which each of them is known to exert for a given component tissue or organ of the animal frame. One may act energetically on a soft tissue in such a manner as instantly to create a chemical change; another may simply mechanically irritate the muscular fibre and produce a gentle wave, as such electrically itself, in its contractibility, which will fade away with the application. A third may shock or convulse a nerve-fibre and make itself felt at the very centres of the sympathetic system causing a temporary paralysis of local circulation, to be followed by reaction and return to its static condition; whereas a fourth may become gently absorbed en masse through the circulation and select for stimulation or depression the trophic (nutrition-carrying) nerves or the unstripped muscular fibre of distant organs, thus influencing their absorption or their secretions, and finally tending to obstruct their secretions or relieve them more quickly than the ordinary nature and course of their special functions would require.

The potency and kind of action of each drug, therefore, will depend, as may be seen in a larger measure than is ordinarily imagined, on the media in which the active principles or the secondary compounds of that drug may be combined with each other, and will also vary in quantity as well as quality on the seat and state of combination in which they may be, and to which certain stages of vegetable growth and perfection. These conditions, again, may be modified by the soil, altitude and climate, temperature and light of certain regions of the earth where plants will naturally grow, and until these are studied, and the combinations in which they are found in nature more successfully imitated in pharmacy, our knowledge of drugs as derived from the conflicting observations of individuals viewing each from a different standpoint as regards their properties, must remain lamentably deficient and confused.

On these above grounds, therefore, we clearly perceive the necessity of the unceasing effort of attacking greater value, to the study of fresh diseases and their trials in strong disease as pointed out by Sushruta, and we may confidently look to new provings guided by Sushruta's descriptions of their nature, so far as Indian drugs are concerned, for valuable aid in our therapeutics of disease.

Sushruta divided all vegetable drugs into two large classes of remedies, in view and recognition of their ultimate effects on the human economy during the process of disease, and these he terms Sarcohada (सारोक्षादया) or those which evacuate morbid humours, and Sasukanta (ससुकंतः) or those which regulate or moderate the excessive action of morbid humours.

This classification is based on the assumption that disease consists in nothing more or less than either an increase...
THE THÉOSOPHIST.

February, 1890.

or diminution of certain liquids of the body, occasioned by changes in the outer media of animal existence such, for instance, as air, food, and the sublimer forms of stimuli, e. g., light, heat and electricity which sustain the functions and structure of bodily organs in a normal state of health and vigor. Sushruta lived in a time when the elements of the earth were not apparently studied beyond their sensible influence on human existence, and whatever phenomena struck him and his contemporaries with wonder and awe were attributed to the operation of insensible forces which were personified and held to emanate from a higher, creative force which was assumed to exercise functions similar to man but in a more transcendent form. He and his contemporaries, including Charaka who gives us more practical descriptions of the properties of vegetables, had not apparently studied the minute changes of structure which are caused by disease and revealed after death, and having assumed that the human body was a microcosm of all the forces exhibited by nature, felt perhaps little necessity to inquire into the more proximate nature of those forces which govern the mechanism of the body.

Sushruta has shown in his treatise on the Materia Medica of India a most extensive acquaintance with the properties of a large range of vegetables, and in reference to the two large classes of therapeutic remedies, has divided them into two large groups, in one of which he specifies the parts used, and in the other gives a catalogue of groups which influence each so-called humour in preference to their action on others.

We shall take up in this number and consider the first class only, specifying the parts used in the treatment of disease.

They were all supposed to be evacuants of bile, but some of them act indirectly on increasing the sweat or perspiration also. They are as follows:—

EVACUANTS OF BILE AND MUCUS.

(संग्रहितिः)

<table>
<thead>
<tr>
<th>Fruits</th>
<th>संग्रहिति</th>
<th>यसौतीकृति</th>
<th>उत्स्रोतकृति</th>
</tr>
</thead>
<tbody>
<tr>
<td>Modaka</td>
<td>नेः</td>
<td>राधिका दुम्तरसमु</td>
<td>राखीली तुलसीभेदम्</td>
</tr>
<tr>
<td>Katja</td>
<td>कुरू</td>
<td>विचित्रितायुद्धस्वरा</td>
<td>विचित्रितायुद्धस्वरा</td>
</tr>
<tr>
<td>Kormakuta</td>
<td>भुजिविथसमु</td>
<td>कुन्किनिकिचोत्सव</td>
<td>कुन्किनिकिचोत्सव</td>
</tr>
<tr>
<td>Kekarasura</td>
<td>गुलाममुसिरि</td>
<td>उद्भिन्दकमुक्तिस्वरा</td>
<td>उद्भिन्दकमुक्तिस्वरा</td>
</tr>
<tr>
<td>Dharmaraja</td>
<td>एण्डानिकस्वरा</td>
<td>चुक्सिनेशविख्रुमक्तिस्वरा</td>
<td>चुक्सिनेशविख्रुमक्तिस्वरा</td>
</tr>
<tr>
<td>Kreedadana undetermined</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Kushtapa</td>
<td>हिरावि</td>
<td>सिरसिनी</td>
<td>सिरसिनी</td>
</tr>
<tr>
<td>Yadnaga</td>
<td>यदनागि</td>
<td>एंडिया रीब्स</td>
<td>एंडिया रीब्स</td>
</tr>
<tr>
<td>Pipper</td>
<td>पिपरद्वीप्तिक</td>
<td>पिपरांगानस</td>
<td>पिपरांगानस</td>
</tr>
<tr>
<td>Karpacha</td>
<td>कपारतिक</td>
<td>पोंगामिया ग्लाब्रा</td>
<td>पोंगामिया ग्लाब्रा</td>
</tr>
<tr>
<td>Subhanjan or Shiksha</td>
<td>शिक्षी</td>
<td>मौरिग्या पतृकसप्परा</td>
<td>मौरिग्या पतृकसप्परा</td>
</tr>
</tbody>
</table>

Juices of fruits and leaves (स्वरोत्स्वरूपः) (स्वरोत्स्वरूपः)

| Keshatika | चैत्यकार्य | लूफ़ा अनाम | लूफ़ा अनाम |
| Septala | सेप्टला | मिनडोस गौचिना | मिनडोस गौचिना |
| Shankhika | शाख्किका | सिरसा मिनोस | सिरसा मिनोस |
| Devadali | देवादालिक | कुन्सिन रोब्लिसिस | कुन्सिन रोब्लिसिस |
| Karavallie | कारवाली | मुम्बिलिका चर्मिली | मुम्बिलिका चर्मिली |
| Hinga or Balva | हिंग | हिंग | हिंग |
| Hinka (विना | हिंग 
| Ball in A. | बाल्किल | बाल्किल | बाल्किल |

Pulp and fixed oil of seeds or Fruits.

| Danti | दांति | उन्नोगुना वलुबिली | उन्नोगुना वलुबिली |
| Dvapati | द्वापति | एम्बोरिया तिरुमली | एम्बोरिया तिरुमली |
| Vishnuka | विषनुका | — | — |
| Gavashki | गावाश्की | गावाश्की | गावाश्की |

Chilagari | चिलागारी | चिलागारी | चिलागारी |
| Trenosoka | त्रेनोसोका | एम्बोरिया एनसाबोकी | एम्बोरिया एनसाबोकी |
| Suvirbhavkee | सूविरभव्यक्ष | पोलासिन फलिमा | पोलासिन फलिमा |
| Pooga | पौग | रोकीली, सुपारी | रोकीली, सुपारी |
| Harakatte | इरल्ले, इरल्ले | तर्मिनला धेरुली | तर्मिनला धेरुली |
| Ashanka | आशाकं | फ्लियन्सस हैमिका | फ्लियन्सस हैमिका |
| Vibheetake | विभेठीक | तर्मिनला बेलिका | तर्मिनला बेलिका |
| Chaturangal | चतुराण्गल | इप्सोमा कर्णिक | इप्सोमा कर्णिक |
| Laght nible | लाग्हत निबले | चिलिया चन्द्री | चिलिया चन्द्री |
| Angvadila | एंगवडिला | साचार्यार गुलिना | साचार्यार गुलिना |
| Erunda | एरुंडा | रिफुस स्वामी | रिफुस स्वामी |
| Pootecka | पौटक्का | पंगाँमिया ग्लाब्रा | पंगाँमिया ग्लाब्रा |
| Septarchanda | सेप्टअर्चान्दा | श्लाघापन | श्लाघापन |
| Scholosis | स्कोलोसिस | मॉरिसिस | मॉरिसिस |
| Arka | अर्क | कालोपागिया ग्लाब्रा | कालोपागिया ग्लाब्रा |
| Jotishunte | जोतिशुन्ते | मोइ कार्यनी | मोइ कार्यनी |

Celaustica prunelata.

THE BARON de POTET, Hon. F.T.N.

By H. S. Olcott, President of the Theosophical Society.

At the foundation of the Theosophical Society its membership was divided into the three classes of Active, Corresponding and Honorary Fellows. The diploma of Honorary Fellow was to be conferred only upon such persons as had contributed in an eminent degree to the advancement of Psychological science. Since that rule was adopted this diploma has been voted but twice—once to a certain mystic of Western birth but long Eastern association, whose name it is not permissible to divulge but whose immense knowledge and personal characteristics can only be compared with those of that marvel of the 19th Century, the Count de St. Germain, and now upon an illustrious Frenchman—the Baron Jules Denis du Potet. In accepting from us this mark of homage Baron du Potet confers distinction upon the Theosophical Society. The expression of his sympathy in our work and approval of our designs, when couched in such terms as he employs in the letter to the Society's Corresponding Secretary, gives a definite value to the diploma of every Active and Corresponding Fellow. For, foremost among the great Western psychologists of this century stands this Apostle of Magnetic Science. He, more than any other European experimentalist has sounded the depths of human nature, and made easy the comprehension of the secret thought of the Indian sages. For the mysteries of man and of nature can only be seen, studied and understood, by the developed faculties of the soul; and Mesmerism, or Animal Magnetism, is the science of that part of us which we Western people clumsily call the Soul. In attempting to teach our young Indian members the meaning of Indian philosophers, we have begun by showing theoretically and experimentally what Magnetism is. And the Baron de Potet has done more than any living man of the past century to show what are the possibilities of human magnetism. The scientific world has honored him in degree, though far less than his deserts, while still alive; after his death, monuments will be raised to him which will bear the tardy eulogiums withheld until then through envy or moral cowardice. So is it always, and Santime expressed a real truth when he wrote, 'The penalty of greatness is isolation.'
Our new colleague, who recently celebrated his eighty-fourth birthday, has been practising therapeutic magnetism for about sixty years, and during this time has healed more sick persons and achieved more marvelous cures, than perhaps any physician of our days. His benevolent spirit has made him devote his noble powers to this object rather than figure among mediocrity, an worker, although in this respect he stands without a peer. Those who would satisfy their curiosity upon this point and who can read French, should consult an 8vo. work of his, published in 1821 at Paris, entitled 'Exposé des experiences publiques sur le Magnetisme, faites à l'Hôtel-Dieu en 1820.' It may be found in any European public library.

Baron du Potet is descended from the Dukes of Burgundy, that is to say, from one of the greatest and most illustrious families of France; but his own existence as a man of science, and especially as a benefactor of suffering humanity, confers a lustre upon his name which no quartered shield or family escutcheon can add to. May he see yet many more natal days dawn upon him, before he pays that tribute to death which is exacted from us all at our appointed times. The age can better spare many a younger man.

Following is a translation of the text of his letter accepting the diploma of our society:

PLACE DE PLATANES,
MAISON DES BAINS,
Nice (Alpes Maritimes),
12th December 1879.

MADAME,

It is with extreme gratification that I have learnt that the existence of your Society is

To seek after the truth in that candle-end where it was once honoured, to cultivate it for the happiness of all, to bring out in full splendour this ray of the divine power,—this is to labor for humanity, and to remind the world that a divine Power exists, and that man possesses in himself a ray of this Power by means of which he can remount to the very source. Some-day all men, by perfecting their inner selves, will become so.

Thanks, an hundredfold, for the honour which your Society has done me. I accept with a great joy the diploma of Honorary Fellow of the Theosophical Society.

Receive me then as one closely identified with your labors, and rest assured that the remainder of my life will be consecrated to the researches that your great Indian sages have opened out for us.

Accept, dear Madame, the record of my pledges and my hopes.

(Ed.) BARON du POTET.

HASSAN KHAN "DJINNI."

There died, some three or four years ago, in a jail in the N. W. P., a man whose performances as a juggler, or, as some claim, a seer, must have outdone all that is inscribed to our modern spiritualistic mediums. He was a Muhammadan by faith, and a pasha or warrior by social rank; about 30 or 35 years of age, thin, dark complexion, moderately stout, and in excellent health. He was a man of his faith he had at some time learnt, or is supposed to have learnt, the secret of power over the djinn, or elemental spirits or goblins, as Aladdin, of romantic memory, did him before. At many different places in the presence of many witnesses, his wonders were performed. He required neither darkness, nor 'cabinets,' nor the singing of hymns. He would go to any stranger's house, and do his feats in broad daylight; without apparatus or confederates. At a recent conference at Allahabad between Col. Olcott and certain learned natives, this man was the subject of conversation and the following facts were elicited:

Statement of Sri Anugram Shastri of Rohilkund.

I met Hassan Khan at Aligarh some 8 years ago. He was a man of depraved habits, a drunkard and delaneehe, and at the time of my meeting him he was living with some match girls. The performances I witnessed were at the private house of Rajah Jai Kishendass, C.S.I., now Deputy Collector at Cawnpore. It was in day-light. Among other feats, I remember that he ordered a third party, negative, to the presence of his, to collect from several persons present the following rings: he himself not touching them. Three were given. The gentleman was then instructed to throw them into the house-well. He did so. Hassan then walked to an orange tree, plucked a large fruit, and calling for a knife, cut it open, and from the inside took out the three rings, which until that moment had not been in his hands.

Statement of Bahai Giriharid, Assistant Superintendent of Police, N. W. P.

This same experiment I saw performed at my own house at Barelly. Hassan was then confined in the lunatic asylum but the power was apparently not impaired. I obtained permission from the medical officer in charge of the asylum, and Hassan was brought to my house, direct from the asylum, by the charioteers or keepers who watched him. It was perhaps 2 o'clock, and I had gathered a number of friends to witness the performance. Nothing very strange could be noticed in his face, nor did he make any ceremonies, but when we told him we were ready for him to begin, he crossed the 'half' and standing on the threshold of a side room, raised his hands backwards above his head so as to conceal them temporarily from our view, and the next minute bringing them down again, showed us a large padlock. In the same way he produced a number of other fruits, some, as I remember, out of season, and some from a distant spot, for instance, grapes that grew in Cabul. He then in like manner produced books in the children's library, and last of all did the feat with the rings. In this instance he himself collected the rings, but when we expressed some apprehension lest our property should go to Patal, or the Christian hell, he laughingly told me to take them into my own hand and throw them into my well. I looked wistfully at my own costly ring which was among the number, but finally concluded to see the thing through at all hazards. So I went out to the well and cast the jewels in and saw them sink in the water. Coming back into the hall, I reported to Hassan what I had done. The conjuror then placed himself in the doorway, raised his hands as before, muttering his charm or neutral—which I omitted mentioning before, and in an instant held out for our inspection an orange. It was cut open, and—there were our rings packed snugly inside and quite uninjured.

Zoroastrianism and Theosophy.

By Khurshid N. Sereval.

Recieving Secretary Theosophical Society {Eastern Division.}

Just as the oldest religious teachings of the Hindus are contained in the Vedas, so the most ancient religious teachings of the Zoroastrians are embodied in the Zend Avesta or, more properly, those portions of the Avasta which are distinguished as the Gathis. These portions are ascribed directly to Zarathustra or Zaraster, as the Greeks called him, while the other parts of the Avasa were the writings of his disciples and followers. 'The relationship' says Dr. Martin Bong of the Avasta language to the most ancient Sanskrit, the so-called Vedic dialect, is as close as that of the different dialects of the Greek language (Eolic, Ionic, Doric, or Attic) to each other. The languages of the sacred hymns of the Brahmanas, and those of the Persians, are only the two dialects of the two separate tribes of one and the same

* The 'half' is the large central apartment in every 4th Indian house in which the family life is passed. Small rooms give into it from the side.

† A fruit as large as a large mark melon.
Theclose relationship thus seen in language and nationality also existed in respect of religious truths. Pure Vadinism and pure Zoroastrianism are one. Zoroastrianism sprang up as a reformatory revolution against the corruptions and superstitions which had obscured the primitive Vedie truths, and which stood in the place of the pure old religion to serve the purposes of priestcraft and despotism. Zoroaster did in the full of antiquity what the great and sublime Sages before him, and the holy Serami Dvanmi Sarasati does in our own times. Zoroaster was called "the famous in Aryan Vedic," i.e., "the famous in the Aryan home." Exiles from the old Aryan home, ignorant of the old Aryan wisdom, forgetful of the closest relationship, these two branches in course of ages grew more and more separated and estranged from one another. The comparative study of languages and of religions has led to a certain extent the effect of bringing them together. But it is necessary to dive deeper. The investigation and expounding of the hidden and occult truths, which (as we have shown in the last section) the writings of the Hindus and the Parsis, is left the task of making permanent religions concord, the present direct descendants of the oldest human family; and this great work the Theosophical Society has prescribed to itself, and to a very good extent already accomplished.

The European nations first became acquainted with the contents of the Zoroastrian Scriptures through the French translation of Anquetil Duperron. Sir William Jones could not persuade himself to believe that the writings as represented by the French translation could belong to the celebrated Zoroaster. There was no philosophy traceable in these writings. And yet the most learned of the ancient Greeks and the Romans held Zoroaster, and his teachings in the highest estimation. Zoroaster as spoken of by them appears as a demi-god, most profound in learning—the 'bright star' among men, one to whom nature had revealed all her secrets, master of the deepest mystic lore, the head of the Magi—the great magicians. "The great fame," says Dr. Hang, "which Zoroaster enjoyed, even with the ancient Greeks and Romans, as a teacher of moral and religious instruction, is a sufficient proof of the performed pre-eminent perfection he must once have occupied in the history of the progress of the human mind."-The translation of Anquetil Duperron was, however, imperfect and inaccurate. We are now in possession of translations by Buness, Speigel, and Hang, which are pronounced to be sufficiently accurate and scientific. But even in these we can hardly find things which could have deceived the high magicians bestowed by the Greek and Roman philosophers.

What inference then do these facts suggest? Either that many of the Pythagorean, Plato, Aristotle, Heraclitus, Plutarch and Pliny, who lived nearer the time of Zoroaster than ourselves, and who studied and wrote so much about the Zoroastrian writings when these writings were almost wholly preserved and well understood in Persia, formed a wrong estimate of Zoroaster and Zoroastrian writings, or that the meaning we at present make of these writings is not correct. The latter seems to be the more reasonable conclusion.

It is said of Plato's writings that there are many parts the real meaning of which is different from what appears to be. In the Academy he taught the mysteries the knowledge of which could only be imparted to the initiates. When he had imparted these mysteries he wrote so as to convey to the vulgar his different and often absurd meaning, the real meaning being intelligible only to the initiates who possessed the key to the reading. The Egyptian Hiero­ plants hid their mysteries under the hieroglyphics. The Rosicrucians and other mystic philosophers of the middle ages adopted similar device to keep away from the vulgar and the undeserving the great occult and mystic truths of which they were the masters. May not the same be the case with regard to the Zoroastrian writings?

The following passage from Dr. Hang's learned essays is highly suggestive on this point: "Zoroaster exults his power to respect and revere the Aryan, i.e., the Angiras of the Vedic hymns, who formed one of the most ancient and celebrated priestly families of the ancient Aryans, and who seem to have been more closely connected with the auto-Zoroastrian form of the Parsi religion than any other of the later Brahmanical families. These Angiras are often mentioned together with the Atharvans or fire-priests (which word, in the form athara, is the general name given in the Aryan-Indic languages to the entire order of fire-priests regarded in the Vedic literature as the authors of the Atharvaveda which is called the Veda of the Atharvângas, or the Atharvâna, or Angiras Veda, i.e., the Veda of the Atharvans or Angiras. This work was for a long time not acknowledged as a proper Veda by the Brahmanas, because its contents, which consist chiefly of spells, charms, curses, mantras, for killing enemies, &c., were mostly foreign to the three other Vedas, which alone were originally required for sacrifices. On comparing its contents with some passages in the Yajur and Vendidad, we discover a great similarity. Although these documents are heterogeneous, the Atharvâvaksha or Angiras Veda, which is regarded as the Atharvan and Angirsas religion can hardly be doubted, yet this relationship refers only to the Aryan past, which was believed by the ancient Greeks to be the very substance and nature of the Zoroastrian religion.

And a closer view of the rites and ceremonies of the Zoroastrian religion, i.e., the Angiran and more especially the Jashan ceremonies, go to confirm that what the ancient Greeks believed was the truth. It is not possible within the space of the present article to describe in detail these ceremonies. A full account of the sacred Fire-House is given in hang, in 394 et seq. Unless these ceremonies can be accounted for as being for some spiritual or social purpose, their performance seems to be quite a farce. We know on the authority of the author of the 'Dabistan' that Akbar the Great, the celebrated Mogul Emperor of India, was a great enquirer of religious truths. He had assembled in his court the learned men of all the different faiths,—Mahomedans of all sects, Hindos, Jews, Christians, and Zoroastrians. There were frequent public discussions between these doctors each striving to uphold the superiority of his own faith. And as the result of all these discussions there was found a new religious sect called Ilahi, introduced by the new era called Ilahi, and, says Anthony Trower in his synopsis of the Dabistan, "the months were regulated according to the mode of Iran, and fourteen festivals established in concordance with those of Zoroaster's religion. It was to this ancient Persian creed, that he gave the preference, having been instructed in its sacred texts and practices by a learned fire-worshipper who had joined him, and from books which were sent to him from Persia and Kirman. He received the sacred fire, and committed it to the faithful hands of Ahura Mazda, this religious community and also for the holy flames of Zarathustra blazed again upon the alters of Irin, and after a separation of many centuries, Persians and Indians were reunited in a common worship."

It is possible that a sovereign so wise, and one who had taken such pains to inform himself carefully of the merits of the different faiths, and who had before him each faith mercilessly criticised and analysed by its opponents, could have given his preference to the Zoroastrian religion, if its rites and ceremonies were a farce, or at best were unintelligible, and if its writings had no more meaning than we at present understand,—meaning that the most ancient school of mythology, which had professed itself to be Zoroastrian, was in fact the school of mythology that had generated the Zoroastrianism of modern times. No! Zoroastrianism is a mystery. How shall the vail be lifted up to show us what is behind? We believed not in mysteries, we believed not in occult and spiritual potencies. The era of this disbelief is past. That marvellous work of this century, 'Iris Unveiled,' establishes
Beyond a doubt for every unbiased and unprejudiced thinker that there is a universe with vast powers beyond what we know as the physical. Truths regarding this universe and powers, as men in different times and places come to know, they heeded up in mysteries, in order to save them from falling into the hands of the impure and the selfish. Happily what these mysteries guard is not yet lost to the knowledge of men. These truths are known to some mighty few, the great initiates and adepts in India and elsewhere. Theosophical studies show, for their part, how the acquisition of these truths, and the special interest that a Zoroastrian has in these studies and investigations is that they will throw light upon the mystery which endows his own glorious faith, and reveal the teachings of the great Bactrian sage in their true essence.

As an instance illustrating in some small way what is thus possible, we may quote the following verse from Gāthā Ustavaitā:

* 12. And when thou canst not to instruct me, and taughtest me righteousness; then thou gavest me Thy command not to appear without having received a revelation, before the angel Sacrsha, endowed with the sublime rightness which may impart your righteous things to the two friction woods (by means of which the holiest fire, the source of all good things in the creation, is produced) for the benefit (of all things), shall have come to me."

Like almost all the passages in the Gāthās this passage is very mystically, and the portion in italics is especially Zoroastrian in that he was forbidden to appear on his mission in the public till he had received inspiration and was visited by Sraosha whose sublime rightness was to impart righteous things "to the two friction woods." As Dr. Hāng explains by the parenthetical clause which he interposes in this verse, the phrase "the two friction woods" is specially mentioned as denoting the means by which fire—the most sacred element in Zoroastrian worship—is produced. But Zoroaster's was not the age in which fire was first discovered by the accidental friction of two pieces of wood, as is supposed to have been the way in which it became known to the savages. The prominence, therefore, with which this mode of producing fire is mentioned, needs some explanation. Besides, how can righteous things be imparted to two pieces of wood by the friction of which fire is produced? And again how can the imparting of righteous things to the two pieces of wood furnish Zoroaster with the necessary qualifications to go on his mission? We fail to see our way through these difficulties. Let us see now if the hints given in the article headed "Cress and Fire," in the Theosophist for Nov, last, do not throw a ray of light on these difficulties. Let us ponder carefully these passages in the article.

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

"If then, we find these two—the Cross and the Fire—so closely associated in the esoteric symbolism of nearly every nation, it is because on the combined powers of the two rests the whole plan of the universal laws. In astronomy, physics, chemistry, in the whole range of natural philosophy in short, they always come out as the invisible cause and the visible result; and only metaphysics and alchemy (metachemistry) can fully and conclusively solve the mysterious meaning."

"The central point, or the great central sun of the Kosmos, as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers—the centripetal and centrifugal forces."

"Plato calls the universe a "blessed god" which was made in a circle and decussated in the form of the letter X."

In Masonry the Royal Arch degree retains the cross as the triple Egyptian Tau."

"Men not after reading these passages conclude that what is meant by "the two friction woods" is the same as that meant by the Hindu Sanatas or Arani, or the Cross of the Kabalists, or the Egyptian Tau. Among the Hindus, the "two friction woods" were used to obtain fire for certain ceremonies, and the cross made of "the two woods" was with Zoroaster what Arani was with the Brahmin, and as such possessed the efficacies of what may be called a wand in the hand of Zoroaster. Understood in this light it becomes intelligible how the virtues of "the two friction woods" could have furnished Zoroaster with qualifications to go on his mission of a prophet. This reminds us of the ancient phrase of Moseley—Æther, and the world's first duplicity. The above interpretation—i.e., that the instrument indicated by "the two friction wood" is the same as the Arani, in the hand of the Brahmin—comes to be most happily confirmed when we find out the word in Zend Avastā which Dr. Hāng translates as "the two friction woods." That word is Rama, the native dual of which is Ramūnā: Ramūn in Zend Avastā, and Arani in Sanscrit.

Just as Rama resembles Arani, may we be permitted to suppose that Tāl in the Zoroastrian rites resembles the Tāl? Tāl are the twigs of a particular sacred tree (now not known) which the Zoroastrian Mohād is required to keep in his hands when performing the native sacred ceremonies of Jāsne and Dārūm. And may we say that Rama in the hand of Zoroaster, Arani in the hand of the Brahmin, and Tāl among the Egyptians, is preserved in the Tāl that the Mohād at the present day holds in his hand when performing the sacred ceremonies of his faith? But the wand in the hand of the Mohād of the present day has lost its virtues, because the key to the mysteries of the Zoroastrian faith is lost. Perhaps there are some even now to whom Zoroastrianism is not a dumb mystery: unknown to the world, they hold in their faithful keeping the sacred trust. We know with better certainty that there are men to whom the Brahminical, Egyptian, and Kabalistic mysteries have given up their secrets. The knowledge of the one elucidates the other, and viewed from this standpoint, what new and sublime meaning the sacred words of the Zend Avastā may not unfold. The Gāthās which are understood to be Zoroaster's own composition or that of his immediate disciples, have hitherto completely baffled the attempts of all scholars to make any consistent meaning out of them. This may not be the case if we seek help toward their interpretation, in the right quarters, which have hitherto been sadly neglected."

The Emigration Returns—The emigration returns for October show a remarkable increase in the number of emigrants from Liverpool. The total number of emigrants sailing from the Mersey to the United States, British North America, Australas, South America, East and West Indies, China and the West Coast of Africa was not fewer than 13,002 emigrants, being 7,236 above the figures of the corresponding month of 1878. Of the number, 8,628 were English, 1,734 Irish, 290 Scotch, 4,045 foreigners, and 446 whose nationality was not known. The emigrants to the United States were 11,729 in number, being more than double all the others put together. Another bad season in Great Britain would enormously increase this exodus to the fertile and the West.

I have not come across the proper theory of Anima and Mahima, but if the other two Siddhis were possible to the conditions of the physical body, I do not see any reason to disbelieve the other two as mentioned in the Bhagavata above quoted. Bhagavan Sri Krishna, however, says of Anima that he (Anima) will not be able to behold him in this Rupa (Mahima) with these eyes, and therefore it is deleterious, and is against morality (Geeta) chap. IX. verse 8), and hence by the words चिनि इतिहास I understand ज्ञान or "knowledge." It is therefore quite clear that with the knowledge of the Yoga Vidya Anima really saw the Bhagavan in his ज्ञानम् "thousand heads, thousand eyes, thousand feet, &c. &c."

Your sceptic readers may not readily believe in the possibility of such a physical feat, for such a time being but for their benefit I shall mention a case which really occurred some 33 years ago in the metropolis of Calcutta. The discoverer was a Christian and an Englishman by birth, and the story as narrated to me goes on to say that a Mr. Jones, who was an iron manufacturer at Howrah, one day with a party of workmen went to the jungles of Sunderbans (the Delta of the Ganges) to cut fuel. Having entered the forests he discovered from a distance three men seated in a posture of devotional meditation. Upon hearing them, two of the devotees disappeared in the mists of the forest, but the third did not, and could not leave his position, as his thigh was intertwined with the roots of a banana tree under which he had taken his seat. Their Christian adventurer went nearer and nearer, and found the Yoga in a state of coma, his eyes shut, his right hand fastened with the Brahmanical sacred thread made of skin, and the great finger of his left hand indicating the स्नातक or the ordinal number of 27. The banana roots were discovered and the Yoga was brought into the metropolis as though a statue. In Mr. Jones' compound he was kept for 13 days, and many thousand men women and children went thither to see him. But no change was found in him. Ultimately the Raja of Calcutta, whose property the Yoga was found brought him to his house, and many attempts were made to bring him to his senses. He was thrown in the tide of the Ganges with a rope fastened to his body, and there submerged four days and nights. Afterwards the services of Dr. O'Shaughnessy were called for, who administered carbonate of soda (sah) in its crude state which made the Yoga open his eyes. On seeing around him the scene, his eyes filled with tears and he exclaimed "I have not understood any man, why did you molest me?" Shortly after he opened his mouth as a sign of hunger, and as a good deal of food and drink was put into his mouth, which he mechanically swallowed. In the course of two months from the date of his return to the land of the living, he was dead. The immediate cause of the death being diarrhoea produced by an immense quantity of uncustomed meat and ardent spirits, taken into an empty stomach. Your readers who may be very curious to have a more authentic account of this Yoga may with advantage rummage through the old files of the 'Friend of India' of that time, or enquire from Dr. Rajendran Lah Mitra, still living in Calcutta. And as regards Amarchand Moytrey I refer to the gentleman himself, who has been since the partners of the house of Messrs Proutie & Co. of Allahabad, whose almost next door neighbour the said Moytrey was.

Almohabad, 27th December 1879.

A writer in "Reinmann's Führer Zeitung" points out that tartar-emetic, as used in cotton dyeing, serves not to fix the mordant colors themselves, but merely to fasten the tannin, thus playing the part of an indirect mordant. Water in which cotton yarns dyed with mordant colors on a mordant of tannin and tartar-emetic had been steeped, or, especially boiled, gave distinct indications of antimony when tested in the ordinary manners, but the quantity of the metallic compound fixed upon the fibre seems far too small to have any injurious effect upon human life.

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AN INDIAN ETHROIOT.

By Hari Krishna India Sanyal.

In the November issue of this journal I read an interesting article on Yoga Vidya by F.T.S., based upon the Siddhis of Bhagavati Sri Krishna. It is of course well known to Hindu readers that although the Yoga philosophy was first taught by Patanjali in times immemorial, yet the subject was not more fully discussed elsewhere than in the theosophical discourses between Sri Krishna and his friend Arjuna ('Geeta', chap. IX., verse 1). In truth, so far as this Yoga Vidya has been entirely lost to us, and in the present sceptical age of Materialism it is almost impossible to have even a conception of that philosophy. But if we are to believe the sacred writings of Hindu sages, it is quite clear that the Siddhis Anima and Mahima pertain to the conditions of even the physical body (as was manifest in Virat Raja dwadashia ('Geeta' chap. 1X.) and hence I differ from the contributor F.T.S., though I follow him in other respects.

As to the other Siddhi, Layogina, which that writer says pertains to the physical as well as to the astral body, I can bear my personal testimony to the phenomenon. About 30 years ago, whilst I was a little boy of ten at Benares, I saw an old relative of mine, Ananta Mall, who was widely known throughout Benares, practising Yoga Bhavan. This venerable old gentleman could raise his body in the air about a foot and a half from the ground, and remain so suspended for more than a quarter of an hour. Myself and two grandsons of his were on the top of the tree when my childish inquisitiveness sometimes asked him the secret of this phenomenon, and I have a distinct recollection that he said that by Kumbhaksha Yoga (suspension of breath) the human body becomes lighter than the surrounding air and thus it floats upon it. To our small minds this explanation seemed quite satisfactory, for it was not only reasonable but scientific, too, that according to the laws of Dynamics the atmospheric pressure on the body being ascertained to be 132 lbs., upon every square inch, any process of complete inhaltation and exhalation of air would produce no effect of gravity. The Hindu philosophers call Geetana and Layogina respectively.

[Editor's Note]: Sri Krishna is wrong. It is impossible to make the physical body itself levitate by this method. A body floats in water because it displaces an equal bulk of its own that denser element. If he will but imagine himself a vessel of water filled as dense as human body and2 and suspended over compactly with a common air and left lying on the ground, he will see that his theory of physics is untenable. For the present in question would lie on the ground placed indefinite time without showing the slightest tendency to rise, so would the human body suspends fully of air, from the earth. So, there is another cause for this absurdity. It may be unconsciously done by F.T.S. as "altered polarity" Top system of inhalations and exhalations practised in Yoga effect the polarity change by alterations produced both a psychological and physiological change. The Hindu is also mistaken in supposing that this body of flesh can be separated into atoms and molecules by various processes, or compressed into one infinitesimal atomic point like a diamond grain. Let him reflect but only instant upon the nature of physical matter and he will see the fact of it. The body is a dissolution of a mass of atoms that exist only in their natural state, and its relationship to the other-predominating 'Anima Mundii' or World Soul, is capable of existence. Any experience to envision a contrary idea may be only taken as figurative language intended to be understand only by the wise. The material world is the illusion of the mind, and we must not take them to have been ignorant of its plainest laws.

Postscript.

Since the article was in type a letter has been received from Dr. Rajendran Lah Mitra, of Calcutta, in which he goes into the conclusions of the poor Yoga who was the victim of the above described malicious fantasizing. Dr. Mitra says: "I have not known the man, and I am not going to see the seer. To the best of my knowledge he appeared a man of middle age, in excellent health, but completely unconscious of the surrounding. He spoke and his body was closed and his limbs stiffened in catalepsy. Suddling-salts applied to his nostrils produced no perceptible effect on him. He was brought, I do not know from where, and put into the house of a well-to-do merchant who had seen the man in his normal state. When I saw him I was told that he had eaten nothing since he had been brought, but his appearance was that of a well-fed person, tending to fatness. I heard afterwards that he had been raised from his scabbs and made to eat and drink without feasting. He died of disease brought on by this inquisitorship, and this is why I have no personal knowledge. I saw him for about a quarter of an hour. I had run away from school, without the knowledge of my parents, to satisfy my curiosity."
INDRA.

By Rajendra Naith Dutta.

Author of the "Ancient Works of India."

INDRA is the name of one of these Hindu deities that were worshipped more especially in the Vedic period of the Aryan religion, but enjoyed a great legendary popularity also in the Epic and Purânik periods. In that class of Vedic hymns which there is reason to look upon as the oldest portion of Vedic poetry, the character of Indra is that of a mighty ruler of the bright firmament, and his principal feat is that of conquering the demon Vritra, a symbolical personification of the cloud which obstructs the clearness of the sky, and withholds the refreshing rain from the earth. In his battles with Vritra, he is therefore described as 'pouring down the waters of the waters,' as 'calling the cloud with his far-resounding thunderbolt,' as 'casting the waters down to earth,' and 'restoring the sun to the sky.' He is, in consequence, 'the upholder of heaven, earth, and firmament,' and the god 'who has engendered the sun and the dawn.' And since the atmospheric phenomena personalized in this conception are ever and ever recurring, he is 'undecaying' and 'ever youthful.'

All the wonderful deeds of Indra, however, are performed by him merely for the benefit of the good, which in the language of the Veda means the 'piets men who worship him in their songs, and invigorate him with the labours of the various Hinds. He is therefore the lord of the virtuous,' and the 'dissector of those who neglect religious rites. Many other epithets, which we have not space to enumerate, illustrate the same conception. It is on account of the paramount influence which the deeds of Indra exercise on the material interests of man, that this deity occupies a foremost rank in the Vedic worship, and that a greater number of invocations are addressed to him than to any other of the gods. But to understand the gradual expansion of his mythical character, and his ultimate degradation to an inferior position in the Hindu mythology, in a later period, it is necessary to bear in mind that, however much the Vedic poets call Indra the protector of the pious and virtuous, he is in their songs essentially a warlike god, and gradually endowed by imagination, not only with the qualities of a mighty, but also of a self-willed king. The legends which represent him in this light seem, it is true, to belong to a later class of the Vedic hymns, but they show that the original conception of Indra exalted from his nature those ethical considerations which in time changed the pathetic and elementary gods into one of a different order.

Whether the idea of an incarnation of the deity, which, at the Epic and Purânik periods, played so important a part in the history of Vishnu, did not exercise its influence also as the composition of some of the Vedic hymns in honour of Indra, may at least be matter of doubt. He is, for instance, frequently invoked as the destroyer of cities—of seven, of ninety-nine, even of a hundred cities—and he is not only repeatedly called the slayer of the hostile tribes which surrounded the Aryan Hindus, but some of the chieftains slain by him are enumerated by name. The commentators, of course, took this to mean that they had to be destroyed in order to be lifted into the skies by the gods into celestial abodes; but as it is improbable that all these names should be nothing but personifications of clouds destroyed by the thunderbolt of Indra, it is to say the least, questionable whether events in the early history of India may not have been associated with the deeds of Indra himself; in like manner as, at the Epic period, mortal heroes were looked upon as incarnations of Vishu, and mortal deeds transformed into exploits of this god.

The purely regal character of Indra assumes its typical shape in the 'Aitareya Brâhmana,' where his installation as lord of the inferior gods is described with much mystical detail; and from that time he continues to be the supreme lord of the minor gods, and the type of a mortal king. During the Epic and Purânik periods, where ethical conceptions of the divine powers prevail over ideas based on elementary personal worship, the god ship of Indra, which he occupied at the Vedic time, and his existence is chiefly upheld by the poets, who, in their turn, however, work it out in the most fantastical detail. Of the eight guardians of the world, he is then the one who presides over the East, and he is still the god who sends rain and wields the thunderbolt; but poetry is more engrossed by the beauty of his paradise, Sâvânya, the happy abode of the inferior gods, and of those pious men who attain it after death in consequence of having, during life, properly discharged their religious duties; by the charms of his heavenly nymphs, the Āpātra, who now and then descend to earth to celebrate the marriage ceremonies of mortals; by the musical performances of his choristers, the taṇḍavaśe; by the fabulous beauty of his garden, Nârāya, etc. A remarkable trait in this legendary life of Indra is the series of his conflicts with Krisan, an incarnation of Vishnu, which end, however, in his becoming reconciled with the more important god. As the god who is emphatically called the god of the hundred sacrifices (Sâêtakatra), Indra is jealous of every mortal who may have the presumption to aim at the performance of that number of sacrifices, for the accomplishment of such an intention would raise the sacrifice to a rank equal to that which is necessary to the performance of the hundred. Therefore every mortal who endeavours to disturb sacrificial acts which may expose him to the danger of having his power shared by another Indra, according to the Purânas, the reign of this god Indra, who is frequently also called Sâkra, or the Mighty, does not last longer than the first Manvantara, or mundane epoch. After each successive destruction of the objective world, a new Indra was created, together with other gods, saints, and mortal beings. Thus, the Indra of the second Manvantara is Vismukta, of the third, Sañcata; of the fourth, Śiva, of the fifth, Viṣṇu; of the sixth, Maṇeṣvara; and the Indra of the present age is Purāṇaṅkta. When represented in works of art, Indra is generally seen riding on his elephant; and where he is painted, he is covered with eyes. The name of the wife of this Hindu deity is Drâni or Sâči.

The Saturday evening lectures at the Library on Mesmerism are becoming very interesting. Several excellent specimens have been found among the Fellows, while nearly all the rest show unmistakable signs of a magnetic sensibility which can readily be increased.
BUDDHISM AUTHORITATIVELY DEFINED.

THE NATURE AND OFFICE OF BUDDHIST RELIGION.

By the Rev. H. SAMANGALA.

[Continued from the November Number.]

High Priest of Adam's Peak, and President of Visakahapura College; Senior Buddhist Member of the General Council of the Theosophical Society.

How does man become pure or holy? How can he be freed from his many sufferings or sorrows?

Man has to destroy his evils by his good actions—by practising a morally virtuous life. Our Lord, Omniscient Buddha, has opened to us a supreme path (ariyo magga) for sanctification; and, it consists of eight parts or members, described in detail in many Sutras of His Dharma (Code of Laws).

I quote here a portion from one of those Sutras; and, let it be a citation from that which is denominated the Satipatthana Sutra.

"Kathamaka Bhikkhuve dukkha-nirodha-gamini-jati-patipta-daravi-saccam; Ayameva arightho maggo, say-yathitham; samanu-dijithi, samanu-sanakappo, samanu-vaca, samanu-kamamutto, samanu-dijivo, samanu-vayama, samanu-sati, samanu-samadi.

O Bhikkhu! what is the holy path which ought to be walked over, in order to destroy sorrows?

It is the arighth path consisting of eight member-items or component particulars. And, they are: (1) right Seeing or correct Belief (samanu-dijithi), (2) right Thinking (samanu-sanakappo), (3) right Words (s. vaca), (4) right Actions (s. kamamutto), (5) right Living (s. dijivo), (6) right Exertions (s. vayama), (7) right Recollecting (s. sati), and (8) right Composing of the mind—the practices of Yoga.

"Magga-thamgho settho,"
"Sattamana canto pahhi,
"Vingho settho dhammamahta,
"Dvejchumma Thukkhama.

Of all the Paths, the eight-membered (one) is the supreme; of the Truths, the four-fold truth is the highest; of the dhammas (knowledge) Nirvana is the most excellent; and, of the highways, Buddhism is the highest and most supremely exalted and enlightened (Being).

1. "The right Seeing," abovementioned as being a component part or an aspect of the supreme maggo, is thus explained at length—All (Buddha's) dhammas are divided into four parts; and, they are, (1) sorrows (dukkhakappo), (2) origin of sorrows (dukkha-nirodho), (3) destruction of sorrows (dukkha-nirodho), and (4) "ways and means" used for the destruction of sorrows (dukkha-nirodha-gamini-jati-patipado).

The right and full comprehension of these four (facts) is what is understood by "the right Seeing" or "correct Belief." And, this "right Seeing" or correct Belief is, further, viewed under two aspects—worldly, one way, and over-worldly, another way. Good or bad deeds done by one's self, and producing happiness or sorrow, as their respective effects reflecting on the door or doors, together with a belief that the said doings brought about the said effects and a knowledge of them conformable to "the four verities" is the "worldly right Seeing." The good knowledge of the excellent conduct of sentient beings, who have not destroyed their lusts &c., is the "worldly right Seeing" understood by the term "lakkha-sammyak-drishti." And, the other, "lokottaram-sammyak-drishti" (over-worldly right Seeing) is obtained by destroying our lusts, passions, anger, &c., and rightly comprehending what are known as "cattari ariva saucitii," the four supreme Verities.

II. The right Thinking (sammyak-sanakkappo) comprehends pondering on (nekkhana-samakkho), the abandoning of all worldly happiness, all bad desires, lusts, &c., and the cherishing of thoughts to live separate from them all. (2) Avyaya-pâla-sanakkappo, the balking to take away the life of any one. (3) Avihimsa-sanakkappo, the not-thinking of hurting a sentient being. It is the continued thinking or the repeated exercise of the mental powers that is signified by the term sanakkappo.

III. The third item of the eight-fold path is samma vâca (right words or good speech). It embraces lying, slandering, uttering rough (vulgar) words and vain babbling or empty talk.

IV. Sanctifying the actions of the holy by refraining from killing, stealing, enjoying unlawful sensual pleasures, &c., is called samayama-kammato.

V. Not obtaining one's livelihood by "evil ways and means," but supporting one's self, being worthily employed, is the sine qua non of a right living.

VI. "Right exertion" denotes labouring willingly and earnestly to prevent evil thoughts from rising in the mind, nipping even the buds of any such thoughts already sprung, and cherishing and nourishing good thoughts and executing to create morally virtuous ideas when the heart and mind is vacant and empty of them.

VII. The seventh member of the supreme Path is the abovementioned four jati-pataññas.

VIII. And, the list is the four dhyānas, elsewhere known (as we suppose) as the four systems of Yogas.

A separate contribution setting forth, at some length, a description of the dhyānas (Yoga) will be sent for publication in a future number of your exceedingly interesting and very valuable journal, the Theosophist.

Colombo, Ceylon, 15th December 1879.

To be continued.

[Postscript.]
February, 1880]

The Theosophist

A CASE OF GENUINE HINDU MEDIUMSHIP

By Baru Nobin K. Banerjee, Deputy Collector and Magistrate.

About 41 years ago, at a certain village in the suburbs of Calcutta, one morning, about 8 A.M., our family—then consisting of my grandfather, my grandmother, their five sons, the youngest of whom was my father, five daughters-in-law, their children and relatives—were suddenly surprised by the strange demeanour of my second aunt. As she was not liked in the family various hints were thrown out, and had they subjected her to tough treatment accusing her of feigning the ghost. The result was that the next morning she was found to be all right.

Before, however, a week had hardly passed my fourth aunt one evening betrayed similar signs. As she was in age the youngest in the family, and a very ignorant village girl, she had all along been considered incapable of practising any deception. This fact made the other members of the family take the matter into serious consideration. At last my grandmother, who liked her much for her simplicity, undertook to fathom the secret.

After various other devices she questioned the ghost, saying that if he—meaning the spirit possessing her—were a man, then the spirit would be unable to reveal himself and his wants, which if reasonable, would be complied with. Upon this my aunt (or rather the spirit who had taken possession of her person for the time being) replied that he would talk to my grandfather on the subject. My grandmother then arranged that she (the ghost) must be some near relative. Now in Hindu society, as a rule, daughters-in-law do not appear before their fathers-in-law or brothers-in-law older than their husbands, much less do they ever converse with them. The very request, therefore, was unprecedented and shocking. Then a consultation was held at which it was decided that the daughter-in-law should for the moment be lost sight of and the ghost possessing her

... only kept in view. This settled, my grandfather, accompanied by other children and my grandmother, approached, and repeated the question. My aunt was rejoiced at this—as she expressed it—and spoke to the following effect. That he (the spirit) was none other than M.—a neighbour who had died a few months before. That he was reduced to the condition of an earth-bound soul, because of his having died in a locked room, unburied for by his son, who had gone to witness a musical performance that night. That feeling sure that he (my grandfather) was the only person who would perform a pilgrimage to Gaya and offer the Pinda, cake or balls, for his (the spirits') sake, he had been for some time endeavouring to approach my grandfather.

He further said that a few days ago he had taken possession of my second aunt, but as the circumstances led to her ill-treatment, he had given her up. At last, finding an opportunity, he took possession of my fourth aunt's person, knowing that he would do no mischief to any one, but intended to join her in the family until the Pinda was offered at Gaya. That he was the son of G—, and that his name would reveal in due time. That the Pinda lived in a gurva tree, close to the house where he would come every morning and evening to perform his regular pujas and annakut (timely worship and prayer) for which preparations should be made. Thus reassuring the family, the spirit left my aunt for the night. She fell down at once and swooned away. When she came to her senses, she was found unhurt, did not recollect anything of what had occurred, and looked amazed.

Then commenced daily visits, morning and evening for the pujas, which occasions my aunt acted exactly in the same manner as the spirit while living was wont to act. In the beginning she became entranced. Shortly after she would recover and dress as a man—exactly after the manner of the deceased when living—walk out and take her seat at the place prepared, initiating the man even in the very posture of sitting in his voice, and even to the minutest details.

Although a simple ignorant country girl unacquainted even with the alphabet, she would recite Biram's (a name of Mahadev) prayer aloud, the very one which the man when living used to recite—and exactly after his manner. She even used to peruse (patrav) aloud the very pithy (longitudinal religious manuscript books) supplied to her at her call, and even corrected it, as it was that of my second uncle, in some places where she said there were errors, which proved to be the case on inquiry.

The above scenes, especially the morning ones, took place in the presence of large audiences, who were drawn to the house by the circumstance becoming the topic of conversation at the time in the neighbourhood. Even the son of the deceased, who is a Government Pensioner at present, and who was then a youth of about 16, used to be present.

This state of things lasted for about four months during which period innumerable strange incidents happened. I note a few of them only.

In the adjoining house, occupied by another branch of our family, another aunt got possessed by a ghost. This took place not very long before. At the next visit, my grandfather questioned her (my aunt) about the same matter, whereupon he disclosed the ghost as being none other than another neighbour who had died some six months before and who formed one of a band of 64. On this occasion he directed my grandmother to enjoin on all the ladies of the house not to give themselves up to folly or useless arts, for many spirits were in and about the house, and telling her that all the members of the party of ghosts were not equally good tempered, and that those of the former order were more likely what two minds sensitive in their propensity, and might be mischief. He also said that their present condition was far from being happy, and that it would be a great favour done to them if the pilgrimage to Gaya promised by my grandfather for their emancipation, were accomplished soon.

On another occasion, as he was illustrating his "medium," as he R.M., the first spirit came. Complaint was at once made to him and he repaired to the other house immediately,
Upbraid him for his misconduct, gave him a box on the ear, and sternly observed that if he did not mend his ways he would be excommunicated! At this T. quailed, and, supplaneously, with folded hands begged to be excused, and immediately after left his medium for the day.

T., unlike R. M., was a mischievous and troublesome spirit, and his mistakes were many. Before taking possession of the medium, he had for some days been throwing sculls, night dirt, legs and hands of corpses, &c., into his own house (i.e. the house of his own father in our neighborhood), broken the occasional silence of silence by howling raucously. (In Hindu households an old silver or gold coin, rubbed all over with vermillion, is preserved in the throne of the family idol, or some sanctified receptacle, with much care, and is, along with rice, cowries, or shells, &c., worshipped as a symbol of Lakshmi, the goddess of plenty, at certain periods of the year. When found missing and R. M. was questioned at his next visit, he angrily ordered T., to replace it at once. T. it seems, had carried it off and kept it in the next hander with the ropes of the boughs. On being ordered to take back in his linen pocket and send the next morning, it was immediately detected. R. M. was ready to have the mistake rectified, but my grandfather said that there was no necessity for it; the value of both the coins being the same, the new one might be allowed to remain as a token of spirit deeds in the family.

One evening my mother while playing with her sisters-in-law many other aunts in attempting to cast away a little thing (of which she was very much afraid) thrown upon the floor, by one of the younger boys happened to strike one of my aunts upon the neck, and thus by her satanic (a sort of golden necklace of small cut balls, loosely worn, having seven lines) The little balls fell on the floor, but could be found nowhere although search for them was made with a light. R. M. was awaited, and when interrogated by my grandmother about the lost balls a little while after his coming, he to the surprise of all revealed that his little daughter R. had appropriated them for a new ring, and that therefore all search would be vain. It may be mentioned here that R. M. had a little daughter whose death he died from him by drowning. She was one of the band of sixty-four.

Sometimes my grandfather, to satisfy some new guest would ask for a token, such as some fruit not to be had within some miles, or out of season, when it would drop immediately before them. This occurred several times.

At last the time for the departure of my grandfather on his pilgrimage to Gaya arrived. My father was to accompany him. A few days prior to starting, the names of my grandfather asked R. for a list of the names of his family, and R. without delay informed him that the name of one of the relatives had committed a theft, and as such should not appear in the family had disappeared, and was not heard of for about four years. His wife was then living in our house. The circumstance raised great curiosity and all were anxious to learn the facts. The family up to that time knew nothing of the theft; and therefore did not know the reason of his disappearance. All then circumstances were then related, beginning from the theft, down, to how he came by his death at a distance and in a foreign land.

It was necessary to consult pandits as to whether or not, G.'s (the name of the relative) wife was to behave towards him as Hindu widows do. The pandits declared that there was no such provision in the Shivastras. That she must await 12 years from the death of her husband's disappearance, and then, if no news of his being still alive was received, she should burn (cemati) on a funeral pile a Kusa putra (an effigy made of Kusha grass and certain other leaves) and then act as a widow.

I need hardly say that this was actually performed, in time of my presence, though in practice my aunt abstained from all animal food and other pleasures denied to Hindu widows, from the time of the above revelation by the spirit.

Now to our narrative. There were no railways then, nor was a journey to distant parts so safe, especially for travellers who had any money with them and happened to be men of consequence. My grandfather therefore consulted R. on the subject, who promised to depute two of the sixty-four spirits with the party as an escort. The escort was to change every evening, twice new ones bringing news from the house, while the returners would carry home the news from the travellers. He also undertook to protect the persons and property of the travellers, as well as the members of the family who remained at home, up to the time they left the house. The escort was to consist of each which were to be identified to the family, at the very moment, by the breaking of the branch of the gava tree (the abode of the spirits) neither he nor his comrades would have any more communication whatever with any one.

This contract was acted upon to the letter by R. and his gang. The following are some of the instances told me by my father who had accompanied the pilgrims.

One day, while waiting for breakfast at a serial (orchatter), as they are called at Behar) a servant was drawing water from an indra (bongi) when the lota (water pot) dropped into the well, as he had tied the rope of the rope rather loose around the pot. Lightly equipped as the travellers were, this loss was of great concern to them. After thinking a while, my grandfather said that R had promised them every assistance on the journey. "I am sure" he said "his promised escort is with us. Let us drop the rope into the water in the basin and see if his spirit will not find us the lota." He did accordingly, and a number of people were then drawing water from the same well took him for no less than 200 fathoms. He then tied a rope and came back from the well with a rope in a well with no lota on it. Suddenly my grandfather felt the rope heavy, and when he pulled it out, came the very lota, firmly tied and full of water. The by standers at once changed their minds, and thought the old man was a Jadugir (Magician) or endowed with superhuman powers. The news spread like wildfire all over the semi, and large crowds gathered at the door of the shop in which the travellers had put up. The party now thought that it was not expedient to stop at the place any longer, and therefore taking their meals as last as they could, they left the place speedily and quietly.

In another serial one of their gatris (clothes & tie in a bundle by another piece of cloth) was somehow or other stolen by some one. At some of the semi in India, dogs are trained for purposes of theft. And so R was again invoked and shortly after a dog with the gatris in its mouth approached as if being dragged by the ear, dropped the gatris before my grandfather, and then prostrating a sound, as if it had received a slap, it ran away with speed and quietness.

One evening while seated at the door of a serial, some voice spoke to the party from over their heads, informing them that the night before a thief had committed a robbery in their house. The inmates were all fast asleep. The spirits however made certain sounds which awoke them, and the thief with his accomplices made away as fast as he could. The fact was noted down and communicated to the family, who in reply confirmed it.

On the moon of the day on which the pilgrims offered the Pinda, my aunt became suddenly entranced at home (it is said she had remembered the latter without the formal hour), then became unconscious. She was dressed like a man, walked to the yard, called my grandmother and the rest of the family near her, and talked to the effect that he and his party would always remember with gratitude the trouble which my grandfather, and the family had taken for their sake; that the time for their emancipation had at last arrived; that the pilgrims had already entered the temple; that the Pinda was in their hand, then there—there—there. My aunt fell flat on the ground, and simultaneously the branch of the gava tree came down with a crash; young boys and maidens ran away in a fright, believing the sixty-four ghosts were about to perpetrate some serious mischief.

The japs of my aunt, which were locked at first, were now released, and when she returned to consciousness,
feelings shocked at seeing so many spectacles present on the occasion, he repeated at once to the inner apartments like a true Hindu zenana, modest lady.

From that time to her death, in October 1878, she remained the same ignorant Hindu lady as she had been before the event. She could neither read nor write, nor recite any more a word of the Breslwars' prayer which she had been in the habit of doing every morning and evening for about four months.

One particular event I have omitted to mention here. R. had on the occasion of his son's marriage, privately borrowed Rs. sixteen from my second uncle. Before my grandfather's departure for Gaya, one morning while his son's Lordship was present, my grandfather asked him if he had repaid the debt, who replied in the affirmative. R., however, was not satisfied but remarked that as my grandfather was about to incur so much expense for their sake it would be a favor and no great loss to him if the debt was paid. My uncle then asked my uncle to pay the debt and threw it before (my aunt) R. picked out his bond and gave it to my uncle, who then remarked to the audience present "I hereby absolve him from his debt," and tore up the bond. The spirit then uttered hurried thanks and departed, leaving my aunt in a swoon.

In connection with the narrative I may mention that my father died in December 1860, my first uncle in 1862, my third uncle in 1863, and my fourth uncle in 1867.

My mother is still alive; so are also several neighbours who were eye-witnesses of the above events. I have tried to omit all minor and insignificant details as much as possible. Before committing the above to paper, I interrogated some of the living eye-witnesses about the incidents. The circumstance is widely known in the neighborhood, and as the son of the spirit is now a pensioner, it would be perhaps as well to suppress the names rather than wound his feelings.

Monachehbad, 11th January 1880.

A GREAT LIGHT UNDER A BUSHEL

If, according to the ironical definition of a French writer, language were not given to man "that he might be the better dissimulate his thought," at some future day, in a catachism of sciences, we might hope to see the following answer under the heading of Physiology.

Ques.—What is Physiology?

Ans.—The art of denying all that its specialists have not yet come to know, and, of unconsciously disfiguring which that they do know.

The relevancy of this answer posterity will fully recognize and appreciate; especially when mesmerism, or animal magnetism, shall have become a recognized science, and generations of stubborn physicians shall have been publicly accused by history, of having sacrificed generations of their contemporaries suffering millions to their fictitious conceptions and obstinacies.

For those of our readers who may know but little of this most ancient science, practised since prehistoric times in India, Egypt and Chaldea; and, who have never heard that it was the basis of the wonderful "magic art" of the Phrygian Daedalys and of the initiated priests of Memphis, we will briefly sketch its history, and show what—as now confessed by the greatest men of modern science—it is able to perform.

"Animal Magnetism," called also mesmerism, is a force or fluid by means of which a peculiar and mysterious influence may be exerted on the animal system," says the 'American Cyclopaedia.' Since the destruction of the pagan temples and after an interval of several centuries, it was practised and remodelled by Paracelsus, the great mystic and one of the sect of the "fire philosophers." From these this force was known under the various names of "living fire," the "Spirit of Light," etc.; the Pythagoreans called it the "Soul of the world," (animal animus) and the Alchemists, "Mephisto," and the "Celestial Virgin," About the middle of the 18th century, Max Hall, professor of astronomy at Vienna, and a friend of Dr. F. Anthony Mesmer, advised him to try whether, like another Paracelsus and Kircher, he could not cure diseases with the magnet. Mesmer improved upon the idea and ended in pronounced magnetism, and after more by minute, but, as he claimed, by animal magnetism. In 1778 Mesmer went to Paris: caused in this city the greatest excitement, and from the first, firmly mastered public opinion. He would not, however, give his secret to the government, but instead of that formed a class, and nearly 4,000 persons studied under his directions at various times; Lafayette, the Marquis de Puysegur, and the famous Dr. D'Elson being his pupils. His methods were not those of the present day, but he treated his patients by placing magnets on various parts of their bodies, or by having them sit round a covered tub from the cover of which an iron rod could be withdrawn. They were on the whole paralyzed being connected by touching hands. He also made use, with his hands, of his own power over the body, while Mesmer provoking in the body and mind of the sick persons a cold prickling sensation, nervous twitches, doziness, sleep, and procuring thereby an alleviation and often a total cure did not go further than to cure nervous diseases, it was the Marquis de Puysegur, his pupil, who discovered mesmerism—the most important result of animal magnetism. And it was Delargore, the famous naturalist of the Jardin des Plantes, a man greatly respected for his probity and as an artist, who pronounced in 1781 a "Critical History of Animal Magnetism." At this time, notwithstanding its evident success and benefit, mesmerism had nearly lost ground. In 1784, the French Government had ordered the Medical Faculty of Paris to make an inquiry into Mesmer's practices and theory, and report. A commission was appointed of such men as the American philosopher Franklin, Lavoisier, Baily, and others. But, as Mesmer refused to deliver his secret and make it public, the result was that having carefully investigated the mode of operation of mesmerism, the conclusion was given that a great influence was wrought upon the subjects, but it was not amenable to the laws of science or ascribed by them chiefly to imagination. The impression left thereby on the public mind was that Mesmer was a charlatan, and his pupils dupes.

Notwithstanding the general prejudice, mesmerism threw a light upon the whole world. It made an invasion upon the grounds of medical routine and fought its way by step. It appealed from the stubborn hostility of the Academy and the old traditions of its members to the judgment of the multitude, promising to abide by the decision of the people. People, it was said that its friends were treated as charlatans by the medical faculty and the majority of the learned," writes Delargore, "the man who had witnessed mesmeric experiments among his friends, would believe despite all the authority which could be brought to bear upon him." At last, in 1825, owing to the efforts of Dr. Esirac, a young physician of note and an enthusiastic admirer of Mesmer, the Royal Academy of Medicine in Paris appointed another learned commission, and had a serious investigation made. Would any one believe it? It is related by various authorities, the opinion of the learned investigators was without for over five years; and it was only in 1831, that the report was rendered, and then founded to the great disappointment of the old academic and monthly banters to contain a "minimum" decision to the following:—

It was reported that—

(1) Mesmerism is a force capable of exercising a powerful influence on the human system; (2) that this influence does not depend upon imagination; (3) that it does not act with equal force on all persons, and upon some entirely
powerless; (4) that it produces somnambulic sleep; (5) that in this sleep injury to the nerves of sensation does not cause the slightest sense of pain; (6) that the sleepers never sound the voice of the magnetizer; (7) that they retain the power of touch and smell; and (8) that some sleepers can see with their eyes closed, can foretell accurately, even months in advance (as was amply proved) various events, and especially the time of the return of epileptic fits, their cure, and the discovery of diseases with persons with whom they are placed in magnetic connection; and that persons suffering with weakness, pain, epilepsy, and paralysis, were partially or entirely cured by magnetic treatment.

The report created the greatest sensation. Mesmerism extended all over the world. Students of the new science became more numerous than ever, the ablest writers kept track of its progress and high among all the others as a mesmerizer and a writer stood Baron J. D. de Puget.

About the year 1840, Baron Karl von Reichenbach, an eminent German chemist, and the discoverer of creosote, discovered a new force, fluid, or principle—which we regard rather as one of the correlations of the Arina Mundi—which he called ad or style. This agent, according to his theory, is not confined to the animal kingdom, but pervades the vegetable and inorganic world, and has the greatest influence on life and health, and like electricity and galvanism, has two opposite poles, and may be accumulated in, or conducted away from, animal bodies.

Then came the discovery of Dr. Braid of Manchester, who found that he could produce sleep in patients by ordering them to look steadily at some small and brilliant object, about a foot from their eyes and above them. He called the process hypnotism and gave to it the term hypostasis, the doctrine of mesmerism setting it down as a mesmeric antidote.

Such is, in brief, the history of this wonderful principle in nature; a principle, as little understood as were electricity and galvanism in days of old. And yet while the latter, as soon as demonstrated, were unanimously accepted and even greeted, the former, however great its claims for alleviating the pains of suffering humanity, however much demonstrated, is to-day as bitterly denied and rejected as it was in the days of Mesmer. Shall we say why? Because, while electricity and galvanism in their practical application by, and meaning, it is the same as we demonstrated by the universal Proteus, the great Arina Mundi—Magnetism, in its broadest and most mysterious sense, discovers beyond mere physical results horizons so mysterious and vast, that the matter of fact and sceptical scientists stagger and repulse its spiritual possibilities with all the might of their narrow-minded materialism. Once that they admit its existence and give it rights of citizenship, the whole of their schools will have to be remodelled. On the other hand, the memory are as bitter against it, for its results, in their beneficent effects upon every necessity for believing in divine “miracles,” or fearing the diabolical, and give the lie direct to their old shad
down.

We will now show the progress of magnetism under its various modern names of mesmerism, magnetism, hypnotism and other terms, among the men of science, and mesmerizers who explain it, each in his own way.

**MESMERISM AND HYPONOTISM IN FRANCE.**

As we propose to deal with that dangerous bug-bear of physical science—mesmerism, we will have to examine these apples of discord freshly plucked by us in the garden of the sciences, with respect. We mean to cut off every possible retreat from the enemy, and therefore, strictly hold but to the personal experiments and explanations of some of the recognized leaders of medicine.

One such is M. Naquet, deputy for Vaucluse, Professor of the Faculty of Medicine at Paris, and author of *Ancient and Modern Revelations.* This gentleman, who is a hard-shelled materialist, to whom the mere idea of some innumerable animal magnetism in the universe as a whole is to be the traditional devil, is just now giving a series of scientific lectures in Paris, the main object of which seems to be to admit the phenomena of mesmerism (at last!) and—fight against the theory of the human soul having anything to do with them. Having successfully pulled the props from under the ancient revelation, i.e., the bible—and demonstrated the absurdity of belief in the modern Catholic “miracles” of Lorraine and Saule—aught which position will probably cost him his hand at Spiritism and Mesmerism. Unfortunately for the able lecturer he seems to labour under the impression that the votaries of both spirit intercourse and Mesmerism must necessarily believe in Supernaturalism—hence miracles. Of course, he makes a mess of it. We quote, translating portions of his lecture *Revolution…*

"Hand in hand with these persons (the spiritualists) who bring forward such weak arguments we find moving, nevertheless, a few others (mesmerizers) whose ideas deserve to be taken into consideration and discussed. A remarkable phenomenon, for example, in some man being a peculiar kind of sleep, called the hypnotic state. They affirm their ability to communicate to certain subjects, the faculty of seeing through opaque bodies, and they maintain that such facts remain inexplicable unless we admit the existence of a soul in man.

"To begin with: are the facts from which these men draw their conclusions at all certain? Admitting that they are, cannot they be explained upon any other hypothesis than the existence of this soul? The fact is not confirmed or affirmed by enlightened and honorable men; thus, in this case, they do not offer that striking character of imbecility and impotence which constitutes the fundamental feature of Spiritualism. Therefore, I will not immediately pronounce upon the reality of all they tell us of magnetism; but, at the same time I propose to these facts, however real, do not in the least prove any necessity for the intervention of a soul to account for them.

"Magnetic sleep can be explained quite naturally. The phenomenon in question is only produced before very eyes, and which no one ever attempted to attribute to a supernatural cause, are, at least as extraordinary as the mesmeric influence of one man upon another man. For the last several years, sleep followed by complete insensibility and identical in all points with the magnetic sleep, is produced by purely mechanical means. To obtain it, one has but to approach a light to the patient's nose. The fixing of his eyes upon the luminous point produces a cerebral fatigue which results in sleep. At this day, it is no longer to be doubted that magnetism belongs to the phenomena of the same kind, light being replaced by other agents and expedients which bring on the same cerebral fatigue, and finally sleep.

"Lucidity seems more doubtful than simple magnetic sleep, and it becomes still more difficult to give it credence. Admitting it to be demonstrated, however, we could again explain it without meddles with the Spirit.

"We will know that light and heat are but vibratory motions; that light and heat differ but in the length of their undulations; that these undulations which are perceivable to our eye, are of various lengths, producing in us the sense of heat or cold, are capable of producing all vibratory undulatory motions which we recognize as heat, there are waves of different lengths; that there exists, in short, such a thing as a real calorific spectrum. On the other
hand, as beyond the red ray, there are motions which remain unperceptible by the eye, but which become sensible to the touch as heat, so there are others beyond the violet rays, which are imperceptible by heat nor those of luminosity, but which we can make manifest by the chemical influences which they exercise upon certain substances. Finally, experiment shows us that there are bodies permeable to heat, yet perfectly impermeable to light, and vice versa.

"Thus, we can admit the production of vibrations of waves of various lengths and infinitely variable. But of all such possible motions there is but a certain number only, within very restricted limits, that are perceived by us as light, heat or chemical rays. All greater and smaller motions escape our senses, as would the "luminous motions", had we no organ of sight. They escape us, simply because they are not in our normal state.

"Let us now suppose," he says, "that, owing to a nervous surfeit, our organs may become imperceptible to the extra-corporeal or extra-luminous rays. The FACTS OF MAGNETIC LUCIDITY WOULD BE PERFECTLY EXPLAINED.

"We thank modern Science for teaching us such truths and explaining such a profoundly involved problem. But we can hardly refrain from reminding the credulous lecturer that he but repeats that which was explained by nearly every ancient philosopher and repeated by many a modern writer, who has treated upon clairvoyance.

The Neo-Platonists explained clairvoyance on the same principle: Baptist van Helmont in his ‘Opera Omnia’, A.D. 1682, (p. 729) treats this second sight in the realm of the occult universe most elaborately. The Hindu Yogi reaches clairvoyance by purely physiological processes, which can also prevent him from often discerning things real, not imaginary.

"Light, heat and chemical rays," the wise lecturer goes on to say, "are propagated by means of vibrations, and according to the projection of the light, as it were, which remains imperceptible to our senses. Let only our eyes become fit for perceiving them, and the double sight has nothing in it to surprise us. . . The day when these facts (of mesmerism) shall be sufficiently proved, our hypothesis will become more acceptable than that of the soul. It will allow of every explanation, without trespassing beyond the base which governs the universe.

"We make haste to deny and emphatically protest against the imputation of believing in the supernatural. The hypothesis of M. Napeot, the physiologist, if ever accepted, beyond the small minority of his colleagues will never prove "acceptable." As to ascribing, as he does, the vast body of Spiritualistics, Spiritists, and Mesmerists of trespassing upon the imagination beyond the base he has set for the rays of the universe, it is as false as it is ridiculous. Once more it shows how apt are our opponents, and especially physiologists, to disfigure facts whenever these clash with their ideas. Their arguments were unique. If, said they, artificial sleep can be produced by purely mechanical means, (hypnosis) what use is there in calling spirit and soul to our help to explain this phenomenon? No use whatever, indeed. But neither did he ever pretend to explain this preliminary stage of clairvoyance—sleep, whether natural, hypnotic, or naturalistic, by mechanical means. His imputation lies only in the case of uneducated Spiritualists, who attribute all such phenomena to "disembodied spirits." But can they themselves—these high priests of intellect—the agents of the spiritual ego being put aside,—any more rationally explain the phenomenon of somnambulism, clairvoyance (which some of them as we see are forced to admit) or even sleep and simple dreams, than we, not "scientifically trained" mortals? Even ordinary sleep with its hallucinations is as good as unknown to physiology. Admitting even that the will of man is not the direct cause of magnetic effects, it yet, as M. Donato, the celebrated magnetizer of Paris, remarks, "plays upon and guides many a mysterious force in nature, the mere existence of which is totally unknown to science.

Dr. Charcot of Paris.

(The Illustrious Discoverer of the "Hysterical Cook.")

Meanwhile science fishes in the same water with the mesmerizers and for the same fish—only inventing for it when caught, a new, and as it thinks, a more scientific name. The above assumption is easily demonstrated. As a proof we may cite the ease of Dr. Charcot. It is the same great Parisian professor who, having proved to his own satisfaction that no mesmeric effects can be obtained with a subject unless this subject he naturally hysterical, mesmerized a rooster and thus became the original discoverer of the "Hysterical Cook."* Professor Charcot is an authority upon all subjects of nervous diseases. This imputation, the most absurd and the most ridiculous, was brought against him by many a credulous mesmerist, as for example, Broca, Vulpius, Laye, et cetera. In the Ghinesian journal of Dr. Birek for curing more than one incurable disease, but unlike that neurologist, does not attribute any of either the cures or other phenomena to imagination; for calsipsem can be practiced upon animals, according to his own experiments. He cannot escape his due, or his spin-off effects, without leaving the plane of somnambulism and the freaks of calsipsem, attributing to the latter all mediastinian phenomena. On the authority of a correspondent of M. Raguzzi, the Editor of the Journal du Magnétisme of Geneva, he proceeds in the following fashion:—

Dr. Charcot first introduces to his audience at the hospital of L’Hôtel-Dieu (Paris) a sick girl in a state of perfect insensibility. Pins and needles are stuck in her head and body without the least effect. An application of a collar of zinc to her front produces a violent reaction of the foot, drawing the toes to the heel: it ceases but upon an application of electricity.

"These experiments of metaltherotherapy and material magnetism remind one of the gropings of Mesmer in 1776 and of his applications of magnetized pieces in the somnambulistic and the freaks of calsipsem, attributing to the latter all mediastinian phenomena." Says M. Peary, the medical student, in his letter to the Journal du Magnétisme, and an eye-witness.

Another subject is brought. She is hysterical like the first one, and appears in a state of complete anesthesis. A strong ray of electric light is directed on her, and the patient is instantaneously catalyzed. She is made to assume the most unnatural positions; and, according to the attitude commanded have her countenance "by suggestion" says M. Charcot, "expecting that which her gestures imply. Thus her hands, crossed on her bosom, are followed by an expression of estacy on her face; her arms, stretched forward, produce in her features an air of supplication..."

If, while the subject is in this state, the luminous ray is abruptly withdrawn, the patient collapses and falls again into somnambulism—a word which shocks Professor Charcot beyond description. At the command of the physician, and while she proves her utter insensibility by sticking pins in every portion of her body, the patient is made to obey the doctor at every word of command. He forces her to rise, to walk, to write, etc.

In a letter from M. Aksakov, which is published further on, it will be seen that Donato, the professional magnetizer, produces by will power all that is produced by the sceptical current by electricity and mechanical means. Does the latter experiment prove that mesmerism is but a name? Can we not, rather, see in both a mutual corroboration; a proof, moreover, of the presence in man’s system of all these subtle powers of nature which are only known to us as electricity and magnetism?...

* See Revue Médicaute, for February, 1879, edited by Donato of Paris.
and the finer escaping entirely the scrutiny of physical science.

But one of the most curious features of the phenomenon, known by Dr. Charcot's experiments, is to be found in the effect produced on his patients by vibrations like those felt on a railway train. Upon receiving it, the illustrous professor had a large diaphragm, 40 centimetres high, placed upon a large chest. As soon as this instrument is made to vibrate, the patients at once fall into catalepsy; and whenever the vibrations are abruptly stopped, the patients sink into complete somnambulism.

It would seem, then, that Dr. Charcot in order to produce the effect described effects uses but two agents—sound and light. Thus, this assurance may become of immense importance to all the Arcan students of Theosophy, especially to those who study the Sanskrit, and who, thanks to Swami Dayananda, are now enabled to learn the real and spiritual meaning of certain disputed words. Those of our Fellows who have mastered the occult significance of the words ek and Hrya, or in their application to "sound" and "light" will have in the above an additional proof of the great wisdom of their forefathers, and the profound and spiritual knowledge contained in the Vedas, and even in other sacred Brahmanical books, when properly interpreted.

In considering the phenomena produced by Dr. Charcot, the cold materialist and man of science, it is highly interesting to read a letter on his own personal experiences in magnetism, with the famous magnetizer, M. Donato, of Paris, by M. Alexandre Aksakof, F.T.S., Russian Imperial Councillor, which was recently addressed by him to a French journal. The results obtained are all the more worthy of notice from the fact that M. Donato had not previously attempted the so-called "transmission of thought" from one person to another by the mere will of the magnetizer and felt and expressed considerable doubt as to the success of his efforts in that direction.

Two French papers, the Regol and the Velox, have borne flattering testimony to the character and attainments of M. Donato, and he is generally known as one of those men who have dared to quit the rut traced by habit and tradition, and investigate, to quote his own words, "the occult motor which animates us, the mysterious forces which create life, the bonds that unite us to one another, our mutual affinities, and our connection with the supreme power, the eternal lever of the world."

So much for M. Donato. As to M. Aksakof, he is a highly intelligent and truthful gentleman, reputed to be in his earnest researches in the domain of magnetism and psychology, not only a cautious investigator, but rather of a too distrustful nature. We have given the verbatim translation of his article published by him in La Revue Magnétique, of February, 1879.

M. DONATO AND MILLE. LUCILE: EXPERIENCES IN "THOUGHT TRANSMISSION."

"Having had the pleasure of making, at Paris, the acquaintance of M. Donato and of his amiable and excellent pupil, I did not wish to lose the opportunity of attempting an experiment, under my own direction, to ascertain the possibility of transmitting thought from one human being to another by the vehicle of the will alone. It is known that one of the most ordinary aphorisms of modern psychology is 'Psychological activity cannot go beyond the periphery of the nerves.' If then it can be proved that human thought is not limited to the domain of the body, but that it can act at a distance upon another human body, transmute itself to another brain without visible and recognised communication, and be reproduced by word, movement, or any other means, we obtain an immense fact before which material physiology should bow down, and which should be seized by psychology and philosophy to give a new support and a new development to their metaphysical speculations. This fact has in many ways and under many forms been proved by animal magnetism; but in the experiments which I planned, I wished to see it presented in a form almost always circumscribed to reproduce by any person acquainted with magnetism.

When I asked M. Donato if he would accord me a private interview for certain experiments which I had in view, he consented willingly and promised to hold himself at my service for the day and hour I should indicate. So, having announced myself by a telegram, I went to his house on the 17th of November at two o'clock, and after a few minutes' conversation, we began our work.

First experiment.—I begged M. Donato to commence by putting to sleep, by the magnetiser's method, Mlle. Lucile, and after an instant the effect was observed between the two subjects of the magnetisation, and a few paces from the wall; in it Mlle. Lucile seated herself, and slept (magnetically) in a few moments. We took our places at the other end of the room, opposite the sleeper, and I then drew from my pocket a card-case from which I took a card and handed it to M. Donato, begging him, simply by looking at Mlle. Lucile, to induce her to make the movement indicated on the card. On it was written: 'Extend the left arm.' M. Donato rose, remained motionless near me, and after an instant her left arm began to move, slowly extended itself, and remained in that position until M. Donato replaced it by her side.

Second experiment.—I passed to M. Donato a while handkerchief which I had brought with me, and begged him to cover with it the face and head of Mlle. Lucile. This being done, and the edges of the handkerchief falling on her shoulders, we took our places again, and in silence I gave to M. Donato a second card on which was written, 'Raise the right arm vertically.' M. Donato fixed his eyes on the motionless body of Mlle. Lucile and soon her right arm, obedient to the thought which directed it, executed the movement indicated—slowly, gently, stopping always when M. Donato turned his head to look at me. I facilitated him on his success and begged him that all danger of over-fatigue might be avoided, to remove the handkerchief and awake Mlle. Lucile.

Third experiment.—After ten minutes of conversation, Mlle. Lucile is again asleep, and her head covered by the handkerchief, she is motionless, and I pass to M. Donato a third card bearing upon her head both hands upon your head;' and I ask M. Donato to stand this time behind Mlle. Lucile. He expresses some doubt as to the possibility of success in this position, but makes the attempt and fails: a fact which did not surprise me, as the pectoral connection between the operator and his subject was reversed. At this moment I approached M. Donato and a remarkable phenomenon was produced. As I wished to ask the magnetizer to concentrate his will on the occiput of the sleeper, my hand made an involuntary movement towards her head, and my two hands almost mimicked its motion, and while it was still some inches distant, Mlle. Lucile moved slowly upon her head. Thus I obtained in an unexpected and conclusive manner the confirmation of the phenomenon of polarity, or of attention and repulsion, which I had already observed at the public representations, and which proves very clearly that the sleep of Mlle. Lucile was neither natural nor feigned. 'If you will allow me to use my hands,' said M. Donato, 'I am sure to succeed.' 'Use them,' I said, and, still behind Mlle. Lucile, he made a few passes from the shoulder to the vertex, when the hands of the subject rising slowly placed themselves upon her head.

Fourth experiment.—Mlle. Lucile still remaining asleep with her head under the handkerchief, I gave to M. Donato..."
A card on which was written, 'Join the hands as if praying,' and I place myself on a sofa to the left of Mlle. Lucile, the better to observe the movements of M. Donato. He remains motionless at five or six paces from her and looks at her fixedly, her hands take the desired position and retain it until M. Donato removes the handkerchief and awakens her.

Fifth experiment.—After ten minutes rest, Mlle. Lucile goes back to the arm-chair and is again put to sleep. The fifth card orders her to make a knot with the handkerchief, and M. Donato placing himself behind Mlle. Lucile extends her hands over her head without touching her. She rises and he directs her by his thought towards the table on which the handkerchief has, unknown to her, been placed. Obeying the attraction of the hand, she reaches the table, M. Donato still keeping the same position behind her, and I standing near him. With growing interest we watch her movements, and see her hand seize the handkerchief, draw out one of its ends, and tie the knot. M. Donato himself was astonished, for this time it was no longer a simple exercise of will, but a thought transmitted and executed.

Sixth and last experiment.—It was almost useless to continue, but as M. Donato insisted, I handed him another card with the following inscription, 'Touch your left ear with your right hand.' Mlle. Lucile still asleep was already back in her arm-chair; M. Donato stood in front of her, and I occupied my former place on the sofa. Motionless and silent, the magnetizer looked at his subject, whose right arm soon executed the order given, by three successive movements, the hand approaching the breast, and then drawing back, when it touched.

These experiments were for me perfectly conclusive: Mlle. Lucile executed the movements desired without the least hesitation. The thoughts that M. Donato was to transmit to her were indicated to him by me only by cards prepared in advance, and in most cases he acted on her from a distance which rendered any conventional sign or signal difficult, even if her face had not been covered with a handkerchief, which I had ascertained was thick enough to hide from her any slight sign given by the hands or face of M. Donato; but which it would have required a very complicated system of minute telegraphy to indicate the movements required.

I asked M. Donato if he had ever attempted to produce anything of the kind in public, and he answered that these experiments exacted very harmonious conditions, difficult to obtain in large assemblies, and that he did not like to risk a failure. I think if M. Donato would exercise his pupil often in this direction, he would finish by producing a series of public phenomena, of this kind with the same ease with which he produces the others. It would be well worth the trouble, for none can deny that these experiments illustrate especially the phenomena of lucidity and clairvoyance, and present them in their simplest and clearest form.

As I left Paris the day after our interview, I could only express my satisfaction to M. Donato by a little note which was printed in No. 10 of La Revue. It is with great pleasure that I now fulfil my promise to publish all the details of our experiments, and I profit by this opportunity to signify publicly to M. Donato, my high appreciation of the zeal, knowledge, and loyalty with which he devotes himself to the defence and propagation of the most interesting science of human magnetism.

ALEXANDRE AYSAKOFF.

15th January, 1879.
St. Petersburg, Nevsky Prospect, No. 6.

The 'Philosophic Inquirer,' of Madras, an able and fearless Free-thought organ would find many readers at the West if its merits were only known.

MAGNETIC PRESENCE.

By R. Bates, F. T. S.

Possibly many clairvoyants are in the habit of claiming an amount of credit for fiducial presence to which they are by no means entitled, but that the soul set free, for the time being by mesmerism, no longer bound down by the weight of physical passions and intimations, finds its powers of perception and induction infinitely increased, cannot be denied without at the same time rejecting the fruit of much conscientious and patient research. It is even certain that under mesmeric influence the mind becomes capable of receiving impressions otherwise than by the recognised channel of the senses; but whether the veil that hides the future can be drawn aside, or the difficulties of time and space overcome is still an open question. Certainly if all the marvels claimed by mesmerists were possible the world would be revolutionized, a corps of trained magnetizers and their subjects would supersede the electric telegraph, pen and ink would no longer be required to give us news of absent friends, no crime could remain a mystery, no secret be hidden. As things are, neither the stockbroker nor the detective are in the habit of appealing for aid to magnetism, and the criminal pursues his dark path undeterred by the fear of magnetic detection.

In another field mesmerism has achieved greater results. The cures performed by Mesmer and his disciples, by the Baron du Plessis, the Zonave Jacob, New ton, of New York, and many another practised magnetizer, prove that this science, sometimes overrated and so often maligned, has a wide field of its own, and rules a domain full of interest and usefulness. At her feet suffering humanity will yet bow down, and medicine be compelled to hail her as a sister and valuable aid. Her essence can penetrate where the Surgeon's scalpel dares not venture, and clairvoyant skill can reach the cause and future of many a mysterious malady. Gifted with more or less power to help others, the clairvoyant appears to be endowed with special lucidity when the secrets of his own physical frame and the dangers and misfortunes that threaten it are involved, and if true magnetic presence exists, it will probably be most frequently met with in this department of the science. The incident I am about to relate came under my own observation, and at first sight would appear to offer a strong proof of fiducial presence.

Whether, however, it can be explained away on the supposition of increased powers of perception and induction aroused in the patient by her magnetic sleep and the strong personal interest of the subject that engaged her attention—whether an abnormal clearness of vision may have enabled her to foresee an accident that was rendered imminent by some already existing organic lesion or attenuation of the tissues, I leave my readers to determine.

Some years ago, when residing in Paris I became acquainted with a widow lady named Mme. de B, and her very charming daughter Mlle. Irene. They lived in the quarter of St. Germain, and many a pleasant and unpleasant—day have I crossed the Pont des Arts, lingered over the old print and book sellers stalls on the quai, and then followed the narrow crooked rue de Seine on my way to their little entrelacs. Mme. de B. had long suffered from a mortal disease, but she bore the mingled evils of pain and poverty, with a graceful cheerfulness and absence of show, that do not often belong to a young man. Her daughter's toilettes were severely economical and the simply furnished rooms they occupied, were kept in order by a female servant who also performed the offices of cook and general factotum. I must give Celestine a word of introduction, for she is the principal personage of my story. She was celestial in name only: a short broad woman of fifty, large of limb and feature, with thick masses of coarse iron-grey hair, a brown healthy face, and a pair of most peculiar eyes. They were very dark and very wide open, at once story, dreamy, and penetrating.
Celestine professed entire devotion to her mistresses, and words of coaxing flattery came readily to her lips; but I do not think she was at all mindful of her own interests, or disposed to sacrifice herself beyond measure, and she certainly never told the truth when she imagined that convenience or expediency demanded a falsehood. She possessed a natural and uncultivated taste for romance, pretended to occult powers in the way of telling fortunes by cards or tea-leaves, was not without a certain ready wit, too strongly flavored to be agreeable to all tastes, and was in short a thorough ignorant and ridiculous people. Now it so chanced that the patient had a large and almost entire confidence in the predictions of her doctor, was induced to give magnetism a trial, and M. Henri Le Roy, a moderately strong magnetiser, visited her every day, without however affording her much relief. One afternoon, when I happened to be there, and M. Le Roy had been magnetising Mme. de B, for some time, Irmé had occasion to enter the kitchen, and found Celestine in a sleep from which it seemed impossible to arouse her. The news appeared in no way to surprise M. Le Roy, he expressed his conviction that the sleep was magnetic, and caused by him, and proposed that we should adjourn to the kitchen. This was immediately done, and while we seated ourselves on stools and woodboxes M. Le Roy began to examine his subject. She was leaning back in the only chair in the room, a half peeled potatoe had apparently fallen from her hand, and a kitchen knife lay on her knee. An inspection of her eyes showed that the balls were turned upward, and nothing we could do seemed to make her aware of our presence. With M. Le Roy it was quite otherwise, after a few downward passes, he spoke to her, and she answered him boldly and with alacrity, not even to tell her she had spoken in a repose with Mme. de B, and obtain from her some facts that might be of use in the treatment of Mme. de B's illness, but the chiaroscuro evidently was entirely lacking in discretion, and her first words, "Oh the poor woman, she is lost! lost!" caused so much distress and alarm to all present, that the magnetiser hastily ordered his subject to turn her attention to her own state of health, which was generally believed to be particularly good. "Take your time," he said to Mme. de B, and the second expression of the woman's face changed for a look of distress more or less, her features worked convulsively, and her hands clutched her garments. " Calm yourself," said M. Le Roy and tell me what troubles you." The answer came hesarily in broken whispers "I see it—see an accident, the beds—the white wall it is Lo Ch orb!" Surgeons, knives blood—Oh God save me!" It was impossible to make her say more, and M. Le Roy found it necessary to use all his power to calm her alarms and awaken her. Of course on awakening she retained no recollection of what had passed, and we mutually agreed not even to tell her she had spoken in a repose with Mme. de B, and barely visibly cast down by them. "After all Maman," said Irmé, "Celestine never tells the truth when she is awake, so I do not see why we should attach any importance to what she has just uttered in her sleep." It would not do, we could not make us shake off a certain dread that had seized us, and M. Le Roy acknowledged to me, as we descended the stairs together, his fears that Mme. de B was really lost, and that some terrible misfortune would overtake Celestine. "Asio, signorina core!" he added, as we parted on the corner of the street, and took our separate ways through the misty November twilight.

Six or seven weeks passed almost without incident. M. Le Roy had disowned his visits, but Mme. de B, was no worse. Celestine robust as ever, and nothing apparently remained of her prophecy but the few notes I had written down in my pocket-book. Some time in January I went to England, and though the ladies had promised to write to me during my absence, I returned to Paris a month later without having heard from them. Of course my first visit was to their house, and my foot was already on the stairs that led to their apartment when the concierge called me back. "No one there," she said, Mme. de B, had resolved to try the efforts of a milder climate, and she and her daughter were staying with relatives in the South of France. "Had Celestine gone with them?" I asked. "Her name, le pauvre! she had been at Lo Ch orb! these ten days," said Lo Ch orb! I exclaimed. "Yes," she continued, "soon after Madame left, Celestine had hired Madame's bed, which was a very heavy one, to place a roller under it. She had done the same thing twelve times before, but this time she had felt a new and painful sensation, as if some internal organ had given way, she had grown worse and worse, and was now at the hospital and her life despaired of." It was impossible to obtain a permit to visit the patient that night, but the next day I obtained admission to the hospital and found poor Celestine in a pitiful plight indeed. A difficult and dangerous operation had been performed, and she was at the last degree of prostration. Not a glimmer of recognition crossed her face when she spoke to me, and both doctors and sisters of charity assured me that recovery from the critical operation performed on her was extremely rare. She did recover however, thanks to an extraordinary amount of vitality, but it was three months before she was able to sit up, and during that time I made the acquaintance of every inmate of the ward, and knew by heart every dark spot on the white wall by the side of Celestine's bed. Poor creature: how that wall must have glared down on her during all the weary hours she passed near it. She left Lo Ch orb! at last, weak and tottering, but friends had made a bed for her outside, and afterwards provided her with a fish stall at Belleville. The last time I saw her, the ruddy color had come back to her cheeks, her rolled up sleeves disclosed a pair of brawny arms, her hands rested on her substantial hips, her ready tongue bantied complements with the neighbouring butcher, and it would have been hard to find in all Paris a heartier and healthier woman at her age than Celestine Duhamel.

Mme. de B, returned to Paris only to die. They buried her in Père la Chaise, and Malle-Irmé returned to her relatives in the South.

A MUS. M. M. AUDAL, V. O. O. I.

BY SYD. MAMMOUD, ESQ., DISTRICT JUDGE AT RAI BARELLY (OHDY).

The original of the following narrative will be found among the anecdotes in Chapter III. of the "Bosan," one of the most celebrated poems in Persian, by the world-renowned Sadi of Shiraz, who is regarded by Musalmans not only as a great poet, but also as a very pious and holy man. The original anecdote in Persian is found at page 213 of the Edition of Ch. H. Graf, and was printed at Vienna in 1828. I am afraid the translation is not a very good one, but I have attempted to make it literal. The narrative runs thus:—

It so happened, once, that myself and an old man from Faryab arrived at a river in the West. I had a dhow (sail-boat) which the boatmen took from me and allowed me to enter the boat, but they left the Derrsh behind. The blacks (i. e. the boatmen) towed the boat—it glided like smoke. The head boatman was not a God-fearing man. I felt sore at heart at parting from my companion; but he laughed at my sorrow and said "Be not sorry for me my good friend—we He will take across who lets the boat float." Therefore he spread his Sajjalo (i.e. a small carpet used by Mahomedans while repeating their prayers) on the face of the water.—It appeared to be an imagination or a dream. I slept not the whole of that night, thinking of the wonderful occurrence. On the morrow he looked at me and said: "You were struck with wonder my good friend; but the boat brought you to God and Me."
Why do the opponents not believe that _abadil_ can go into water or fire? For an infant that does not know the effect of fire is looked after by his loving mother. Similarly those who are lost in contemplation (of the Deity) are day and night under the immediate care of the Deity. He is who preserved _Khudil_ from fire, and Moses from the water of the Nile. Even a little child supported on the hands of a swimmer does not care how swollen the Tigris is. But how can you walk on water with a muddy heart, when even on the dry land you are full of sin?

**Editor's Note:** This anecdote, kindly furnished by the accomplished Mr. Mahmoud, has a real interest and value: in that it reminds the student of psychological science that a certain range of psychosomatic powers may be developed, irrespective of creed or race, by whoever will undergo a certain system of training, or, as Mr. Mahmoud expresses it in his note to his translation, who lead holy lives and so overcome the ordinary, that is, the more familiar, laws of matter. Mahomedan literature teems with authentic accounts of psychical phenomena performed by devotees and ascetics of the faith, and it is to be hoped that a portion, at least, may find their way into these columns through the friendly aid of Persian and Arabic scholars.

**THE MYSTIC SYLLABLE SANKARA: ITS MEANING, ANTIQUITY, AND UNIVERSAL APPLICATION.**

By Rao Bahadur Dadhia Pandhran.

Senior of the Bombay University, author of the Persian Grammar, of _A Hindu's Thoughts on Scholastic_, etc.

It will, I imagine, have appeared to all the Hindu readers of the _Theosophist_ as it has appeared to me, a peculiar pleasure, or taste even if it be so called, on the part of the editor of that journal to have displayed so prominently and beautifully the most holy Vedic syllable _Oma_ on its title-page. It is held in such a degree of reverence among the Aryas that they have distinguished it by the peculiar and appropriate appellation of Premnava, and by their mandate that no Shudra is permitted to pollute it by his utterance. With it the Brahmins begin and end the recital of their holy mantras and their daily prayers, and with it they address the Most Holy One. In the Upanishads it being not infrequently identified with the Brahman itself, its adoration and meditation are found here and there perceptually enjoined by their sacred authors, as the means of obtaining divine knowledge. The Chhândogya Upanishad opens with its commendation and exclamation under its other kindred designation—the Udgatha, the most holy song of the Sánã Veda with which it is there identified. In the enumeration of the essences, beginning with the earth as the essence of the elements, water of the earth, shrub of the water, and so forth, the Udgatha is repeatedly mentioned as the essence of the Sánã Veda. Nay, it is declared to be the quintessence of all: it is the Supremely, the most admirable, with whom the Udgatha is here identified.

The Syllable _Oma_ is composed of three letters—_a_, _a_, and _m_, each of which is said to typify one of the three gods Vishnu, Brahma, and Shiva, respectively. It is also said to signify the three regions or spheres of the world, the three sacred fires, the three steps of Vishnu in his avatâra of Trivikrama. 

Numerous long and short treatises are extant in separate bodies, and also largely interspersed in the Vedic and Purânic literature of the Aryas, commencing in _Sāmhitā_. It is the essence of the mystic syllable. Shukra's Bhâsha has dwelt largely on it, and the Vîyâna Pûrâna has devoted one whole chapter to its elucidation. Now a question might naturally occur to a reflecting mind, why a body of the learned sages and sages of the old Aryan _vâtsala Sanskrit_ labour in a mental task which to all appearances is so much glibberish and devoid of any sound and deep sense. What mystic could there exist in the utterance and recitation of a mere word or syllable of such a syllable would lead, as is averred, to the obtaining of the knowlege of the Supreme Brahm, and consequent of eternal bliss?

Let us now seek for some reasonable answer to this. The only answer to this and the above question by philosophising on the subject. Its rationale appears to lie too deep below the surface to bring it up at once to the gaze of the vulgar. In the Chhândogya or some other Upanishada—I now forget which—_I_ well recollect that this _Oma_ is compared to an arrow in the hands of a skilful archer, aiming and throwing it at a mark: and the mark fixed in the present instance is the knowledge of the Brahman. When the arrow is fired, or rather its sharp point to the first letter _a_, the real or intermediate part to _a_, and the head to _m_, as the component of letters of the _Oma_ as shown above. A Yogi in the act of meditation (dhyâna) may be said or imagined to pierce or read with this shaft the thick mental veil which hides his Knowledge of Brahman:—thick in the spiritual sense of the word. The human mind, spiritually considered, is the thickest of all substances we can conceive of; and the gods address their knowledge of the universe, or the universe, the most sublime and worldy pleasures, which unmistakably have the effect of rendering it quite impenetrable to sublimated thoughts and conceptions concerning God and the destiny of man; and therefore a candidate for divine knowledge is, in the first place, strictly enjoined to wash his mind clean of all such grossness; or else his attempts in that direction are sure to prove wholly ineffectual and fruitless. Thus equipped, a Yogi with his concentrated mind may be said to be well prepared now with this arrow to penetrate deeper and deeper into the very nature and origin of his knowledge of sound, which ultimately leads him inevitably to see and identify it with the very essence of Godhead.

The following extract from a treatise by Raja Ramadhan Roy as quoted by Balan Rajendran Misra in his valuable translation of the _Chhândogya Upanishad_ may also serve further to elucidate and corroborate the view taken above. **Oh, when considered as one letter uttered by the help of our articulation, is the symbol of the Supreme Spirit. One letter (Oma) is the sound of the universe, High' Manu H. 83. This one letter, Oma, is the emblem of the Supreme Being Bhagavatī.**

**But when considered as a trilateral word consisting of the words 'O (a), _m_ (i), _a_ (u). Oma implies the three Vedas, the three states of human nature, the three divisions of the universe, and the three deities—Brahma, Vishnu and Shiva, agents in the creation, preservation, and destruction of this world; or, properly speaking, the three principal names of God, as displayed in the three parts of the universe, and Shiva. In this sense it implies in fact the universe controlled by the Supreme Spirit—Ramanud Roy.**

I hope I may be allowed here to prolong this idea of the whole universe being evolved from and included in the one word _Oma_ to which the Rigâ has thus briefly alluded, with my own observation or rather theory on this important and interesting point. My long residence on the aboriginal soil, the study of the life and character of the people of India, has led me to the discovery of a rationale, which may, I trust, be considered as calculated to account with some satisfaction for the very high sacred importance attached to it. It is a well-known and established fact that the word _a_ (a) takes the precedence of all the letters of the known alphabets of the world; at least I can affirm this as far as my knowledge goes; and why so, be-
cause it is the very foundation, the first germ, as if it were, of the Nâdâbrahma (divine resonances) or the Nadâsrîph (the whole resonant system supposed to be incessantly pervading the universe), all other letters or varieties of sounds being considered to be no more than modulations of the same sound generated in the organs of utterance, or in the vibrations produced by musical instruments. The sound represented by the second letter \( \delta \) may be well conceived to be the modification which the same sound undergoes in its passage outward through a slight pressure given to it from above and below; and the sound of the last letter \( \gamma \) is that which is produced by its ultimate stoppage altogether between two outward pressures. Now the utterance or rather the proceeding of these three sounds inherent in the symbolic syllable \( \Omega \) from the Mahâ Prakṣa or the Great Universal Spirit or Being may be well imagined to typify the production of the whole microcosm, its sustenance, and its stoppage or destruction at the Mahâ Prakṣa, in all its grand and minute operations. I have not met with this explanation in any of the Upanishads or other books that I have come across, but I should not wonder at all if such remarkable something approaching it were found in other books or in the large body of the Śaṅkhyā literature of the Aryans.

It is a matter of the most wonderful coincidence, if coincidence it be called at all, that the experience of St. John, the great evangelist, should have driven him to the same conclusion at which the ancient authors of the Vedâs long before him had arrived, as appears evident from his solemn and profound opening of the first chapter of his gospel, in which the \( \delta \) or \( \Omega \) is so clearly and unmistakably expanded and identified with the second personage in the Godhead—may God himself, when the evangelist declares that the 'word was God.' Now that the \( \Omega \) of the Vedas, which is said to be the essence from which proceeded the \( \delta \) as speech, may be conceived to be the same and identical ideal with that of the \( \delta \) or \( \Omega \) in the original conception of the evangelist, there appears to me not the shadow of a doubt.

Nor does this Vedic \( \Omega \) appear to me to stop here. It assimilates itself to our equally grand wonder also, into the very sound of a word of nearly the same sound for post, and performing the same sacred office, in the rituals and prayers of the Buddhists, the Jains, the Jews, the Christians, and the Muslims—in fact in all the principal religions of the world, as it does in that of the Vedas; I mean the word \( \text{Amen} \). Such are the meaning, the antiquity, and the universal diffusion and application of the mystic syllable which appears on the title-page of the Theosophist—\( \text{On the last sat. Amen.} \)

D. P.

A COLLECTION OF THE QUANTITY WEAPONS OF WAR AND

THE INDIAN SPONTATOR (BOMBAY) WHICH TOOK OCCA-

SIP TO SEND KIND WORDS TO OUR SOCIETY WHILE WE WERE STILL

IN AMERICA, AND HAS EVER SINCE MANIFESTED AN APPRECIATIVE

INTEREST IN THEOSOPHY, HAS RECENTLY PASSED INTO THE HANDS

OF A PERSIAN GENTLEMAN WHOSE ABILITIES AS A PROSE WRITER

AND POET HAVE BEEN LONG AND WIDELY APPRECIATED. THE PAPER

OUGHT TO ENJOY A GREAT PROSPERITY UNDER ITS NEW MAN-

AGEMENT.

SEVERAL VERY INTERESTING ARTICLES INTENDED FOR

THE PRESENT NUMBER HAVE BEEN CROWDED OUT, AND MUST BE

OVER UNTIL NEXT MONTH. AMONG THESE IS ONE, IN PALL, FROM

CEYLON. IS THERE ANY SCHOLAR AMONG OUR FRIENDS IN THIS

PART OF INDIA WHO WOULD BE SO OBBLIGING AS TO TRANSLATE

ONE OF THE LATEST AND LUShest ARTICLES FROM PALL INTO THE

ENGISH, OR ONE OF THE VER-

EMENTS FOR US? IT IS NEXT TO IMPOSSIBLE TO HAVE IT DONE

IN CEYLON, THERE BEING, IT APPEARS, BUT ONE BUDHIST PRIEST

IN THAT ISLAND WHOSE KNOWLEDGE OF ENGLISH IS INTIMATE

ENOUGH TO QUALIFY HIM FOR THIS WORK. BUT FOR THIS, A NUMBER

OF VALUABLE CONTRIBUTIONS FROM LEARNED PRIESTS OF THAT

SUBHIME FAITH WOULD HAVE ENRICHED THESE PAGES.

THE EMINENT ORTHODOX PANDITS ATTACHED TO BENA-

RES COLLEGE, HAVING HEARD OUR PRESIDENT'S PUBLIC EXPOSI-

TION OF THEOSOPHY IN THAT CITY, CALLED A SPECIAL MEETING OF

THEIR LITERARY SOCIETY, THE BAHMAKNIT VASISHTHI SACL, AND

PAID THAT GENTLEMAN THE GREATEST HONOR OF ELECTING HIM TO

HONORARY MEMBER OF THE SOCIETY. THE SPEECHES WERE IN SAN-

KRIT, HINDI AND ENGLISH. A STROlKIG EFFORT IS BEING MADE

BY THESE LEARNED GENTLEMEN TO REVIVE AN INTEREST IN SAN-

KRIT LITERATURE, AND A BI-WEEKLY MAGAZINE—THEOSOPHY—

IS TO BE STARTED AT THE VERY MODERATE RATE OF 7 RS. PER

ANNUM. BY NEXT MONTH WE HOPE TO BE ABLE TO GIVE

FURTHER PARTICULARS.

IF MR. WALL, THE MAGISTRATE AT BENARES, HAS RES-

CUED HIS SINGULARLY MISWASED ORDER THAT SWANMIJ DAV-

ANDH SARASWATI SHALL NOT BE PERMITTED TO DELIVER ANY

LECTURES UPON THE ARYA RELIGION IN THAT CITY UNTIL FURTHER

ADVISE BY HIM, THE FACT HAS NOT YET BEEN REPORTED TO US BY

THE PARTY MOST INTERESTED. THE SWAMI'S MOST RECENT LETTER

TO US STATES, ON THE CONTRARY, THAT THE MAGISTRATE HAD NOT

EVEN NOTICED HIS LETTER OF PROTEST AND INQUIRY. UNLESS

THE GOVERNMENT OF THE NORTH-WEST PROVINCE IS WILLING TO

HAVING IT, IT IS UNDERTAKEN TO DIVULGE TO ALL EXCEPT THOSE

WHO INTERPRET THE VEDAS IN A CERTAIN WAY, WE MUST REMOV-

ABLY EXPECT THIS AFFAIR TO BE SETTLED IN A VERY PERPETUAL

FASHION FROM THE BEGINNING. WE MAY SAY THIS SINCE THERE IS

NO QUESTION OF POLITICAL BUT FREE SPEECH INVOLVED. THE

VISIT OF OUR PARTY TO BENARES WAS MEMORABLE IN MANY

WAYS. WHILE IT RESULTED IN BINDING STILL CLOSER THE TIES

OF FRIENDSHIP BETWEEN THE SWAMI AND OURSELVES, IT ALSO

INCLUDED FOR US THE GOOD WILL OF A NUMBER OF VERY IMPORTANT

ORTHODOX HAYMEN, AMONG THEM HIS HIGHESTNESS, THE MUL-

RAJAH OF BENARAS WHO, BEING ABSENT FROM HOME AT THE TIME

WAS JUST SENT A CARD INVITING HIM TO VISIT THE SACRED

CITY, AND PARTICIPATE OF THE PRINCIPAL HOSPITALITY FOR

WHICH HE IS NOTED.

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

VOL. I. BOMBAY, MARCH, 1880. No. 6.

SPECIAL NOTICES.

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

**Advertising Rates.**
- First insertion: 10 lines and under: 1 Rupee. For each additional line: 1 Anna.
- Space is charged for at the rate of 12 lines to the lock. Special arrangements can be made for large advertisements, and for longer and special periods. For further information and contracts for advertising, apply to
- MESSRS. COOPER & CO.

To Subscribers.

The Subscription price at which the Theosophist is published barely covers cost: and the design in establishing this journal has been rather to reach a wide circle of readers, than to make a profit. We cannot afford, either, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of selling the paper at the end of the term paid for. Many years of practical experience has convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties.

Subscribers wishing a receipt for their remittances must send stamps for return postage. Otherwise, acknowledgments will be made through the press.

The Theosophist will appear each month. The rates, for twelve numbers of not less than 40 columns each of running matter, or 450 columns in all, are as follows:--To Subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £1. Half-year (India) Rs. 4; Single copies Rs. 1. Royalties in postal stamps must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. No notes will be entered on the back of paper and used once the money is remitted; and accordingly the paper will be delivered at the expiration of the term subscribed for. Royalties should be made in Money-orders, Bank-notes, Bills of Exchange, or Bank money, and not to be taken as such. Such notes will be charged in the accounts of subscribers at any time. Postage of Royalties is to be paid by the subscriber. Such remittances should be made in Money-orders, Bank-notes, Bills of Exchange, or Bank money, and not to be taken as such. Such notes will be charged in the accounts of subscribers at any time. Postage of Royalties is to be paid by the subscriber.

Inquiries are constantly made of our society as to the possibility of importing from America hand-machines for various industrial purposes. There is no lack in America of inventive capacity to produce any hand-machine that India might need for any branch of manufacture, but the whole resources of our mechanical genius have for many years been applied to the production of machines to be worked by steam. The case of America is quite the exact opposite of that of India. Here manual labor is superabundant; there, it is excessively scarce and costly. Steam machinery has, therefore, been brought to the highest pitch of perfection. The true way to procure what India needs in this direction is for some enlightened princes to offer prizes for machines that will do such or such work by hand or bullock power, and publish the same in the American journals that circulate among the inventive classes. Such are the New York Tribune and the Scientific American. The American Department of State might also, if requested by Colonel Olcott, who holds the appointment of United States Commissioner to the East Indies, cause the offer of the prize or prizes to be announced in the official circular of the Patent Office, and thus ensure it the widest publicity. Should this suggestion so far commend itself to the native princes as to be carried out, certain things must be borne in mind. First, that inventors are, as a rule, poor mechanics, employed on wages, and unable to devote time to thinking out such inventions as India wants, or invest their scanty means in the purchase of materials of construction, unless certain of a sufficient reward, if a certain stated result should be obtained. Secondly, that India is so far away from America as to practically prevent them from reaping any profit from the sale of royalties, or by sharing in the gains of any company that might undertake the introduction of the new machines. Even if Indian companies should form, and take the patent or patents on royalty, the inventor would be too far distant to enable him to watch over his interests; while if he should come here at great expense, he, being ignorant of the vernaculars, would be almost as badly off. Inference, then, is that the offer should be either of a round sum for a successful invention, with a stated yearly bonus for so many years to the discoverer, or a greater lump sum for the invention, and all the inventor's right and title to its use. Knowing what we do of American inventors and their capabilities, we feel no hesitation in saying that any desired machine to be worked by either hand or bullock power, may be had by India for the asking. But the asking must be done in the right way.

There are numberless ingenious machines in America that would be wholly useless here, because the habits and wants of the people do not call for such mechanical helps. So, too, much good intention has hitherto been wasted on foolish attempts to import European methods of agriculture, when the country is utterly unsuited to them. Common sense ought to have suggested that, rude as Indian plows, harrows and drills are, and strange as Indian systems of rotation may appear to Western eyes, the imperative demands of hunger and poverty would, ages ago, have compelled their relia-
A MEDAL OF HONOR.

The importance of the action, taken at its late meeting by the General Council of our Society, in voting the foundation of a Medal of Honor, to be annually awarded by an unbiased Jury of Native gentlemen of eminent character and learning, is a matter that will doubtless be appreciated. To recognize that Aryavarta has a grand history, and that the sons of the soil are her proper historiographers; and to stimulate a brotherly competition for a prize of real dignity, with ample guarantees for the impartiality of the awards, is to take a long step towards creating that feeling of nationality on which alone great states can rise. Let this action stand as one more pledge that the honor of India is dear to the heart of every true Theosophist. Our innermost feelings are summed up in a single sentence of a letter received by last mail from America. ‘When I read of these noble Buddhists and Hindus who have passed through so much to make the soul dominant master,’ writes the respected Dr. Dilson, ‘I feel as if I could kneel and kiss their feet. How grand they seem to me! Tell all such whom you may chance to meet that I am with them in deep sympathy.’ At another time we shall publish extracts from the letters of Theosophists in different parts of the world to show how universal is this love and reverence for India among them. Meanwhile we give the following:

(Extract from the Minutes of the Meeting of the General Council, held at Bombay, February 5th 1880.)

‘With a view to stimulate enquiry by the Natives of India, into the literature of ancient times, to increase their researches into their ancestors, and to thus accomplish one important object for which the Theosophical Society was founded, it is by the General Council

Resolved

That there shall be founded a high prize and dignity to be known and designated as ‘The Medal of Honor of the Theosophical Society’, for award under competition.

The said medal shall be of pure silver and made from Indian coins melted down for the purpose; and shall be suitably engraved, stamped, carved or embossed with a device expressive of its high character as a Medal of Honor. It shall be awarded by a committee of four Native scholars, designated by the President, to the Native author of the best original Essay upon any subject connected with the ancient religions, philosophies or sciences; preference being given in the Department of Science, other things being equal, to the occult, or mystical, branch of science as known and practised by the ancients.

The following conditions to govern the award, viz.—

1. The Essay shall be of a high merit;
2. Each Essay shall bear a cipher, initial, verse or motto, but no other sign by which the authorship may be detected. The author’s name, in each case, to be written in a closed envelope outside which shall be inscribed the cipher or other device which he has attached to his essay. The Manuscript, Essay and its concealment shall be the handiwork of the Jury, and the envelopes filed away unopened and not examined until the Jury shall have made their awards.
3. All Essays submitted to be at the disposal of the Society, whose officers may designate such as are pronounced most meritorious for publication in the Theosophist, with their author’s names attached, so that their learning may be properly appreciated by their countrymen.
4. The Society to be allowed to publish as a separate pamphlet, the Essay which shall be deemed worthy of the Medal of Honor, on condition of giving to its author the entire nett profits of the publication.
5. Essays to comprise not less than 2,500 nor more than 4,000 words—foot-notes and quotations included.
6. The Jury shall also award to the authors of the Essays which they consider second and third in degree of

Several most ludicrous printer’s mistakes have occurred lately within our experience. The Decem Novem, nothing a book written by the Conductor of this magazine, called it “Two Unveiled,” in printing, last month, the Vicerey’s letter to us, the compositor made Mr. Batton say he had submitted three of our members, instead of numbers, to His Excellency; and, instead of allowing one of our metaphysical contributors to write about developing the inner or spiritual ego, compelled the unhappy man to appear analogous to develop the spiritual ego. Finally, the sober Oriental Miscellany of Calcutta, for February, comes putting to us about the正式 spiritual philosophy that we have not the heart of the University. If anything more clearly justifying compositor-wise than these can be shown, let us know it by all means.

Another error, not at all ludicrous but very annoying, was the conversion of the Hon. George H. M. Batton’s official title from Personal Assistant into Personal Assistant of His Excellency the Vicerey. We trust that the stupid blunder may be excused.

That witty and epigrammatic journal, the Bombay Review, has favored us with several friendly notices, for which it merits, and will kindly accept, our best thanks. But one remark upon our February number must not pass without rejoinders. It says: ‘The Bombay Review soldiers, and we have not the heart of the University. This is a very meaning reading.’ They do, if taken only in one sense; and the less one has of ghost-stories in general, judging from that point of view, the better. If they were only meant to feed the moral fancies of sentimental novel-readers, their room might well be thought better than their company. But, since they appear in a magazine professedly devoted to a serious inquiry into questions of science and religion, it is not unreasonable to presume that the editors have a definite purpose to show their connection with our own metaphysical contributors to this department of Theosophist. Such, at any rate, is the fact. Before we have done with our readers, it will be made very clear that every story of ghost, goldin, and bhuta admitted into our columns has the value of an illustration of some one phase of that misconceived but most important science. Psychology. Our friend of the Bombay Review is lazy in jumping at the conclusion that he has had his last say about our Phantom Dogs, Ensnared Violins, and stalking shadows of the departed.

Theosophist, March 1880.
merit, special diplomas, to be entitled Diplomas of Honor and authenticated by the seal of the Society.

7. The Jury may also specifically name three other Essays besides the three aforesaid, for the distinction of certificates of honorable mention, to be issued to the respective authors under the seal of the Society.

8. Essays to be submitted in English, but it is not obligatory that the author shall himself know that language.

9. All competing manuscripts to be in the President’s hands by 12 o’clock noon of the 1st day of June 1880, and the Jury to announce their awards on the 1st day of September 1880.

10. Upon the receipt of the report of the Jury, the President shall at once identify the names of the successful authors, and officially publish the same throughout India and in all countries where there are branches of the Theosophical Society.

Full authority is given to the President to adopt whatever measures may be required to carry into effect this Resolution.

Approved:—

KARSKAR N. SEKERVAT,
Secretary, Eastern Division.

ZOROASTER.

BY SORAJI JANASRI PANDHAR, F.T.S.

Of all the great names of ancient times—of saints and prophets—one has come down to us with less impurity attached to their memories than those of Zoroaster and Buddha. While the other great ones of the earth have hardly stood the severe scrutiny of modern sceptical criticism, these two “Lights of Asia” have never flickered for a moment, but shone on steadily with a flame whose splendor has in no place been dimmed by the darkness of the storms of age succeeding age. People have begun to question the pretensions of Moses to be ranked as a prophet at all; Christ has so far lost the faith, on which the foundations of his religion were laid, of the majority of his followers, that they are beginning to ask if the existence of that prophet was not merely an ornamental myth; Mahomet’s assertion, that “there is no God but God and Mahomet is his prophet,” is subscribed to not without a limitation, and in spite of the eloquent vindication of his claims by the learned author of the “Conflict between Religion and Science,” the number of people who are willing to regard him as the One Prophet, is lessening. But Zoroaster and Buddha stand without the slightest breath of slander sullying their fair fame. However modern thinkers may quarrel with their teachings and the manner of their teaching, it has never been denied that they had a mission to accomplish—a great, a divine mission, which they accomplished remarkably well; that they were great reformers, and appeared when their presence was most needed to counteract the vices of the respective climes and times in which they flourished.

But the results of the work of these two great men—how vastly different they are when examined by the facts of the present day! It would appear that Buddhism was an evergreen plant—it is now almost as fresh as it was in the days of its primeval founder. One third of the world’s population own Buddha as their Lord. But how different is it with Zoroastrianism! It is a painful fact that Zoroastrianism never spread much beyond the limits of Persia, and that as time advanced, it had fewer and fewer followers, till at this day it numbers in its fold no more than about a hundred thousand half-believing souls. How is this to be accounted for?

Neither Zoroaster nor Buddha was so much the founder of a new religion, as the reformer of the existing religion of his country. But the ways in which each was received, were different. Buddha’s career was comparatively untroubled—he had not so much to contend with his enemies as with himself and his friends, But Zoroaster had a serious opposition to encounter from the very begin-

ning. Then, again, Buddha preached his doctrines amongst a people naturally mild and thoughtful. But Zoroaster had to shout from the housetops to a proud and haughty race of warriors, who were from their very infancy trained to speak the truth and to wield the sword, but whose thoughts and ambition scarcely winged their way beyond these. The Persians were a rough set—a kind of military oligarchy, whose dreams were of war, not of peace. They therefore rejected Zoroaster. It is easy to imagine what kind of reception the novel and new doctrine of Zoroaster must have met with from such people. That he eventually made an impression on them and succeeded in converting them to his tenets, is a wonderful proof of his eloquence and the power of his writings. Zoroastrianism became the religion of the state; and the religion of the monarch was the religion of the subject. But religion soon assumes a secondary importance among a people who live by blood and conquest. The words and laws of Zoroastrianism, the Monotheistic, were, in the-box, not regarded, and did not deign to spare the religion of their foes. A very large number—I may say, almost—all of the humiliated Persians yielded up the freedom of their conscience without any serious struggle. Few, very few escaped to India, true to Zoroaster and themselves. This, I believe, accounts for the great difference in the results of Buddhism and Zoroastrianism.

There was a further reason, and more valid, which accounts for the neglect into which the writings and precepts of Zoroaster have fallen, even among his professed followers. These writings are too abstract and philosophical for a nation of mere fighters or traders—and the ancient Persians were nothing, if not soldiers or valets (merchants). They had neither the learning nor the necessary elevation of thought to read between the lines, so to say; nor did they take any pains to look for the vast stores of treasure concealed under the veils of hymns and canticles. They were content with the single step that it was to them; that was the first step towards the path of perfection. They have tacitly subscribed to anything that these modern dictators of human thought—the German professors—asked them to believe. What is Zoroastrianism, as interpreted by the latter; a commonplace sort of religion with God and Satan as its central figures, and with angels and devils humming and cursing for ever and ever? I believe that Zoroastrianism has never been rightly comprehended, save by the initiated few, the venerable Magi, the Wise Men of the East. The first step to rightly understand the merits of Zoroastrianism is to comprehend the life and character of its founder. That life was not ordinary nor common. It was not the life, as narrated in our day, of a precocious child, a miracle-working young man, a pious old sage. It was a great deal more than this. Very few persons have attained to the real conception of the personal greatness of Zoroaster. He was not only a wonder-worker, a man learned in chemistry and astrology. There is a few who imagine that when they have decked their prophet as the greatest sanitary officer that ever lived, they have done him the highest honour! Zoroastrianism must have fallen low, indeed, when its followers have recourse to such slights as this!

Who and what was Zoroaster? An answer to this question will materially assist us in the right conception of the individuality of that extraordinary man. I will not appeal to traditional myths for a reply. The world is all great men are unconsciously autobiographical, and the best answer to our question is found in the writings of Zoroaster himself. How eloquently and with what pathos
The struggles of his noble life are chronicled in the everliving pages? What glimpses have we there of a man, searching and yearning for Truth with his whole soul, wrapped up in Hormazd; how often he struggles in the darkness for light, how he has to battle with temptations, how often he is lost in despair? He exclaims in the height of his god-like agony:—'What land shall I proceed in what direction shall I take my way? I have very few helpers, who will plead for me when the lying people bow down with me to jesters and jestresses?'

What was Zoroaster before he appeared before the Persian people with his new system of religion? What induced him to think out a new system of religion at all? I have said before that Zoroaster was only a reformer of the old faith of Persia. The followers of this old faith were called "Poro-dakeh." They believed in one God: Zoroaster has spoken of them with respect in his writings. Other forms of faith, also, had had their day before Zoroaster appeared. But he saw that, excellent as all these faiths were, their day had passed: there was nothing wanting in them. The gods appeared in many models of sculpture—but the life was wanting. He, therefore, set about to find that which should gratify his spiritual instincts. I cannot say if he ever crossed the Vedas. He may have done so in his later years. But it is certain that he had not seen them in his youth. He has not mentioned anywhere in his writings that he had had the advantage of the assistance of either gurus or books. It is certain that he resided for himself. He wished to have a personal communion with Hormazd, in order to think with it personally; he did what others had done before and after him. He retired to the solitude of mountains. Alone, and with no other companion save the wild granule of nature around him, and far from the influence of the throbbing heart of humanity, he sat lost in contemplation.

He wished to know God—not through the agency of men, but through God himself. In the Avesta, it is mentioned that the assistance of "Behman" was invoked for the furtherance of this desire. This word has been variously interpreted. It has now come to mean—the noble mind. But I cannot help thinking many models of sculpture—but the life was wanting. He, therefore, set about to find that which should gratify his spiritual instincts. I cannot say if he ever crossed the Vedas. He may have done so in his later years. But it is certain that he had not seen them in his youth. He has not mentioned anywhere in his writings that he had had the advantage of the assistance of either gurus or books. It is certain that he resided for himself. He wished to have a personal communion with Hormazd, in order to think with it personally; he did what others had done before and after him. He retired to the solitude of mountains. Alone, and with no other companion save the wild granule of nature around him, and far from the influence of the throbbing heart of humanity, he sat lost in contemplation.

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The first was told me by a friend of mine, named P. (well known in Lucknow and also: now no more) which he declared true, and I believe him to have been incapable of a falsehood as he was one of the best men that ever lived. He related that on one occasion he was on the eve of his departure for India from London, when, as he was driving down to the docks, he espied a well-known friend whom he had parted with in Bombay, walking along the pavement. He stopped his cab, and entered into conversation with his friend. Arriving in Bombay, what was his surprise, his astonishment, to meet this very friend, who declared to him solemnly he had never left Bombay since the other's departure. I cannot in the least account for this. It is possible my friend suffered from a diseased brain, but otherwise I cannot account for this strange apparition without having God himself in mind. After his friend's account of the incident he might afford a sort of key to my friend's adventure. by showing that the world does contain human duplicates. However, the following story is true—at least if I may believe my mother and sisters.
They were visiting some relatives who resided in Tunbridge Wells. My aunt and cousins (all save one) had gone out to spend the evening, and my mother, sisters, and cousin were seated in the drawing-room about 10 P.M. working and talking. The door was open. Suddenly they heard some one coming down stairs. Naturally they thought it was the servant. But no, the sound of feet and a rustling dress certainly passed by the door, but no body. My mother, who knows no fear, rushed out on the landing, while the girls, poor children, huddled together from fright. My mother says she distinctly heard the foot-steps and rustle of the dress till they whatever it was— seemed to turn at the foot of the stairs, and then ceased. Again, my eldest sister is left-handed. Whether that affects matters or not, I am not prepared to say. All I know is, she is left-handed, and people say left-handed people are always more susceptible to spiritualistic influences than others. However, she says that once when a child, she awoke from her sleep in a great four-poster bed, and saw two figures, apparently her father and mother, at the foot of the bed. They turned round soon after she awoke and had called to them in her childlike way, but their faces were so hideous that she instantly ran back to the bed and lay down in the bedstead to weep. Our parents were at the time at supper down stairs. Now, she is grown up, she thinks it must have been nightmare—but I don't know. It was told with too much solid earnestness at the time, and if I am right in my theory of nightmare it generally results in your waking up; whereas she lay wide awake and quaking under the clothes till her father and mother came to bed.

Throughout our family, a belief in supernatural appearances is strong. I remember seeing one myself at Yonkers, N.Y., in 1880. The relative with whom I was staying, was well-known to New Yorkers as "Triangle B") lived a few miles out of the village, and one night as I was going along the road, and past one of his meadows, I saw a dim misty figure standing some distance on the other side of the rail fence. Somehow I had the duck to go up to the fence and have a look at it. First of all I thought it was my shadow, but, as a rule, shadows falling on grass lie down. This stood up. Well, I had my look, and then like a brave man, I took to my heels, and never stopped till I got inside our house! I carried my investigations as far as I considered prudent. I believe in spirits, but I must say, I don't care about meeting them. But my grandfather was a great believer in apparitions. He too was a man who like George Washington "could not tell a lie," and he has often affirmed that when awake in his bed, he has seen his deceased wife standing beside him, "and he used to ask "I felt no fear." It is singular his seeing my grandmother; for none, when I first went out to America in 1856, the time of her death declares (and with good show of truth) that she called him by name several times on that night. "I was resting" said he "in my tent smoking, when I heard a voice call... Again and again it was repeated, and I felt convinced I recognised my dear mother's voice. Arising, I noted the day and hour, and allowing for the difference of time, I should say, she must have died in England about the same time I heard her in Australia."
There is, indeed, no more characteristic outburst of materialism than that which makes a teleological centre of the individual. Ideas have become mere abstractions: the only reality is the infinitely little. Thus utilitarianism can succeed in the State only a collection of individuals whose "greatest happiness" is defined in the requirements of "the greatest numbers," becomes the supreme end of government and law. And it cannot, I think, be pretended that Spiritualists in general have advanced beyond this substitution of a relative for an absolute standard. Their "glad tidings of great joy" are not truly religious. They have regard to the perpetuation in time of that lower consciousness whose manifestations, delights, and activity are in time, and of time alone. The "highest god" is what we can conceive as brought to us by some great alchemist, who had discovered the secret of conferring upon us and upon our friends a mundane perpetuity of youth and health. Its highest religious claim is that it enlarges the horizon of our possibilities. As such, then, let us hail it with gratitude and relief; but, on peril of our salvation, if I may not say of our immortality, let us not repose upon a prospect which is, at best, one of repetition of the same result and trials, and efforts to be free even of that very life which gives us life.

To estimate the value of individuality, we cannot do better than regard man in his several mundane relations, supposing that either of these might become the central, actuating focus of his being—his "ruling love," as Swedenborg would call it—displacing his mere egoism, or self-love, thrusting that more to the circumference. In identifying him, so to speak, with that circle of interests to which all his energies and affections relate. Outside this substituted ego there are interests that our concourse, no desire no will. Just as the entirely selfish man views the whole of life, so far as it can really interest him solely in relation to his individual well-being, so our supposed man of a family, of a society, of a church, or a State, has no eye for any truth or any interest more abstract or more individual than that of which he may be rightly termed the incarnation. History shows approximations to this ideal man. Such a one, for instance, I conceive to have been Loyola; such another, possibly, is Blasimere. Now these may have ceased to be individuals in their own eyes, so far as concerns any value attaching to their own special individualities. They are devotes. A certain "conversion" has been effected, by which from mere individuals they have become "representative" men. And we—the individuals—esteem them precisely in proportion to the remoteness from individualism of the spirit that actuates them. As the circle of interests to which they are "devoted" enlarges—that is to say, as the dress of individualism is purged away—we accord them indulgence, respect, admiration, and love. From self to the family, from the family to the sect or society, from the sect or society to the Church (in no denominational sense) and State, there is the ascending scale and widening circle, the successive transitions which make the worth of an individual depend on the more or less complete subversion of his individuality by a more comprehensive soul or spirit. The very modesty which suppresses, as far as possible, the personal pronoun in our addresses to others, testifies to the sense that we are journeying away from the self, and that the individual in the world is something that has no business even to be, except in that utter privacy which is rather a sleep and a rest than living. But, even in the above instances, even those most remote from sodal individuality, we have fallen far short of that ideal in which the very conception of the partial, the atomic, is lost in the abstraction of universal being, transfigured in the glory of a Divine personality. You are familiar with Swedenborg's distinction between discrete and continuous development. The majority of us live in the middle—of a continuous development, but the individual—may rise continuously by throwing himself heart and soul into the living interests of the world, and lose his own limitations by adoption of a larger mundane spirit. But still he has but ascended nearer to his own mundane source, that soul of the world, or Prakriti to which, if I must not too literally insist on it, I may still resort as a convenient figure. To transcend it, he must advance by the discrete degree. No simple "bettering" of the ordinary self, which leaves it alive, as the focus—the French word "foyer" is the more expressive—of a new egoism, is sufficient. He must rise with higher interests in the world's plane just spoken of, or can progressively become, in the least adequate to the realisation of his Divine ideal. This "bettering" of our present nature, it alone being recognised as essential, albeit capable of "improvement," is a commonplace and to use a now familiar term a "Philistine" conception. It is the substitution of the continuous for the discrete degree. It is a compromise with our dear old familiar selves. The "bettering" of the self is the best of the best, and of the egoists, and of the fatalities, and the lands, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly. We know how little acceptable that compromise was to the God of Israel: and no illustration can be more apt than this narrative, which we may well, as we would fear, believe to be rather typical than historical. Typical of that indiscriminate and radical sacrifice, or "vastation," of our lower natures, in order to rise single-mindedly to the abstract, which is essentially "bettering" of all, or nearly all the great religions of the world. No language could seem more purposely chosen to indicate that it is the individual nature itself, and not merely its accidental evils, that has to be abandoned and annihilated, it is not denied that what was spared was good; there is no suggestion of an universal infection of physical or moral evil; it is simply that what is good and useful relatively to a lower state of being must perish with it.

The illustration is the more suitable in that the purpose of this paper is not ethical, but points to a metaphysical conclusion, though without any attempt at metaphysical exposition. There is no question here of moral distinctions; they are neither denied nor affirmed. According to the highest moral standard, A may be a most virtuous and estimable person. According to the lowest, B may be exactly the reverse. The moral interval between the two is within what I have called, following Swedenborg, the "continuous degree." And perhaps the distinction can be still better expressed by another reference to that Book which we theosophical students do not less regard, because we are disposed to protest against all exclusive pretensions of religious systems. The good man who has, however, not yet attained his "sonship of God" is "under the law"—that moral law which is educational and preparatory, the "schoolmaster to bring us into Christ," our own Divine Spirit, or higher personality. To conceive a difference between these two states is to apprehend exactly what is here meant by the false, temporal, and the true, eternal personality, and the sense in which the word personality is here intended to be understood. We do not know whether, when that great change has come over us, when that great work of our lives has been accomplished—here or hereafter—we shall or shall not retain a sense of identity with our past, and for ever discard selves. In philosophical parlance, the "matter" will have considerable modification, for everything becomes modified with the transcendental identity with the A or B that now is.

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* Of the higher religious teachings of Mohammedanism I know next to nothing, and therefore cannot say if it should be excepted from the state of the "philistine" conception.

† The "great work," so often mentioned by the Hermetic philosophers, and so much talked of in one sense or another, is, as nearly as the phrase of the base metal to gold is now well understood to refer to the analogous spiritual conversion. There is also good reason to believe that the material process was a real one.

‡ A person may have won his immortal life, and remained the same soul, if he was on earth, through eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality."—Isa. Unciel, vol. i, p. 316.
own will, but indirectly, that is, in willing obedience to another will. The will from which we should naturally act—our own will—is of course to be understood not as mere volition, but as our nature—our "ruling love," which makes such and such things agreeable to us, and others the reverse. As "under the law," this nature is kept in suspension, and because it is suspended only as to its activity and manifestation, and by no means abrogated, is the law—the substitution of a foreign will—necessary for us. Our own will or nature is still central; that which we obey for ourselves and ourselves is more circumstantial or hypothetical. Conscience, this inward infirmity, and resistance tends to draw the circumstantial will more and more to the centre, till there ensues that "explosion," as St. Martin called it, by which our natural will is for ever dispersed and annihilated by contact with the divine, and the latter henceforth becomes our very own. Thus has "the schoolmaster" brought us unto "Christ," and if by "Christ" we understand no historically divine individual, but the logos, word, or manifestation of God in us—then we have, I believe, the essential truth that was taught in the Talmud, by Kapila, by Bhidhak, by Confucius, by Plato, and was summarily true that which is possibly the same truth, for a reference to which I am indebted to our brother J. W. Fauquhar, it is from Swedenborg, in the Apophysae Explained, No. 527:—Every man has an inferior or exterior mind, and a mind superior or interior. These two minds are altogether distinct. By the inferior mind man is in the natural world together with men there; but by the superior mind he is in the spiritual world with the angels there. These two minds are so distinct that man so long as he lives in the world does not know that he has another mind, or his superior mind; but when he becomes a spirit, which is immediately after death, he does not know what is performing in his mind. The consciousness of the "superior mind," as a result of mere separation from the earthly body, certainly does not suggest that sublime condition which implies separation from so much more than the outer garment of flesh, but otherwise the distinction between the two lives, or minds, seems to correspond with that now under consideration.

What is it that strikes us especially about this substitution of the divine-human for the human-natural personality? Is it not the loss of individuality? (Individualism, pray observe, not individuality.) There are certain sayings of Jesus which have probably offended many in their hearts, though they may not have dared to acknowledge such a feeling to themselves: "Woman, what have I to do with thee?" And those other disclaimers of special ties and relationships which mar the perfect sympathy of our reverence. There is something awful and incomprehensible to us in this repudiation of individuality, even in its most imaginable relations. But it is in the Arya philosophies that we see this negation of all that we associate with individual life most emphatically and explicitly insisted on. It is, indeed, the impossibility of otherwise than negatively characterizing the soul that has attained Moksha (deliverance from bonds) which has caused the Hindu consummation to be regarded as the loss of individuality and conscious existence. It is just because we cannot easily dissociate individuality from individualism that we turn from the sublime conception of primitive pure being as little as the ceaseless activity and germination in other beings of thought once thrown off and severed from the thinking source, which is the immortality promised by Mr. Frederick Harrison to the select specimens of humanity whose thoughts have any reproductive power. It is not a mere preference of nothingness, or unconscious abstraction, to limitation that inspires the intense yearning of the Hindu mind for deliverance. Even in the Upanishads there are many evidences of a contrary belief, while in the Sankya the spherions of Kapila unmistakably vindicate the individuality of soul (spirit). Individual consciousness is maintained, perhaps infinitely intensified, but its "matter" is no longer personal. Only try to realise what "freedom from desire," the favourite phrase in which individualism is negated in these systems, implies! Even in that form of devotion which consists in action, the soul is warned in the Bhagavad-Gita that it must be indifferent to results.

Modern Spiritualism itself testifies to something of the same sort. Thus we are told by one of its most gifted and experienced champions, "Sometimes the evidence will come from an impersonal source, from some instructor who has passed through the plane on which individuality is demonstrable."—M. A. (Oxon), Spirit Identity, p. 7. Again, "And if he (the investigator) penetrates far enough, he will find that he is in a condition for which he present embodied state unfit him; a region in which every individuality is merged, and the highest and subtlest truths are not locked within one breast, but emanate from representative companies whose spheres of life are interblended,"—Id., p. 15. By this "interblending" is of course meant only a perfect sympathy and community of thought; and I should doubtless misrepresent the author quoted were I to claim an entire identity of the idea he wishes to convey; and that now under consideration. Yet what, after all, is sympathy but the loosening of that hand which is clutched in another, and the consciousness: of that which individualism consists? And just as in true sympathy, the partial suppression of individuality and of what is distinctive, we experience a superior delight and intensity of being, so it may be that in part with all that shuts us up in the spiritual penthouse of an ego—ell, without exception or reserve—we may for the first time know what truth is, and what are its ineffable privileges. Yet it is not on this ground that acceptance can be hoped for the conception of immortality here cruelly and vaguely presented in every region of knowledge and of human relations. For what is the family affection, which is probably the great charm of Spiritualism to the majority of its proselytes. It is doubtful whether the things that "eye hath not seen, nor ear heard;" have ever taken stronghold of the imagination, or reconciled it to the loss of all that is definitely associated with the joy and movement of living. Not as consummative bliss can the dweller on the lower plane presume to commend that transcendent life. At the utmost he can but echo the revelation that came to the troubled mind in Sturton Resolves, "A man may do without a happiness, and instead thereof find blessedness:" It is no sublimation of hope, but the necessities of thought that compel us to seek the condition of true being and immortality elsewhere than in the satisfactions of individualism. True personality can only subsist in consciousness by participation of that of which we can only say that it is the very negation of individuality in any sense in which individuality can be conceived by us. What is the content or "matter" of consciousness we cannot define, save by vaguely calling it ideal. But we can say that in that region individual interests and concerns are of no place. Nay, more, we can affirm that only then has the impact of the new life a free channel when the obstructions of individualism are already removed. Hence the necessity of the mystic death, which is as truly a death as that which restores our physical body to the elements. "Neither I am, nor is mine mine, nor do I exist," a passage which has been well-explained by Hindu Theosophist (Peary Chaul Mittra), as meaning "that when the spiritual state is arrived at, I and mine, which belong to the finite mind, cease, and the entire consciousness is carried away upon the wave of that infinite consciousness with God, manifests its infinite state." I cannot refrain from quoting the following passage from the same instructive writer:

Every human being has a soul which, while not separable from the brain or nerves, is 'soul' or 'life,' or sentient soul, but when regarded on one plane only, it is the physical manifestation of the divine essence. It rises above all phenomenal states—joy, sorrow, grief, fear, hope, and in fact all states resulting in pain or pleasure, and becomes blissful, realising immortality, infinite, eternal, and felicity of wisdom within itself. The sentient soul is a non-sensational, emotional, phenomenal, and impressionist. It constitutes the natural life and is definite. The soul and the non-soul are thus the two landmarks. What is non-soul is perishable, or created. It is not the soul that we refer to when we speak of our soul, the living and the possessing minds cultivated in intellect and feeling, but
not raised to the soul state. In proportion as one's soul is emancipated from preconceived or erroneous bondage, in that proportion his approx­imation to the soul state is attained; and it is this that consti­tu­tes the spiritual, moral, and religious culture of human beings, and their consequent approximation to God.—Spiritual Stray Leaves, Calcutta, 1878.

He also cites some words of Fichte, which prove that the like conclusion is reached in the philosophy of Western idealism: The real spirit which comes to itself in human consciousness is such as it would come to itself in universal reason, as the spirit of God Himself; and the good of man's whole development, therefore, can be no other than to substitute the universal for the individual consciousness.

That there may be, and are affirmed to be, intermediate stages, states, or discrete degrees, will, of course, be understood. The aim of this paper has been to call attention to the absolute condition of the immortalised consciousness; negatively it is true, but it is on this very account more instructive of practical applicability. The connection of this Society with the Spiritualist movement is so intimately sympathetic, that I hope one of these may be pointed out without offence. It is that immortality cannot be phenomenally demonstrated. What I have called psychic survival can be, and probably is. But immor­tality is the attainment of a state, and that state the very negation of phenomenal existence. Another con­ sequence refers to the direction our culture should take. We have to compose ourselves to death. Nothing less.

We are each of us a complex of desires, passions, intellect, and moral sentiments. We form our prejudices, judgment of others, likings and dislikings, affections, aims public and private. These things, and whatever else constitutes the recognisable content of our present temporal individuality, are all in derogation of our ideal of impersonal—saving consciousness, the manifesta­tion of being. In some minute, imperfect, relative, and almost worthless sense we may do right in many of our judgments, and amiss in many of our sympathies and affections. We cannot be sure even of this. Only people unaccustomed to the practice of self-analysis will be sure of it. These are ever those who are lowest in their consciences, and most dogmatic in their opinionative utterances. In some coarse, rude fashion they are useful, it may be indispensable, to the world's work, which is not ours, save in a transcendental sense and operation. We have to strip ourselves of all that, and to seek perfect passionless tranquillity. Then we may hope to die. Meditation, if it be deep, and long, and frequent enough, will teach even our practical Western mind to understand the Hindu mind in its yearning for Nirvana, the state of the egoless, the agnate, of the aggregate of human beings, who enjoy the temporal, sensual life, with its gratifications and excitements as much as much, will testify with unaffected sincerity that he would rather be annihilated altogether than remain for ever what he knows himself to be, or even recognisably like it. And he is a very average moral speci­ men. I have heard it said, "The world's life and business would come to an end, there would be an end to all its healthy activity, an end of commerce, arts, manufactures, social intercourse, the government of the nation, if all to devote themselves to the practice of Yoga, which is pretty much what your ideal comes to." And the criticism is perfectly just and true. Only I believe it does not go quite far enough. Not only the activities of the world but the phenomenal world itself, which is upheld in consciousness, would disappear or take new, more interior, more living, and more significant forms, at least for humanity, if the consciousness of humanity was itself raised to a superior state. Readers of St. Martin, and of that impres­sive book of the late James Hinton, Man and His Destiny, place, especially if they have been students of the idealistic philosophies, will not think this suggestion extravagant. If all the world were Yogis, the world would have no need of those special activities, the ultimate end and purpose of which, by-the-by, our critics would find it not easy to define. And if only a few withdrew, the world can spare them. Enough of that.

Only let us not talk of this ideal of impersonal, universal being in individual consciousness as an unverifiable dream. Our sense and impatience of limitations are the guaran­tees that they are not final and insuperable. Whence in this power of standing outside myself, of recognising the worthless­ness of the pseudo-judgments, of the prejudices with their lurid colouring of passion, of the temporal interests, of the ephemeral appetites, of all the sensibilities of egoism, to which I nevertheless surrender myself, so that they indeed seem myself to me. Through and above this troubled atmosphere of being, pure passions, rightly measuring the proportions and relations of things, for the sake of which there is, properly speaking, no present, with its phantasmagoria, futilities, and half-truths: who has nothing personal in the sense of being opposed to the whole of related personalities: who sees the truth rather than struggles logically towards it, and truth of which I can at present form no con­ ception; whose activities are unimpeded by intellectual doubt, unperturbed by moral depravity, and who is indifferent to results, because he has not to guide his conduct by calculations nor to worry about the value. I look up to him with awe, because in being passionless he sometimes seems to me to be without love. Yet I know that this is not so; only that his love is diffused by its range, and elevated in abstraction beyond my gaze and comprehen­sion. And I see in this being my ideal, my higher, my only true, in a word, my immortal self.

Our European and Paris Readers should know the danger they incur in using the various "restorers," dyes, and wishes for the hair which are very widely advertised just now. Besides being needlessly expensive, they are in most cases, if not always, poisonous. Instances of paralysis and even death from the effects of hair lac­tions have come under our personal notice. The matter has been considered grave enough to engage the attention of European and American Boards of Health; and Professor C. F. Chandler, a noted chemist and President of the Health Board of New York City, after analyzing samples taken from bottles that were purchased in open market, denounced the nostrums and their makers and vendors in the following strong terms:

Attention cannot too strongly be called to the dangers of the indiscriminate use of the so-called Hair dyes, Restorers, Invigorators, etc., of which there are two classes in the market: the first one usually offered as insta­nuous hair dyes, comes mostly in two small bottles, the contents of which are sulphuric acid, soda, or an alcoholic solution of gallic acid (obtained from nutfalls), the other a solution of nitrate of silver, in dilute aqua ammoniaca (harthorn). These dyes, when carefully applied, may be considered harmless, but if they are absorbed, or do not wash off when used, they will produce paralysis and even death from the effects of hair lac­tions.

The other class, offered with more pretentious names and claims, come in 6 to 8 ounce bottles and consist, with but few exceptions, of a mixture of water [5 fluid parts], glycerin [1 fluid part], and alcohol [1 part]. They contain no new, poisonous substances, and which contain various quantities of acetate of lead, (sugar of lead) in solution, and sulphur (hec sulphure), and small quantities of carbonate and sulphate of lead in suspension. By the chemical action of the lead upon the hair, the latter is made more permanent, and more darkly colored, but there cannot be any doubt that the continuous application of such lead solutions to the scalp acts injuriously, and gives rise to most serious consequences, frequently causing obstruction and fatal sickness.

The quantity of sugar of lead varies much in the different res­ torers and is not uniform even in the same maker's preparation. The average quantity of acetate of lead in the following hair restor­ ives is, for the most part, as follows:

Chevalier's Life for the Hair. 1 grain
Pearson's Circular Hair Rejuvenator. 2 grains
Ayer's Hair Vigor. 3 grains
Wells' Hair Restorer. 3 grains
O'Brien's Restorer of America. 3 grains
Gray's Hair Restorative. 3 grains
Phalen's Vitalia. 3 grains
Ritchie's Restorer. 8 grains
Sterling's Ambrosia. 12 grains
Mrs. Allen's World's Hair Restorer. 6 grains
Hall's Vegetable Sclinlona Hair Restorer. 11 grains
Tobett's Physiological Hair Regenerator. 11 grains
Martha Washington's Hair Restorative. 9 grains
Singer's Hair Restorative. 10 grains

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SWAMI VERSUS MISSIONARY.

The debate at Ajmere between Pandit Dayanand Saraswati Swami, and the Rev. Dr. (rather Mr.) Gray.

BY THE REV. J. GRAY, MISSIONARY.

It was only yesterday that my attention was drawn to an article with the above heading in the Theosophist for January. As the writer has fallen into not a few inaccuracies in his references, which serve to put my conduct in quite a false light, I must beg to be allowed to correct the more important of them.

It is stated at the outset that three copies of the Record of Discussion were taken away by me at the close of the meeting. This is not correct. I neither asked nor was offered any record of the discussion, and though I had heard of its being in circulation, I had never seen anything of it till yesterday, when your issue for January, with extracts from the Record, and Munshi Samarthad's comments thereon, was put into my hands.

The circumstances under which the discussion arose were as follows:—I attended a lecture of Pandit Dayanand Saraswati, towards the close of which he undertook to show that there were a great many errors in the Bible and the Koran. After the list of Scriptural errors had been read out, I addressed myself to the Swami to the effect, that I understood no discussion was allowable on the spot during his lecture hours; but it would only be fair that he should supply me with a copy of his list of objections and fix a time and place for my reply. To this the Swami at once assented as quite fair and reasonable, and I left with the full understanding that the objections would be sent to me, and that there would afterwards be a public discussion. Munshi Samarthad, therefore, does the Swami injustice—quite unintentionally no doubt—in speaking as if I had "insisted" that the questions should be communicated "to me in writing; and he does me no less injustice in conveying the impression that I wished to reply in writing and to avoid an open discussion of the points in dispute. Nothing could possibly be further from my intention. A public discussion was exactly what I desired, and in requesting a list of the Swami's objections, I distinctly intimated that I would expect him to give me an opportunity of replying as publicly as he had made the attack. The list, duly sent to me, contained, as Munshi Samarthad states, about fifty quotations from Scripture. I saw that unless some limit were set to the discussion, the patience of the audience would become exhausted, and many of the important points would never be over, taken, but I was at a loss as to how to proceed. A public discussion was exactly what I desired, and on the assumption that the questions and answers on each passage should be limited to two, is liable to be misunderstood. What I stipulated for was that after the Swami had "fully stated his objections on any one passage," and I had replied as fully as I thought necessary, he should be at liberty to dispose of my reply as best he might, and then after my rejoinder to his second speech, we should go on to the next point. My only object in this was to secure that we should get over the ground of controversy, from the beginning to the end, and not consume all the time in wrangling about a few points in Genesis.

My object was frustrated, however, by another device on which the Swami insisted, viz., that every word of the debate should be taken down in writing. I was delighted to see three reporters present, but I understood at first that they were to act as reporters in all other cases do—take down as full and correct a report as possible without interfering with the course of debate. We had no sooner begun the debate than the slow-going Hindi and Urdu writers began to make a catalogue of the objections on the first passage he had selected. As this took up a considerable time, I replied more briefly than I had intended, and perhaps, than I ought to have done, in order to save time. A second course of discussion on the part of the Swami was followed by a few brief sentences on my part by way of reply; and so on, till at the close of the first two hours we had only got to the third of the fifty pas-

sages. Meanwhile, the people, who had assembled with lively interest to hear the discussion, had got tired of looking on at this dictation business. Many had not been able to hear, and some had very naturally gone to sleep. The Record of Discussion had to be read over at the close of the meeting that the auditors might know what had been said. There had been no life, or luff as one of the chief men present declared in such a discussion. I suggested that if it was to be a matter of dictation—to which personally I entirely objected—it would be much better to have the dictation of his objections in his residence, and for me to write my replies similarly, without bringing the people together every night for a month to see the writing going on. Swami Bahadur Munshi Annichand expressed his approval of this suggestion with the addition that there should be a meeting or meetings at the close to hear what had been written. To this the Swami refused to consent. I again urged that it ought to be a free, open discussion, in which all present could take an interest; and I put it to the meeting whether that was not the general desire. The response in favour of an oral discussion, instead of one by dictation, was all but unanimous, and I hoped some of the leading men present would succeed by next day in inducing the Swami to give up the work of dictation which had dragged so heavily. On the following day I sent a note to the Swami, asking if he would agree to a free oral discussion unimpeded by dictation, so that the ground might all be taken over, and the interest kept up. He declined to accept my request. It is not necessary that all the points should be discussed at the present time, and by you personally. Let some of the points be settled now, and the remainder can be discussed in some other place and by some other Pandit Sahib.

This was the point upon which the Swami and I differed. He thought it was not necessary to have all the points discussed in Ajmere, while I was decidedly of opinion that as the objections had been set forth at a public meeting in Ajmere, they should all be answered in the same place with equal publicity. My objection to the system of dictation which had been adopted was that the ground could never be taken over in this way. The people would not have continued to come to such meetings, even if the Swami had been willing to stay for a month to discuss all the points, and the Swami never professed any intention of staying to complete the discussion. Munshi Samarthad, indeed, says, in the letter above referred to, "to stay at Ajmere to continue the discussion being as he would be desired to do, but having been made to feel the numerous inaccuracies into which he has somehow fallen."

The letter, as quoted above, repeated what the Swami had said at the meeting, that there was no necessity for going over all his objections in Ajmere. It would be enough if only a few were discussed. As soon as I got his reply, I arranged to call a public meeting, where all the objections could be taken up and answered. To speak of it as a meeting of the "students" of the Mission school and some others, is an entire misrepresentation. Notices were lithographed and circulated as widely as possible, and the meeting was attended by the whole of the elite of Ajmere. Munshi Samarthad speaks of it as having taken place "the day after the Swami had left Ajmere," but he does not mention that the notice had been issued, and it was well known that the meeting was to take place. I had taken special care to have a notice sent to the Swami, and was sorry to learn at the time of the meeting that he had left for Musulh. I throw out no insinuations against the master of the Munshi. Perhaps the Swami's arrangements would have led to another day in Ajmere. Otherwise it would have been only becoming in him to attend the meeting and hear what was to be said in reply to his charges.

As to Munshi Samarthad's comments on the extracts he has furnished, I do not consider it necessary to say anything either as to the truth or spirit of them. I should not think of discussing the matter with him, or with any one, but Pandit Dayanand Saraswati himself.
A Hindi translation of the above having been sent to Swami, he writes, under date of Bombay, 10th February, "When the meeting was held at Ajmer by me I asked the Padri to come forward the next day and discuss, but his answer was that he could not come. Therefore, I now reply to him that it does not suit me to carry on the discussion he now proposes. If any well-educated bishop should be ready to conduct a discussion of this kind in your journal, there need be no doubt but that I would accept a proposal similar to the one now made."

Though our column might be occupied to better advantage with details upon Christianity, which is marvellous in its own strongholds and never was a vital issue in India, yet, that there may be no appearance of partiality in our management, the THEOSOPHIST will print the discussion suggested by our Brother if any bishop should be willing to expose his head to the thundering blows of a "Heathen" maze of logic. Meanwhile it might not be a bad idea for some Padri Sahib to read the following editorial from a recent issue of the New York Star:---

WHY IS THEOLOGY SO NEGLECTED?

It is a remarkable circumstance that there has been of recent years an actual decline in the number of theological students in the divinity schools of some of our most important Protestant denominations.

The graduates from colleges are yearly more numerous, and the entering classes at our chief universities are steadily increasing in size and rendering necessary the employment of additional instructors. Harvard never had so great a body of students as now, though it has of late years very much raised its standard for admission. Yale also is fuller than ever, while Columbia is obtaining classes two or three times as large as those it instructed before the war. The throng of students at Princeton has much increased, and at Williams, Dartmouth, and other smaller colleges of the interior the faculties and trustees are rejoicing over classes remarkable for their numbers.

The law schools are crowded, the lectures at the medical colleges were never before so well attended, and the mining and scientific schools are flourishing to an unusual degree.

Yet theological seminaries, though they spend great efforts to obtain students, and frequently offer them not only free tuition, but also entire or partial support, and of course, must content themselves with a few young men, and these oftentimes not the cream of our youth, but the skimmed and even the watered milk.

In the Presbyterian denomination, one of the greatest bulwarks of orthodoxy and one of the strongest and richest of Protestant bodies, out of 5,415 churches 926 are without pastors. The number of churches increased last year by 146, and yet there was an increase of ministers of only 37, though 55 ministers came over to the Presbyterians from other denominations. The candidates for the ministry are this year 22 fewer than last year, and 139 fewer than in 1874.

What is the meaning of this remarkable decline in the number of theological students? Though the population has been growing steadily and largely in six years, and the Presbyterians have manifested their interest in their religious doctrines by organizing hundreds of new churches, the Presbyterian young men turn with aversion from the ministry or pass it by to undertake a more congenial career. Out of all the thousands of them, a few score only, and they by no means the most promising of these youth, are turning their attention to the study of theology. Money for the education of ministers is not lacking, and there never was an abler body of divinity professors than now.

The principal churches throughout the country are anxious for pastors of eloquence and power, and are ready to pay them salaries larger than ever before. But the material out of which acceptable ministers may be made grows less in quantity, and it by no means improves in quality.

Is this decline due to the superior inducements in the way of worldly success offered by other professions than the sacred one? That cannot be the case, for a young minister especially adapted to his calling, and who can demonstrate his ability to preach to the satisfaction of a church, at once leaps into a place where he gets both consequence and a sum not less than double the living which the church has full employment for his powers. In other professions a young man must make his way upward by slow and arduous climbing.

Is it not rather because the zeal for the faith is getting so cold that young men have no spirit and enthusiasm to undertake its propagation? The ranks of the lawyers, doctors, engineers, and business men are gaining new recruits faster than they need, and yet orthodox churches cannot keep up their supply of ministers?

THE DUYANESHWARI.

An English Theosophist asked in the January number for information about "that most mystic of all mystic books," The Duyaneswari: "Can any of your correspondents," he explains, "give any account of this book? Who was Alundi?" He was answered briefly last month by a Bengali Babu; now he may read what this friend at Poona writes:---

Poona, January 18th, 1880.

In the December number of the THEOSOPHIST there is a communication by a European, at the end of which he inquires about the Duyaneswari and Alundi. I am certain that many native subscribers of the Journal must have written to you about it: but still I take this opportunity of letting you know the following facts:--The Duyaneswari is a commentary on that master-piece of the author of the Mahabharata, the Bhagavatpdti. It was written by Duyaneswar, an inhabitant of Alundi (Alakapuri). He wrote it in the Sankranti of 1212, which shows that the work has an antiquity as old as the public of the Maheward for nearly six centuries. This work which, owing to the degeneracy of the present age, is little known to the so-called educated natives, was the standard work on Vedanta for the Maheward, and with the men that were and are generally known as the Yarkaris or the followers of the Vithoba at Pandharpur, it stood in the place of the Vedas. As to its merit, I think that I am not well qualified to speak of my ignorance, but I may safely assert from what little knowledge I have of the work, that it is first of its class in the whole range of Marathi literature. It is to this day the text of the Vedanta, doctor to the boys of centuries. It is made from that of the later poets, and so acquires a considerable amount of study.

It has been printed and published lately in Bombay, and can be had for a few rupees. I have in my possession an old Manuscript of the same, and am willing to send it to your Library, if required. As to Alundi, it is a village some ten miles from Poona, and is held sacred owing to its being the place where the great Duyaneswara lived. An annual fair is held there in his honor.

I beg to remain,

Yours, &c.,

M. V. LILEE.

Engineering College, Poona.

A FELLOW OF THE IONIAN THEOSOPHICAL SOCIETY OF Corfu, Greece. Count N. de Gonencys, M. D., announces his intention to publish a critical work upon the three therapeutic systems of Allopathy, Homoeopathy and Animal Magnetism, in which their respective claims and merits will be exhaustively and impartially set forth. Count de Gonencys is a gentleman of superior medical as well as general education, and, as we are informed, himself well to do to what he has undertaken. The work will begin in Greek with a translation into French, alongside the text, and will appear in about 60 monthly parts, at the rate of 12 parts each year, and the subscription price is fixed at 12 francs (9 shillings and 8 pence sterling) per year. The work may be ordered through the Manager of the THEOSOPHIST, who will also see to the delivery of the parts.
HOW BEST TO BECOME A THEOSOPHIST.

BY HENRY S. OLIPHANT.

The London Spiritualist gives space to a full report of the inaugural address of George Wyld, Esq., M. D., (Edin.) the newly elected President of the British Theosophical Society, a branch of our own, which we lack the room to print. Dr. Wyld’s paper is marked by the force, learning and sincerity which are his recognised personal characteristics. It teaches the true doctrine that adeptship, or the attainment of any true spiritual condition, is only possible for those who bring the body into a condition under the control of the higher and better nature; and in its mass of apt quotations from the four Gospels of the New Testament, he endeavours to convince his audience that Jesus, though perhaps not the very and only Son of God, was at least the highest type of human spirituality ever vouch­sated to mankind. At the same time, Dr. Wyld affirms that every man may become a “Son of God,” his rule being: “So to empty our souls of self that the Father, beholding such, may call His Son, illustrious and regenerate the world.” This species of Christian materialism and respected brother places even above the adeptship of the East which, he says, “is secret and mysterious, and hidden from all except a select few, who have passed through an ordeal so severe and dangerous that many, it is said, perish in body or in soul on making the attempt, and into which select few, so far as we know, no woman has ever been admitted.”

In these utterances, so foreign to the views entertained by a large majority of Theosophists, our Oriental friends will see a practical evidence of the truly republican and cosmopolitan spirit of the Theosophists. Dr. Wyld is an enthusiastic admirer of the character of Jesus, and yet sees his way clear to the accomplishment of that personal spiritual unfolding towards which we all aspire. Indeed, as is but natural with strong thinkers, his path seems to him the best and surest one, and he lays his scheme before his Society and the world with an ardent longing for its acceptance. Brahmos will doubtless recognize the very essence of their own ideas coming from this good Dr. Wyld’s lips, and see that our journal was not wide of the mark in saying of its superior in India two years ago, “Dr. Wyld’s brother in the streets of London,” and that there was ample room for Brahmo and Pratha Sahajins and even liberal Christians, in our fellowship. Our London brother means every word he speaks on this theme, and his opinions are respected by us just as much as though he had avowed his faith in either of the ancient Eastern religions, which some of us think the best ever evolved by man. If he had been in India, studied the ancient philosophies, and seen the Eastern adepts and the practical proofs of their holy science, he would beyond doubt change the views he now expounds so eloquently. And all this may come in time.

But, in thus conceding to Dr. Wyld the full right of private judgment, it must not be forgotten that like the rest of us, he speaks only for himself, and neither the Theosophical Society as a whole, nor even the British branch, as a body, is responsible. The very idea of “Brotherhood of Humanity” and “Republic of Conscience,” both of which synonomous apply to the basis on which our Society is building, is founded on the idea of intellectual reciprocity. Any attempt to make the aim of a Society is any nobler than that of Gattuana, if so noble. At the proper times and places I have maintained these views, and hope to do so again. So far from sharing Dr. Wyld’s ideal of Christianity, I have, after nearly fifty years of practical observation and experience in Christian countries and among the teachers and professors of Christianity, been forced to conclude that it is a bad religion and fosters every sin and vice against which its ethical code inveighs. And yet this is but my individual opinion; in expressing it, I no more compromise our Society than Dr. Wyld, who is so strong an admirer of Jesus, by expressing, or than Mr. Massey by his article in this number of the THEOSOPHIST, or the Swami Dayanand, or our orthodox Hindu fellows, or the high priest Samaugala, or any other adherent of any special sect or theology, by what they respectively teach. We are all individual and free as to personal beliefs, but are knitted together by the strong ties of intellectual reciprocity and universal brother­hood.

Nor is Dr. Wyld warranted in his definition of the nature of Oriental adeptship, as given in the following terms: “The Oriental adept obtains magical or soul power over matter, which he uses for his own ends—and over spirits. But the Christian adept has no dealings with low or weak spirits, except to convert them or to cast them out; but his life is spent in openly transmitting his spiritual power into good works for the good of mankind. The adepts are philosophers and are most unpri­vileged—the Eastern adept uses his acquired personal powers and consorts with low and weak spirits with a less commendable object than that of converting or casting them out; and, unlike his Christian companion, does not "transmute his spiritual powers into good works for the good of mankind.” Since I, as an individual, am commenting upon the opinions of Dr. Wyld as an individual, I am bound to say that nothing could be farther from the real state of the case. Whatever the Christian adept may or may not do of beneficent deeds—and church history is replete with evidence on that question—it is most certain that the Eastern adept’s first and last aspiration is to benefit mankind by making himself purer and better than they. So far from consortin with low and weak spirits, the very elementary instruction he receives is to avoid them, and rid himself of their fatal influence by becoming too holy for them to approach him. Not a single “Eastern adept” comes within Dr. Wyld’s hypothesis, except the problematical practitioner of Black Magic or Sorcery, who uses his knowledge of arcane natural powers to gratify carnal appetites and at once falls victim to the evil spirits he has done to his aid.

It is equally incorrect to say that no woman has become an adept. Not to mention one example which will immediately recall itself to every Theosophist, I may say that I personally have encountered in India two other initiated women, and know of a number of others in the East. Some women, it must be remembered, are of that sex only in body—taking sex to mean that negative quality of individuality which Dr. Wyld evidently had in view when thinking of them. If Jesus made adepts by breathing on men, so that they could understand this aïatlas do “miracles;” and if Loyola, Theresa, Savonarola, and the Cure D’Ars, possessed the power of astrology and healing, so have hundreds of “Eastern adepts” in Indian history healed their multitudes, “miraculously” fed the hungry, and raised the dead; as for air-walking, the readers of this paper need not be told that in India, even an English doctor admits it is an exact physiological science.

My friend Dr. Wyld deplores that in Great Britain there are no examples of adeptship to refer to; to which I reply that I could name to him at least one British Fellow of the Society who, in modest privacy has by intelligent self-discipline already acquired very marked results in this direction; while I have, with my own eyes, seen in the streets of London one of the most eminent of Eastern adepts, who has that to his credit which a transmuta­tion practitioner is often accused of in London. To the word “Rosicrucian,” “initiates,” or whatever else we may choose to call them, go about the world—as Professor Alexander Wilder so clearly told us last month—without being suspected; mingling in crowds but not affected by them, and doing what is best to be done, and out of purest love for their fellow-men. Those only are permitted to recog-
A JEWEL IN THE OLD RUBBISH.

BY GOVIND W. KANITKAR.

I am an humble admirer of Physical Science. While, therefore, I was turning over the pages of a big volume of ancient learning, entitled 'The Brhâjî Śânhita,' composed by the well-known scientist Varāhā Mihirā, I happened to read the chapter on Rain-Fall. The second verse in it gives a description of what to us moderns is known as the Rain-Gauge. The author says: 'The instrument to measure rain-fall should be constructed in the following manner. Make a kindaka or circular vessel as wide as your hand. Put it in the open air where rain begins to fall. This instrument will enable you to know how much water falls from heaven. Divide it into fifty parts. Fifty pulah (one pulah equals four tolaks) will make one Adhaka (a higher measure).'

Now, Sir, I feel my patriotic feeling much gratified when I reflect upon this ingenious and original way of measuring rainfall which suggested itself to the inventive and keenly observant mind of the learned Varāhā Mihirā—for, I cannot possibly believe that he pilfered it from a Western scientific Acharya, a Thomas or a Gauát. No, Sir, Varāhā Mihirā, the writer of this verse, lived in the 5th century A.D. Professor Vikram, a contemporary of our Sanserit royal bard Kalidāsa, this book (Brhâjî Śânhita) contains many interesting chapters, full of most valuable and original information. But alas! who is to dig out the treasure from the mines and to utilize it? The cost of it is immense. The poor cannot do it unaided, and the rich won't do it. We have however many hopes from your noble attempts at reviving our ancient learning. Well, let us see what comes out of it. I am induced to send you this short note in the hope of contributing my pet littlemite towards the great object of your Society. Put it into the THEOSOPHIST, if you think fit. As time and tide shall permit I hope to make more notes of this kind and send them to you.

The Brhâjî Śânhita is properly speaking a work on Astrology. But many other useful subjects are also treated in connection with it. There is a lengthy chapter (53) in it entitled the Art of Building a House (Architecture) Similarly there is another one headed "The knowledge respecting the life and 'earing of plants." ch. 53. I may call this the science of gardening. Chapter 54 treats of digging wells and finding out water and..."
Sabhapaty Swamy was born in Madras in the year 1840. He came from one of the richest and noblest Brahman families of Dakkan, where his father was well-known for his magnificent gifts and charities.

Nature had endowed him with a precocious intellect, since at the age of eighteen he was thought to possess a very creditable knowledge of the English language, and a tolerably good acquaintance with the other branches of learning. He was educated in the Free Church Mission College.

He was gifted with a poetic and well-regulated imagination, so that while yet a student, he acquired the approbation of his friends and superiors for his excellent Tamil poems. Some of them have become standard works in the language.

From his early age he showed great interest in religion, and all the noblest faculties of his poetic genius were often brought into play in singing hymns in praise of the Great God, the Mahadeva. His verses were well received by his countrymen and gained for him the title of "Arogya mentor." He is a master of music also.

His great desire to know what the religions of other people had to teach, caused him to travel to Burma. He lived there with his father-in-law who carried on a great mercantile traffic. Here he learned from the Poongees (the Buddhist priests) the doctrines of their renowned Teacher. He stayed there for about a year.

After his return from Burma he went to the temple of Nagoor Masthan in Nagapattam and gained the truths of the Vedas by the study of the Hindu Svetas. His labours were not in vain since he became a perfect master of all the Vedas, Darshanas, &c. These studies took him seven years, and he had finished now his twenty-ninth year.

But though he had learned all the sacred books of the Aryas, he was far from obtaining the true Brahmagyan. He had learned to be pious and religious, kind and charitable to all. But in spite of all his piety and devotion his mind was not at ease. He had longed for direct and face to face communion with God, and he was still unsuccessful.

He found out that books could not teach him this knowledge, and God alone could reveal to him the mysteries of Godhead.

It was in the twenty-ninth year of his age, when the anxiety of his mind for Brahmagyan was the greatest, that he had a vision of the Infinite Spirit. It said unto him: “Know, O Sabhapati, that I, the Infinite Spirit, am in all creations, and all the creations are in me. You are not separate from me, neither is any soul distinct from me. I revealed the path to you because I see you to be holy and sincere. I accept you as my disciple and bid you rise and go to Agustya Ashram where you will find me in shape of Rishies and Yogas.” The words ceased, he sprang up from his bed and found himself to be full of holy and divine ecstasy that made him forget every thing. All things dropped from him as of themselves, he was totally unconscious even of his own body. In the dead of the night, for three days and three nights, while the moon was shining and the_SUPPLY OF THE INFINITE SPIRIT, he left his body and went into a trance, wrapped his body with only a sheet, went out of his home and travelled all the night till he reached the temple of Mahaideva, also called Vedasheeni Swayambhu Stalam. This temple is situated seven miles south of Madras. There he sat before the Mahaideva for three days and three nights immersed in deep contemplation. On the third day he had the vision (darshnamum) of Mahaideva who said:—"Consider the Lingam to be nothing more than my Universal Infinite Spiritual Circle or Brahmasuruop itself. He who thinks so receives Brahmagyan. Therefore, go, my son to the Agustya Ashram and have my blessing there.”

This vision confirmed him more in his determination to go to Nilgirir hills, where the Agustya Ashram is situated. Entering a thick forest, he crossed it and passed through Soorooli, Aaglar, and Sathuphargiri hill, thence through Kootala Papanashan to Agustya Ashram. This Ashram is surrounded on all sides by jungles, and he suffered much in crossing these dreary and pathless forests. He was many times in the close and terrible vicinity of wild beasts, and had not to look for fear of falling under the influence of the Infinite Spirit, he should leave long fallen a prey to these ferocious creatures. The sufferings of his way were increased by the want of proper nourishment. He had to live for days on fruits and roots, and he was not even certain whether he should not pick up some poisonous roots.

He searched these forests for the caves of the Rishies. One day as he was sitting under a tree exhausted and disappointed from many days' unsuccessful search, he had a vision. It said that three miles from the place where he was then sitting was a Yogi to whom he was to become his disciple. He rose up cheerfully by the vision and proceeded on his way. He reached the spot. It was a cave half a mile long and cut into the solid rock. At the entrance of the cave he saw a man whom he found afterwards to be the first disciple of the Yogi. On requesting this personage to introduce him to the Guroo, he said: “Are you the same person who had the vision of Mahaideva while in the temple of Vedahreenu, for my Guroo has been lately talking to me of such a one coming here.” Our author answered in the affirmative, and the delight and elevation of his heart cannot be described when he found himself ushered into the presence of the most venerable parama Guroo Yogi Rishi. He prostrated himself before the Yogi who was about two hundred years old, and whose face was benign and shining with divinity. He blessed our author and said, “I understood in my Samadhi that Mahaideva had ordered you to come to me and learn Brahmagyan. I accept you as my disciple and henceforth I will call you Ashit Koosla Moorti (i.e., called out).

The first instructions of the Guroo were certain secret mantras, &c., which served to guard against the attack of beasts in case of danger, to which they were but too often exposed. His second instructions were to give Divine sight and power to his author, which facilitated his acquirement of Yoga.

Within a short time he became Brahmagyan, and went on practising Samadhi, so that he could sit several days together without any food; and enjoying full absorption. He lived in the same cave with his Guroo, and his food was roots, &c.

After nine years he took leave from his Guroo to make pilgrimage to the Ashruma of the Rishies of India. The Guroo blessed him and said: “Go my son, and try to do good to the world by revealing the truths which thou hast learned from me. Be liberal in imparting the truth that should benefit the Ghristzees. And beware lest thy vanity or the importance of the unseen lead thee to做好 anything that is contrary to the profane.” He bowed down his head and promised to his Guroo not to divulge the higher secrets of Yoga to any but the Most Innocent. He departed and came down to the plains.

He published in Tamil a Sootrooth called Vedanta Siadhana Samarasa Brahmagyan Shivag Rajay Kaulini Anibhoosi, as soon as he entered the pilgrimage. He also delivered lectures in many of the great cities of India.

He has visited nearly all the sacred spots of these places he met with genuine Yogas and Rishies. He had many adventures with these seers of ancient lore. We select one of them, believing it rather singular and unique. It was after his crossing the Himalayas and on the coast of Maramarower Lake, while he was in his contemplation that he felt some one approaching near him. On opening his eyes he saw three Rishies in antique Aryan dress standing before him. He
The following is a communication from the venerable Swamy describing how the Yogi and Rishies pass their lives in the Ashram, which "The Advent" had received from him when his manuscript was in print.

"The Rishies and Yogis after remaining as many hundred years as they choose (like our Guroo, who is two hundred years old, though he seems to be eighty) in the state of Jevamukti (i.e., full absorption even while in body), change their body and bless it to become Swamibh Maha Lingam, and their spirit joins the Infinite Spirit. Thus many of the lingams (phallic stones) seen in the Ashram are nothing more or less than the metamorphosed bodies of the Holy Rishies. Others bless their bodies to remain unruptured and unperturbed, and in the same posture for centuries, while their spirits remain absorbed in the Infinite Spirit. The bodies of Yogi, in this state of Samadhi (which is Nirvikulpa Samadhi) are also in our Ashrams.

The founder of our Ashram, viz., His Holiness the Agustiya Moonee, who died, according to the common chronology, many thousand years ago, is still living, with many other Rishies of his time. He lives in a cave on the top of the highest mountain in the Ashram, which is about a mile high and one foot broad. The present Yogi who live around this cave go to have the darshan once in fifty years. At all other times the cave is inaccessible, and if any Yogi wants to pay special reverence, for some special reason, he assumes the shape of a bird and then enters the cave. But at the appointed time (after fifty years) all the Yogis of the Ashram go in procession, the door is spontaneously opened, and they prostrate themselves at the feet of the Holy Rishie, who blesses them, and enjoins them to keep secret what passes in his presence and in the Ashram. All Shastras and Vedas and many other books which are now supposed to be lost, are also preserved in that cave; but our Holy Agustiya Moonee has not allowed us to open them and reveal their contents to mankind, as the time has not come."

In reference to the miracles performed by a Yogi of his Ashram, the venerable Swamy adds—"About 180 years ago, a Yogi pierced a threshold in a substantial and solid wall of the temple; he went down the hills of Nepal, the snow began to fall heavily, and a hole was made in the wall through which they passed without suffering any cold. He visited Pancha Kedar, Pandrama Bhaulee, and Pasupati Nath in Nepal, and returning from them is now staying at Lahore. Here at the request of many he gave two lectures on Vedanta and Yoga. This book is the substance of those lectures. Though considerable additions have been made, and the second part is altogether new. If any gentleman has leisure or inclination to translate and publish this book in Bengalee or Hindustanee or any other language, with the diagram and the author's name, he has the full permission of our venerable Swamy to do so.

Such is the brief and unfinished sketch of the life of one who renounced in the prime of his manhood the house of his forefathers, the society of his dear wife and children and all that is dearest and most fascinating. The life of such men has always abhorred those who respect and reverence, than all the histories of generals and statesmen. He who fights with his own carnal passions and appetites and comes out victorious, is far more heroic than he who conquers nations. And that the lives of such men are valued far above those of heroes and warriors, is evident when we remember that, whilst kings have lived, died and been forgotten, the unanimous voice of mankind has consigned the memory of their greatest benefactors to immortality. Hoping, therefore, that his life will not be less interesting and instructive than those of Gautaum Buddha, Christ, and Shankara Bhrami, I need make no apology for my attempt. How far I have succeeded, it is for the public to judge, but I may say it has been a labour of love with me to write the life of one for whose kindness and instructions I feel the most sincere respect and admiration.
who was now thoroughly convinced of the divinity of the Yogi, wished to show his reverence by endowing their Ashram with some presents and money. The Yogi told him: 'We live on roots and fruits, and require no money,' and he then took the Nabob and the Rajah with him into the interior of the cave and showed them heaps of diamonds, rubies, emeralds and other precious stones, and heaps of gold and silver, and said: 'I have created these delusions of riches even just now, to show you, that we are in no need of your gifts, for we can have riches from ourselves whenever and wherever we choose, if we only like them. For our wills can produce that which it may take all your lives to accumulate. So saying he dismissed them, with strict injunctions of secrecy.'

The foregoing narrative, which is certainly a valuable addition to our series of biographical articles upon Indian saints, has been sent us by a subscriber to our journal. It will form the introduction in a forthcoming pamphlet at Lahore, in which the science of Yoga will be expanded by the venerable Swami, whose remarkable adventures in the pursuit of the Divine knowledge are so picturesquely described in this chapter. We print it at the request of a valued friend and in the hope of thus assisting in the circulation of a pamphlet of unique and striking character. It is presumably almost needless, in view of the paragraph on the opening page, to remind the reader that the Editors of this journal are not responsible for any views or statements contained in communicated articles; even though, as in the present instance, many of the Fellows of our Society may personally agree with the writers.—Ed. Thes.

THE SOCIETY'S FOURTH ANNIVERSARY.

Though frequently requested to furnish manuscript notes of their addresses at the late anniversary celebration, for publication in the pamphlet promised in our January number, Messrs. Nowroz, Firdousi, K. T. Telang, Shastri, Narayan, and Narashikambar have failed to do so, and the pamphlet will now be dispensed with. Subscribers who have remitted money for the same will receive a notice. The members of the Swami's Society have not received the address of the President from all blame for their disappointment. The President's address is herewith published, since its theme is one that has lost no interest by the enforced delay.

The introductory remarks of the learned chairman, Bůdii, Gopālā, H. T. Deshun, who is President of the Bombay Aryan Samaj, express the good feelings which exist between the Swāmi and our Society, and were as follows:

LADIES AND GENTLEMEN,

As chairman of this meeting, I am very glad to welcome you all on this occasion of the 4th anniversary of the Theosophical Society. I am glad to see here the different members of the great Aryan family assembled at this headquarters of the Society. One branch of it is represented by Hindus, another by Parsis, and the third by Americans and Europeans whom I see around us. According to the usage, I must speak to you a few words regarding the establishment of the Society, which we have met here to felicitate. This Society was established in America four years ago, and its object is to enquire into the philosophies of the East, to announce the brotherhood of man, and to create the bonds of fellowship among nations and sects of different denominations. The leader of this Society heard there the name of the great Pandit Swami Dayānānd Saraswatī, who is working zealously and energetically in India, and preaching doctrines and philosophies contained in the Vedas, which is the most ancient book in possession of the Aryans and perhaps of the whole world. His labours have kindled, in all parts of this great country, a spirit of enquiry and interest in the interpretation and contents of the Veda, and these are now making a rapid growth. There are society after society, and an ancient book of knowledge being published in India. The one professes to give its meaning according to the tradition and has for its basis the work of Shāyana Chārya. The other is being published by the Swāmi himself according to the more ancient authorities as they are understood by him and by the Aryas before the time of Bhārātrī. The Swāmi was in Bombay four years ago and many here have heard him. He is a great scholar, an earnest reformer, and a zādūn worker. The chief of this Society had a great curiosity to see the Swāmi in person, and after their adjournment here, they proceeded to Mowrūt to meet him. They have found him a worthy man in all respects. It is by the labours of such a man as this that India will be elevated to its proper rank among the nations of the Earth. This was the first nation which made a rapid progress in civilization, but by revolution of fortune it has come like a caterpillar into a larval condition. But I think the time is not distant when the caterpillar will be re-produced as a beautiful and floating butterfly, to the astonishment of those who in their utter despondency considered the regeneration of this nation as hopeless. Thirty years ago, English hand and mind was waved over a cavern of biography, and now this cavern has been pretty well supplied by the aid of Government, and we now earnestly look to the new industries and machinery as a means of maintaining increased population. On this and other subjects Colonel O'Leary, the President of the Society, will now address you at length with his usual power of oratory and eloquence.

The President then said:

On the evening of the 17th day of November 1875, I had the honor of delivering, in the city of New York, my inaugural address as President of the Theosophical Society. That was the first regular meeting of this body, and here in my hand I hold the printed notice sent to the members to attend the same. During the four years that have since come and gone, we have experienced those changes which time always brings to societies as well as to individuals. Of the thirteen officers and councillors elected at the meeting above referred to, only three remain; the rest have dropped off for one reason or another and left us to carry on our work. But by the grace of God, our work has gone on, day by day, month by month, year by year, without one moment's interruption, and always growing more important. Our field has widened so as to embrace almost the whole world. The little company of one score of men and women has increased to thousands. Instead of my remarks being addressed, as then, to Americans alone, I am now, at this fourth annual celebration, confronted by Hindus, Parsis, Mohammedans, Jews and Buddhists, besides many English representatives of Her Imperial Majesty's Imperial Government in India. Committees to represent our twin sister society, the Aryan Samaj,—whose anniversary this is, as well as ours—and the Poona Gāyan Samaj, honor us with their presence. Here are great merchants and bankers, some titled, some untitled; here the executive officers of native princes. From others at the North, the South, the East and the West, who could not be present, we have letters of affection and encouragement. Instead of occupying the platform of a hall in the Metropolis of the Western Hemisphere, I stand tonight in an Indian bungalow, delivered to me by the British Library, to celebrate the opening of that Library in the commercial Metropolis of Western India, and to commemorate the foundation of the Society's new magazine, the THEOSOPHIST, which has proved an unprecedented success from the very start, and within the first two months of its existence been called for by subscribers all over India and Ceylon, and in every quarter of Christendom, as well. Friends, on all of you, I give you the right hand of fellowship and bid you welcome.

Written in letters of fire, on this arch over my head, is that word of friendship, WELCOME; let their
flame typifies that purer light of Truth, which burns for
every man who seeks it. Here, at the door of this Library,
and standing at the threshold in the hallowed presence of symbols, to
bid all enter and search with the help of the Tower, for that
hidden glory of spiritual knowledge which the an­
cient sages and mystic seers, but which this sceptical genera­tion
falsely supposes to have been long since extinguished.
This fact that we deny that the sun of Aryan Wis­
Dom by any more, is the one memorable feature
of this evening's festivity. Brothers, that glorious sun will
again shine over the world through the gloom of this
night's Yuga. A golden gleam from the hidden sun will
shine across the earth, and light our path. This is the golden
gleam of its coming. From afar, as though it were
a whisper borne on the breeze, the voice of the Past
murmurs the promise of a revival of spiritual learning.
Our ears have caught the welcome sound, and our souls
are refreshed and made strong to continue our efforts.
As, at the first streak of dawn, one, standing at some dis­
tance from a camp, first hears the confused rustle of arms,
of stamping steeds, and the calls of the relieving sentinels,
before the sleeping army awakes to the day's march and
battle, so we may now perceive the premonitions of the
active struggle that is coming between the Old and the New
in the domain of thought. The touch of the magi­
cian has been laid upon the lips of the sleeping Aryan
Mother, and she is ready to instruct her willing descend­
ants in the knowledge which her immediate sons learned
at her knees.

How often since we came to India have I heard it said
by Natives, that it was a strange anomaly that white men
had to journey from the antipodes—from Poles—to tell
them about their forefathers' beliefs! And yet out of all
not to surprise you so very much, after all. Have we not
all looked from a height upon the plain and noticed how
much more we could see of the movements of people there
than could the people themselves? It is so as regards all
human affairs—the distant observer can often take a more
correct view of a national question than the people most
immediately interested. Our late civil war looked very
different to you than it did to us, and so we are in a posi­
tion to get a quicker glimpse of this question of Arya­
learning, than you who have long got out of the habit
of consulting your ancient literature, and must break through
many prejudices and fixed habits of thought before you
will be ready to resume the study of the Veda. And,
moreover, is not our coming like the reflux of the wave
which casts up upon the beach that which in its flux it
bore away at the last turn of the tide? We bring no
new doctrine to you, teach no new thing; we only remind
you of the facts of your own history, expound the whole
philosophy of Eastern teaching, and show you the
reasons why you have been led on in your natural path.
In the far distant Past—so far removed from the present
that our modern books of history contain no records of it,
but which the archæologists and philologists vouch for
upon the strength of intrinsic probabilities—the Aryan
wisdom was carried from these shores to the other side of
the globe.

Among the remains of the prehistoric nations of North and South
America, the explorer finds vestiges of this trans-mundane outflow of Aryan ideas, in the reli­
gious symbolism of their lightheart, and the lingering traces of devotion to the powers of nature.
In the Peruvian Andes, the Andes of old, the Andes that have been the
sacred fire on their Chaldean towers, so did the priests of the Sun in Mexico and Peru.

Now, so, to-day do the wretched Zuni Indians of Arizona and New Mexico,
who go out every morning to greet the rising sun with
reverential prayers and prostrations. I cannot enlarge
upon this most wonderful theme in the few minutes during
which I shall now speak, but it will be treated, as oc­ca­sion offers, in our journal where you may all read it.

I will, then, in view of the above facts, that—as
I remarked before—the main object of our part in the
purpose of studying the Aryan philosophy is but a
natural result of events occurring thousands of years ago
—ages before my own people or any other white race of
the West existed. I wish I might say that we find you
as a body willing to help our studies, or even capable. It
is a melancholy fact that modern India knows so little of
the Veda that its contents are not even suspected; while
the Kishis and even the founders of the several philo­sophical
schools, were long ago turned into gods or, unde­
imaginable, the gods; and they have set up as images to
worship. Your young men, totally unenlightened by
the old Yogis, can be explained and loved, possible by scientific rules, they reply in one breath—"Show
us a miracle and we will believe; let one of these adepts
that you say still live, come forth from his hiding-place,
and do wonders before us, and we will be willing to admit
that you are speaking the truth." We have had a score
of messages sent us by rich men to the effect that if we
would show them one of these pretended magical feats,
they would make us rich presents and join our Society.
Poor, ignorant men, they imagine that their money gives
them importance in the eyes of a science, and they beli­
ve the divine powers of the soul can be made the subject of bar­
ter and traffic! If they have any desire to learn the
secrets of nature and of man, let them throw all their
vanity and conceit behind them, and humbly, and in
the spirit of truth, set to work to study. If they would


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enjoy the presence and counsel of the Lord, let them wash off
the dirt of the world, and then seek the feet of those holy
men, in the presence of whose purity and learning even kings
are not ashamed to stand with covered feet.

But, for my part, I do not believe things are
to come to this pass in this India of my love, this land of
my adoption. Falseness there is, a dulled moral sense, a fail­
ing to keep promises, lack of patriotic fervor, treachery
and mutual over-reaching. These are too painfully
evident for us even to attempt to deny or conceal the fact.
But I tell you, and I fling to the teeth of all India's
people, that they are not only provincials, and that they will pass away. I say that India has touched
bottom and already is beginning to rise. I see the ele­
ments of a great revival of learning, of national health,
gathering together. These influences are streaming out
from every school, college, and university that a wise
and humane Government has established in this land. They
are diffused broadcast by every newspaper, whether Eng­
lish or vernacular, that is circulating. They come from
every reforming samaj, society and league. They are pour­
ing out from the minds of all Westerners, who are
flaunting with all their literary and imaginative
ideas, and enterprising suggestions. Our Native youth
enrolled at English Universities, are fitting themselves
to become the apostles of national reform, the heralds of a new
dispensation. Ideas of political economy are slowly
but surely influencing themselves throughout the nation, through
the agency of the Native clerks who drudge in public offices


where these grave questions are discussed, and who, insensibly to themselves, are being gradually educated in practical affairs. How can this change, so desirable for both governors and governed, so auspicious for the world at large, be hastened? Let this be the theme of my closing remarks.

First, then, we must all promote education to the utmost of our united powers. That is the key-stone of the arch of a nation, the foundation of true national greatness. And this education must be given to both sexes. An educated wife is the real companion and comforter of her husband, the worthy mother of great sons. It is not thus alone that we educate our British youth, but that kind of education which will fit them for the active pursuits of life, and help them to earn an independent livelihood. The first, most imperative demand of the hour is for technical schools. Not great empty palaces that serve only as monuments to a rich man's vanity, but institutions where the industrial and ornamental arts are taught by capable teachers in a thoroughly practical way. Schools which can turn out young carpenters, blacksmiths, carvers, builders, jewelers, printers, lithographers and other artisans who can do work so much better and more economically than others that they will never lack employment at the highest prices paid to skilled labor.

My talented colleague, Mr. Winbridge, has written upon this theme in our journal, and shown that, in the present low state of Indian art, the apprenticeship system is only perpetuating bad workmanship, and that technological schools are a prime necessity. You will find in the exhibition of products of native industry that will be thrown upon you as soon as the speeches are concluded, some specimens sent for this exhibition by the Duple School of Industry. I hope you will examine them closely, for you will in them practically see what Mr. Winbridge means. Their workmanship is not perfect, yet I venture to say that you will search through the whole of the Bombay bazaar and not find a lock, a key, a steel box, or a hand device, of native workmanship, to be compared with these Pandharapur samples for quality of finish. Now why cannot such schools be established everywhere? Think of the crores of rupees as good as flung into the fire every year, on poultry and pigs, and on the issues and sweetmeats into their neighbours' mouths for a day, at the cost of a week's subsequent dyspepsia—when one-fourth of the money would set all these schools in operation! People tell me the nation is starving for want of grain, that their industries are routed out, their workmen selling their tools for bread! Well, charge it upon native millionaires who have the money to waste upon the gratification of their own vanity and greediness, but not a pice to give for education. What does the starving agriculturist know of the law of rainfall or the ultimate poverty and famine that has betailed his district because the faggot-gatherers and lumbermen have stripped the hills and mountain slopes of their forest growths? If any of them have sons in town at school, ten to one they are being taught hand Greek names for alleged scientific discoveries, and not a word that will be of use to them outside the public offices. Charge this upon the rich men who stint themselves to get up showy feasts to unsympathetic strangers, but can spare nothing for schools. And charge it, too, upon the greedy landlords and the wages of skilled Native artisans down to the last point, and import foreigners to do the very same work, and pay them three times or five times as much for their services. Why should we import skilled labor except to help and found technological schools? Answer me that, you capitalists of India.

Was there ever turned out of Western homes a fabric so fine as the muslin of Dacca? Have European weavers produced a shawl to rival the shawls of Cashmere? Are there any shawls in the hands of British temperers, which would cleave through an iron bar and then sit a veil of lace floating on the air? Are the mosaics of Florence finer than those of Surat, Ahmedabad, and Bombay that you will see in our present exhibition; the carvings of the Swiss mountaineers more cunning than those that lie in those cases there in all their beauty? Where, in all the Western world, can you point to more titanic engineering feats than the many hydraulic works of this country, or the rock-temples of Elephanta, Karli and Ellora? And where is there an edifice to rival the Taj Mahal? Shame, then, upon the Arya who talks of the ignorance or incapacity of his countrymen, and to the talent, that all that is needed is education and patronage.

My friend and Brother, Lalla Mulraj of the Lahore Arya Samaj, has just sent me a most valuable pamphlet of his upon the science of Sanitation. I wish it might be read and pointed out to the intelligent Native, for the laws of health are universally ignored, and the welfare of the nation correspondingly suffers. And among other causes of national degeneration is one that has entered upon its fatal work. I refer to the use of intoxicating liquors and stupefying drugs. These accursed pest-holes, the toddy shops, are multiplying on every side, the maxims of the good old religion are being forgotten, even priests are becoming drinkers. This should be stopped at once. The whole influence of the Brahmins should be at once thrown on the side of Temperance. Total Abstinence Societies should be organized by the Arya here, and they should be the first to take pledge.

I know it will be said that their very religion forbids their touching liquor and so there is no need for them to sign; that, in fact, their signing would be a lowering of their prestige. But this is an argument of no weight. It matters not what any religion forbids, the real question is whether its commands are obeyed. Christianity forbids many things—adultery, hypocrisy, lying, murder, false witness, for instance—but does not prevent the whole Christendom from being filled with divorce-suits, perjury, manslaughter and every other mentioning and unintentional crime. Are the Hindus falling into habits of drunkenness? If so, the Brahmins should be the first to rescue them. Believing this, to be the common-sense view to take my Brahmin friend who occupies the chair of this meeting—has accepted the Presidency of the Arya Temperance Society. A body organized this very day under the auspices of the Theosophical Society, and himself was first to sign the pledge. What the Arya can do for India: let them have a partial answer in this beginning of a crusade against intemperance. As we have made our Theosophical Society a success, despite a thousand obstacles, and just founded a paying journal in the face of difficulties which Indian journalists painted to us in blackest colors, so we mean to help to make a success for this Arya Temperance Society, until there shall be branches of it working for the regeneration of the people in the four quarters of India. Why should they be left to work that work which we can do far better ourselves; why leave Temperance to be used by the American Methodist cut to pull the heathen crescents out of the everlasting fire?

Besides our library, our journal, and this Temperance Society, we have begun another practical work for India. In that bungalow across the compound is a work-shop in which we have placed a lathe for metal turning, a lithographic press, a drill, saw and other machines for doing various kinds of work. It is not a school of technology but our private workshop and what practical good we would do for India: let them have a partial answer in this beginning of a crusade against intemperance. As we have made our Theosophical Society a success, despite a thousand obstacles, and just founded a paying journal in the face of difficulties which Indian journalists painted to us in blackest colors, so we mean to help to make a success for this Arya Temperance Society, until there shall be branches of it working for the regeneration of the people in the four quarters of India. Why should they be left to work that work which we can do far better ourselves; why leave Temperance to be used by the American Methodist cut to pull the heathen crescents out of the everlasting fire?
to be here they are few, but there was no time for us to make known our intention to hold this exhibition and induce artisans to contribute. But it is at least, you will admit, a fair beginning: when the Native workmen discover that we are their friends they will come to us—self-interest will compel them. We have called you here to look at what they have brought: I hope we may often call you again, and that good results will come—as they have in my own country and everywhere else—from the bringing together of capital and skilled labor.

I must give place to other and more able speakers to address you in your own vernacular tongues, and testify to their love of the country and hopes for its resurrection. I thank you for your presence to-night, I trust that you may go away feeling an interest in us and our work. That work is one in which you have a deep interest. We aim with the help of the Arya Samaj and others, to revive the study of the Vedas, the formation of Sanskrit classes, and an inquiry into the alleged latent powers of the human soul, stated by the ancient Aryas to exist and affirmed by thousands of experimentalists since their time and even in our own days. We would call in the aid of modern science to help us to understand that ancient mystical philosophy. For the debased forms of religion that so widely prevail we would substitute the noble faiths of the olden time. We would teach India the useful arts, and thus assist in reviving Indian prosperity and greatness. We would help to abolish vicious habits, and to form habits of temperance, goodness and self-respect. We call upon our workmen of India, and every lover of India to rally around us. We do not ask you to be our followers but our allies. Our ambition is not to be considered leaders, or teachers; not to make money, or gain power, or fame. Choose any man here, of either of the old races represented, and show us that he is the right man to lead in either branch of this reformatory movement and I will most gladly enlist as a common soldier under him, just as I have under my brother Gopalram Harry Deshmukh in this Temperance Society. Come, let us labor together like brothers for the welfare of our Motherland.

There is one regret that comes to me the pleasure of this evening, and somewhat dim the luster of all these lamps—our Buddhist brothers of Ceylon are absent. And absent too, is that most beloved Teacher of ours, that elder brother, so wise, so good, so courageous—Swaraj Dayanand Saraswati. Were he and these others but here, nothing would be left to desire—nothing but that the Theosophists of our branch societies of Europe and America might at last assist in the effort to throw a sill upon the sky above them the picture of the joyous scene that we are witnessing. From afar their longing eyes are turned toward India, and they are waiting to catch the words of instruction and good cheer that our Eastern teachers may utter. This is a novel thing, is it not, that Western men of high position—authors, journalists, university professors, physicians, lawyers, merchants; Russian princes, English lords, German barons and counts—people of high birth and low birth should be looking to India for instruction in religion and science? Yet this is the very fact, for all these are Fellows of the Theosophical Society, and disposed to listen to Dayanand Swami in his saffron robe and paggaree, and to all your other bright minds, rather than to the paid ministers who occupy Western pulpits, and to the guessing scientists who so often pretend to a knowledge of man and nature they do not possess.

The following are the names of the Exhibitors and their Articles, alluded to in the foregoing speech.

From M. I. Juggannah, Esq., —Mâmâdevi.
1 Green gold embroidered Shawl. 2 Red do. 2 Silk embroidered fancy Cashmere Shawls. 3 Benares gold embroidered face Scarf. 7 Silk embroidered fancy Handkerchiefs. 4 Do. Togas. 1 Benares gold embroidered Royal Toga. 2 Cashmere embroidered waistcoats. 1 Delhi silk embroidered table-cover.

From Rangilal Jullanath, Esq.—Mâmâdevi.
9 Benares silk fancy Cloaks. 7 Silk embroidered Dressing Gowns. 4 Benares fancy Frocks. A lot of fancy Madras Borders. A lot of fancy Madras Collars. A lot of Delhi fancy Bottletains. A lot of Chair Covers embroidered in gold and silk. A lot of Hydrabad and Madras fancy Cushions. A lot of Curtsh and Delhi silk embroidered Table Cloths. A lot of Delhi Shawls embroidered in silk. A lot of ladies' handkerchiefs. A lot of fancy Cashmere Gowns and Cloaks.

From Soodlee Luthia, Esq.—Khandal.

Cashmere Goods.
A lot of Plates, large and small. A lot of Glasses. A lot of Flower Vases. A lot of Flower Pots. A lot of Bowls. A lot of Hindu Gods and Goddesses holding candle in their hands.

From Sitaram Prajji, Esq.—Bhoolobeshwar.
2 Marble Hindu Gods—Gundesh. 1 Do. do. Krishna.

From Atmaram Vishwanath, Esq.—Patnapole.
Poonâ Brass Works.
1 Brass Treen. 1 Tum Bän. 1 Sopari Bän. A lot of all Toys of Hindu Gods and Goddesses. A lot of Animals, Elephants, Horses.

From Giriharâl Maheshhâl, Esq.—Market.
A large and splendid lot of Surat Wood Ware. 1 Dozen Animals. 1 Dozen Birds. 2 Celestial Cars.

Miscellaneous:—Paluanin in pith, with Sâhib, bazar, &c.; a pith temple; buttons, studs, paper-cutters, etc. in agate, cornelian, onyx, etc.

From the Pandharpur School of Industry:—Lock, knife, steel box, and rings in gold; from Baroda, through the kindness of J. S. Godgil. Esq., a knife, scalep, and chain; from Vishram Jetia, of Cutch, working model of steam-engine, circular saw, grit mill, drill, force-pump and automatic perfumefountain; from a Native carpenter: From the large Exhibition Committee fortunately did not receive for registration, a highly ingenious impenetrable writing-desk; from the girl of the Ashârji Cowasji School, through Mr. Jugmohunand Samâuls, a large exhibit of fancy needle-work; and from the wife of Mr. Purshottam Narayanji, specimens of embroidery.

Besides the above there was received too late for the exhibition, the splendid collection of Cutchee hunting and military weapons, kindly forwarded by the patriotic Dewan of His Highness the Cutch-Bulin, which has been so admired since it was displayed in the Library building.

The natural or rather average age of man is from three score and ten to four score and ten. It may, however, be cut short by accident or by disease, and often is prolonged to twice the average or more. There are many well authenticated cases on record of men and women who have attained the age of 100, and some 120, 130, 140, 150, 160, 170, or even as much as 185; the age of a Hungarian peasant, Peter Cartan, who was born in 1587 and died 1772. The latter is vouched for by the Saxon American Cyclopædia, Vol. 1. p. 192. Piley, giving instances of longevity, as found in the record of the census taken by Vespuccio, shows among 208 persons who reached from 110 to 140 years, one, in the town of Valeutian, near Placentia, who lived 152 years. Dr. Van Oven gives seventeen examples of age exceeding 150 years; and Mr. Bailey, in his Records of Longevity, gives a catalogue of about 4,000 cases in which not a few are shown as having reached 150 years. After this, the stories of extreme longevity among Hindu ascetics appear less improbable.
Theosophists had held to the views of Swamiji Saraswati, and were the first and only American Pandit. Our sarcastic friend may now, if these pages should meet his eye, recall with profit the old adage, "He laughs best who laughs last!"

**SHRADDIY AND PIYDA.**

A letter was received by us recently which was forwarded to Swâmî Dayânând Saraswâti with a request that he would answer it. The following is the letter and Swâmîji's reply, which also expresses our own views:-

**THE LETTER.**

**Saturday, 8th February 1880.**

*Madam,*

Will you oblige a section of your readers by inserting in the next issue of the Theosophist a paragraph explaining your views on the Hindu custom of performing Shraddâh to departed ancestors?

The people requiring notice are (a) how such a custom arose, i.e., its philosophical origin; (b) whether the offering of pinda benefits in any way the persons for whom they are offered, in the sense that their non-offering would subject the same to any suffering or penalty in the afterlife; and (c) why no Shraddâh is performed to children who have died young.

I shall be thankful if you could also give the views of Swâmî Dayânând Saraswâti on this question.

**SÂWÂMÎ’S ANSWER.**

Aad (अर्धितमृत्यु) अथवा असती है। आद खड़े के अर्ध खड़े के हैं। पुरुष माता पिता आदिको स्वाभाविक उनके जीन पत्र कारना असता है। ऐसी जी लोग मे है। माता पिता आदिको स्वाभाविक उनके जीन पत्र कारना अर्ध खड़े के हैं। पुरुष मे एक गिंदे देना यथा है। क्षण मे है। की गिंदे देने का कुछ लाभ नहीं है।

**Dayânând Saraswâti.**

(*Translation.*) The original meaning of the word Shraddâh is 'devotion'. It is the duty of every son to serve his parents with all possible devotion while they are living. But the performance of Shraddâh in honor of the dead does not bear out the original idea at all. Shraddâh really signifies to serve the living parents with all devotion, not the dead. And it is, therefore, useless to offer Pinda (rice ball) in honor of the dead, as it results in no good.

The Saturday evening lectures at the Library upon the Western discoveries in the department of occult science and their connection with Oriental philosophy have reached the second stage. The first six lectures were devoted to Magnetism and its experimental proofs of the existence of a similar principle in Nature, variously termed Ether, Astral Light, Akasa, etc.; its relation to the human soul, or inner self; and the possibility of concentrating and directing its currents at will. Numerous practical experiments were made on members of the class, proving the points taken. The seventh lecture was upon Crystallography, and the several forms of cups, crystals, mirrors, and liquids used for the purpose of divination were described. Among these were the divining-cup of Joseph spoken of in the Bible; the crystals of Dr. Dee, Cagliostro, and many others; the black mirrors, formerly prepared at Agra; the Arab conjurer's drop of ink; and the water-glasses used in our own times.
A TURKISH EFFENDI ON CHRISTENDOM AND ISLAM.

In the suburb of one of the most romantically situated towns in Asia Minor there lives the most remarkable oriental whom it has ever been my fortune to meet. Travelling through that interesting country a few months ago, with the view of assistsing the British Government to introduce some much-needed reforms, I arrived at — I purposely abstain from mentioning the name of the place, for reasons that I am indebted for the following paper, desires his inquive to be observed, for reasons which the reader will easily understand on its perusal. I remained there some weeks examining the state of the surrounding country, at that time a good deal disturbed, and giving the local authorities the benefit of a little wholesome counsel and advice, which, I need scarcely say, they wholly disregarded. My officious interference in their affairs not unnaturally procured me some notoriety; and, consequently, numerous visits from many owners of all classes of the community detailing their grievances, and anxious to know what chance there might be of a forcible interference on the part of England by which these should be redressed. In my intercourse with them I was struck by their constant allusion to an apparently mysterious individual, who evidently enjoyed a reputation for an almost supernatural sagacity, and whose name they never mentioned except in terms of the greatest reverence, and indeed, I might almost say, of awe. My curiosity at last became overmastering, and I made special inquiries in regard to this unknown sage. I found that he lived about a mile and a half out of the town, on a farm which he had purchased about five years ago; that no one knew from whence he had come: that he spoke both Turkish and Arabic as his native tongue; but that some supposed him to be a Frank, owing to his entire neglect of all the ceremonial observances of a good Moslem, and to a certain foreign mode of thought; while others maintained that no man who had not been born an oriental could adapt himself so naturally to the domestic life of the East, and acquire its social habits, with such ease and perfection. His condition was said to be extraordinary, and his life seemed passed in studying the literature of many languages—his agent for the purchase and forwarding of such books and papers as he needed, being a foreign merchant at the nearest seaport. He seemed possessed of considerable wealth, but his mode of life was simple in the extreme; and he employed large sums in relieving the distress by which he was surrounded, and in fostering the arts. He was said to be a powerful advocate for the success of his native cause, and to have been unable to protect themselves from oppression. The result was, that he was adored by the country people for miles round, while he was rather respected and feared than disliked by the Turkish officials—for he was extremely tolerant of their financial necessities, and quite understood that they were compelled to squeeze money out of the peasantry, because, as they received no pay, they would starve themselves unless they did.

To this gentleman I sent my card, with a note in French stating that I was an Englishman, with a sent in the House of Commons in immediate prospect at the coming election, consumed with a desire to reform Asia Minor, or, at all events, to enlighten my countrymen as to how it should be done. Perhaps I am wrong in saying that I actually put all this in my note, but it was couched in the usual tone of members of Parliament who are clamouring political questions abroad which are likely to come up next session. I know the style, because I have been in the habit of receiving notes I received in reply was in English, and ran as follows:

DEAR SIR,—If you are not otherwise engaged, it will give me great pleasure if you will do me the honour of dining with me to-morrow evening at seven. I trust you will excuse the preliminary formality of a visit, but I have an appointment at some distance in the country, which will detain me until too late an hour to call.—Believe me, yours very truly— EFFENDI.

"P.S.—As you may have some difficulty in finding your way, my servant will be with you at half-past six to serve as a guide."

"Dear me, I thought, as I read this civilized epistle with amazement, "I wonder whether he expects me to dress;" for I need scarcely say I had come utterly unprovided for any such contingency, my wearing apparel, out of regard for my baggage-mule, having been limited to the smallest allowance consistent with cleanliness. Fundamentally at the hour named, my dragoman informed me that the Englishman — or, as East India officers are still inclined to array themselves in the shooting-coat, knee-breeches, and riding-boots which formed my only costume, I followed him on foot through the narrow winding streets of the town, until we emerged into its gardens, and following a charming path between orchards of fruit-trees, gradually reached its extreme outskirts, when it turned into a narrow glen, down which foamed a brawling torrent. A steep ascent for about ten minutes brought us to a large gate in a wall. This was immediately opened by a porter who lived in a lodge outside, and I found myself in grounds that were half park, half flower-garden, in the centre of which, on a terrace commanding a magnificent view, stood the house of my host—a Turkish mansion with projecting latticed windows, and a courtyard with a colonnade round it and a fountain in the middle. A broad flight of steps led to the principal entrance, and at the top of it stood a tall figure in the famous Turkish costume of fifty years ago, now, alas! becoming very rare among the upper classes. I wondered what was the meaning of this invitation to dinner; but my doubts were speedily solved by the empressement with which this turbanned individual, who seemed a man of about fifty years of age, descended the steps, and with the most consummate ease and grace of manner, advanced to shake hands and give me a welcome of unaffected cordiality. He spoke English with the greatest fluency, though with a slight accent, and in appearance was of the fair type not uncommonly seen in Turkey; the eyes dark-blue, mild in repose, but, when animating, full of the splendour of the intelligence which lay behind them. The board was silky and slightly walnut. The whole expression of the face was inexpressibly winning and attractive, and I instinctively felt that if it only depended upon me, we should soon become fast friends. Such in fact proved to be the case. We had a perfect little dinner, cooked in Turkish style, but served in European fashion; and afterwards talked so far into the night, that my host would have been, by my request, most glad to have dismissed me, and ordered me to a country-house to-morrow; but it seemed to have been in a country-house in England. Next morning I found that my dragoman and baggage had all been transferred from the house of the family with whom I had been lodging in town, and I was politely given to understand that I was forcibly taken possession of during the remainder of my stay at —. At the expiration of a week I was so much struck by the entirely novel view, as it seemed to me, which my host took of the conflict between Christendom and Islam, and by the philosophical aspect under which he presented the Eastern Question generally, that I asked him whether he would object to putting his ideas in writing, and allowing me to publish them—prefacing his remarks by any explanation in regard to his own personality which he might feel disposed to give. He was extremely reluctant to comply with this request, his native modesty and shrinking from notoriety of any sort presenting an almost insurmountable obstacle to his rushing into print, even in the strictest enigmatical. However, by dint of persistent supplications in the most improbable language, which he reserved for me, and he consented to throw into the form of a personal communication addressed to me whatever he had to say, and to allow me to make any use of it I liked.

I confess that when I came to read his letter, I was somewhat taken aback by the uncompromising manner in which the Effendi had stated his case; and I should have asked him to modify the language in which he had
couch his views, but I felt convinced that had I done so, he would have withdrawn it altogether. I was, moreover, anxious to admit that I doubted whether I should find a magazine in England with sufficient courage to publish it. I need not say that I differ from it entirely, and in our numerous conversations gave my reasons for doing so. But I have thought it well that it should, if possible, be made public in England, for many reasons.

In the first place, the question of reform, especially in Asiatic Turkey, occupies a dominant position in English politics; and it is of great importance that we should know, not only that many intelligent Turks consider a reform desirable, but what causes they attribute the present deplorable and corrupt condition of the empire. We can gather from the views here expressed, though stated in a most uncomplimentary manner; why many of the most enlightened Moslems, while lamenting the vices which have brought their country to ruin, refuse to co-operate in an attempt, on the part of the Western Powers, which, in their opinion, would only be going from bad to worse. However much we may differ from those whom we wish to benefit, it would be folly to shut our ears to their opinions in regard to ourselves or our religion, simply because they are distasteful to us. We can best achieve our end by candidly listening to what they may have to say. And this must be my apology, as well as that of the magazine in which it appears, for the publication of a letter so hostile in tone to our cherished convictions and beliefs. At the same time, I cannot disguise from myself, that while many of its statements are prejudiced and highly coloured, others are not altogether devoid of some foundation. I cannot but hope to see ourselves sometimes as others see us. The tendency of mankind, and perhaps especially of Englishmen, is so very much that of the ostrich, which is satisfied to keep its head in the sand and see nothing that is disturbing to its self-complacency, that a little rough handling occasionally does no harm.

These considerations have induced me to do my best to make 'the mark of the distant Effendi' be heard, to use the fine imagery of Carl von Kries,* and it is with these words of introduction, I will leave it to tell his own tale, and state his opinions on the burning questions of the day.

[The following letter, together with what precedes, was originally published in Blackwood's Edinburgh Magazine for January.—Ed. THEOSOPHIST.]

My dear Friend,—

"I proceed, in compliance with your request, to put in writing a résumé in a condensed form of the views which I have expressed in our various conversations together on the Eastern Question, promising only that I will yield to it under strong pressure; because I fear they may wound the sensibilities or shock the prejudices of your countrymen. As, however, you assure me that they are sufficiently tolerant to have the question in which they are so much interested, presented to them from an Oriental point of view, I shall write with perfect frankness, and in the conviction that opinions, however unpalatable they may be, which are only offered to the public in the earnest desire to advance the cause of truth, will meet with an unmerited reception from those who are acquainted with an equally earnest desire to find it. In order to explain how I have come to form these opinions, I must, at the cost of seeming egotistic, make a few prefatory remarks about myself. My father was an official of high rank and old Turkish family, resident for some time in Constantinople, and afterwards in an important seaport in the Levant. An unusually enlightened and well-educated man, he associated much with Europeans, and from early life I have been familiar with the Greek, French, and Italian languages. He died when I was about twenty years of age; and I determined to make use of the leisure which I felt heir, by travelling in foreign countries, reading largely the literature of both France and Italy, and lastly to have been unceremoniously cut off from the modes of thought, and I may even say from the religious ideas, prevalent among my countrymen. I went in the first instance to Rome, and after a year's sojourn there, proceeded to England, where I assumed an Italian name, and devoted myself to the study of the language, institutions, literature, and religion of the country. I was at all times extremely fond of philosophical speculation, and this led me to a study of Oriental history. My pursuits were so engrossing that I knew little of society, and the few friends I made were among a comparatively humble class. I remained in England ten years, travelling occasionally on the Continent, and visiting Turkey twice during that time. I then proceeded to America, where I passed a year, and thence went to India by way of Japan and China. In India I remained two years, resuming during this period an Oriental garb, and living principally among my co-religionists. I was chiefly occupied, however, in studying the religious movement among the Hindoos known as the Brahmo Samaj. From India I went to Ceylon, where I lived in great retirement, and became deeply immersed in the more occult knowledge of Buddhism. Indeed, these mystical studies so intensely interested me, that it was with difficulty, after a stay of three years, that I succeeded in tearing myself away from them. I then passed, by way of the Persian Gulf, into Persia, remained a year in Tehran, where I went to Bushehr, where I lived for a year during which time I performed the Hadj, more out of curiosity than as an act of devotion. Five years ago I arrived here on my way to Constantinople, and was so attracted by the beauty of the spot and the repose which it seemed to offer me, that I determined to pitch my tent here for the remainder of my days, and to spend them in doing what I could do to improve the lot of those amongst whom Providence had placed me, knowing that this record of my travels will be received with considerable surprise by those acquainted with the habits of life of Turks generally. I have given it, however, to account for the trend of thought into which I have been led, and the conclusions at which I have arrived, and to explain the exceptional and isolated position in which I find myself among my own countrymen, who, as a rule, have no sympathy with the motives which have actuated me through life, or with their results. I have, therefore, been compelled to cast aside all scruples in regard to both. Should, however, these pages fall under the eye of any member of the Theosophical Society, either in America, Europe, or Asia, they will at once recognise the writer as one of their number, and will, I feel sure, respect that reserve as to my personality which I wish to maintain.

"I have already said that in early life I became thoroughly dissatisfied with the religion in which I was born and brought up and with the modes of thought and action by which it was sanctioned. I resigned to travel over the world, visiting the various centres of religious thought, with the view of making a comparative study of the value of its religions, and of arriving at some conclusion as to the one I ought myself to adopt. As, however, they each claimed to be derived from an inspired source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any original faculty which would enable me to distinguish between the claims of different revelations, or of judging of the merits of rival forms of inspiration. Nor did it seem possible to me that any evidence in favour of a revelation which was in all instances offered by human beings like myself, could be of such a nature that another human being should dare to assert that it could have none other than a divine origin; the more especially as the author of it in all instances in external appearance added to a human being. At the same time, I am far from being so daring as to maintain that no divine revelation, claiming
to be such, is not persuaded with a divine afflatus. On the contrary, it would seem that to a greater or less extent they must all be so. Their relative values must depend, so far as our own earth is concerned, upon the amount of moral truth of a catholic kind in regard to this world's moral disease which they contain, and upon their practical influence upon the lives and conduct of men. I was therefore led to institute a comparison between the objects which were proposed by various religions; and I found that just in the degree in which they had been diverted from the fundamental object of world-regeneration, were the results unsatisfactory, so far as the subject in question was concerned; and that the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is commonly known as Western Civilization. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbor's is left in a relative backwood, that he instinctively feels his highest earthly duty is the welfare of his own human personality and these belonging to it in this world. It matters not whether this future salvation is to be attained by an act of faith, or by merit through good works—the effort is none the less a selfish one. The religion to which I am now referring will be at once recognised as the popular form of Christianity. After a careful study of the teaching of the founder of this religion, I am amazed at the distorted character it has assumed. The system under which the last of the three great religions into which it has become divided—namely, the Catholic and Protestant Christians, there is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence upon the human race, as the teaching of Christ; but there is none, it seems to me, as an impartial student, the spirit of whose revelation has been more perverted and degraded by his followers of all denominations. The Buddhist, the Hindoo, and the Mohammedan, though they have all more or less lost the influence of the affluence which ancient times have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away till but a faint flicker remains; but Christians have developed their social and political morality out of the very blackness of the shadow thrown by 'The light of the World.' Hence it is that wherever modern Christendom—which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style Anti-Christendom—comes into contact with the races of the unreligious light of their respective revolutions, the federalism of a moral society extinguished by the gross darkness of this Anti-Christendom, and they lie crushed and mangled under the iron heel of its organised and sanctified selfishness. The real God of Anti-Christendom is Mammon; in Catholic Anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek Anti-Christendom, tempered by a lust of race aggrandisement; but in Protestant Anti-Christendom, reigning supreme. The cultivation of the self-same intellect has unintentionally developed the purely intellectual faculty to the extent of the moral faculties, so that in the midst of this competition, and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called 'heathen' nations, whose capabilities and crooked propensities lie comparatively dormant, are utterly unable to prevail.

"This overpowering love of 'the root of all evil,' with the mechanical inventions in the shape of railroads, telegraphs, railroads, and other appliances which it has discovered for the accumulation of wealth, and the destruction of those who impede its accumulation, constitutes what is called 'Western Civilization.'"

"Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barbarism. When the civilization of Anti-Christendom comes into contact with barbarism of this sort, it elevates the barbarism to its own level, so that it is quite possible the case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death. Either the native races die out before him—as in the case of the Red Indian of America and the Australian and New Zealander—or they save themselves from physical decay by worshipping, with all the allure of perverts to a new religion, at the shrine of Mammon—as in the case of Japan; they fortify themselves against dissolution by such a rapid development of the material faculties and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom. The disastrous moral tendencies and disintegrating effects of inverted Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practised by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms which Christianity has ever assumed, was that of the Mission of the Holy Ghost, the spirit of the Anti-Christian race which fell under their sway in Europe during their victorious progress westward been compelled, without exception, to accept the faith of Islam, it is certain, to my mind, that their moral condition would have been immensely improved. Indeed, you who have travelled among the Moslem Slaves of Bokhara and Herzegovina, who are the descendants of converts to Islam at that epoch, will bear testimony to the fact that their moral condition, favorably compared with that of their countrymen who remained Christians; and I fearfully appeal to the Austrian authorities now governing those provinces to bear me out in this assertion. Unfortunately, a sufficiently large nominally Christian population was allowed by the Turks to remain in their newly-acquired possessions, to tenant the conquering race itself. The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The svergent races, intensely superstitions in the form of their religious belief, and fervently hostile to the Church, by which the victor in the efficacy of certain dogmas and ceremonials might attain heaven irrespective of his moral character on earth, were unrestrained by religious principles from giving free rein to their natural propensities, which were dishonest and covetous in the extreme. They thus revenged themselves on their conquerors, by undermining them financially, politically, and morally; they insidiously plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the conflagration of immorality, unbelief, and hatred, which corrupt in their name of acquiring riches as they were themselves. This process has been going on for the last five hundred years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has with rare exceptions become as dishonest and degraded as the Ghinours they despise. Still they would have been able, for many years yet to come, to hold their own in Europe, but for the enormously increased facilities for the accumulation of wealth, and therefore for the gratification of covetous propensities created within the last half-century by the discoveries of steam and electricity. Not only was Turkey protected formerly from the solid and contaminating
influence of Anti-Christendom by the difficulties of communication, but the main of developing the resources of foreign countries for the purpose of appropriating the wealth which they might contain, became proportionately augmented with improved facilities of transport—so that now the very habits of thought in regard to countries styled barbarous have become changed. As an example of this, I would again refer to my own country. I can remember the day when British tourists visited it, with a view to the gratification of their aesthetic tastes. They delighted to contrast what they were then pleased to term 'oriental civilization' with their own. Our backwardness in the mechanical arts was an attraction to them. They went home delighted with the picturesque novelty and the indolence of the East. Its bazaars, its costumes, its primitive old-world catch, invested it in their eyes with an indescribable charm; and books were written which fascinated the Western reader with pictures of our manners and customs, because they were so different from those with which he was familiar. Now all this is changed; the modern traveller is in nine cases out of ten a railroad Speculator, or a mining engineer, or a financial promoter, or a concession hunter, or per chance a would-be member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best exploit the resources of the country to his own profit. This he calls reforming it. His idea is, not how to make the people morally better, but how best to develop their profligate instincts, and teach them to prey upon one another. Notwithstanding his endeavors, by encouraging a rivalry in the pursuits of wealth amongst a people comparatively unskilled in the art of money-grubbing, his superior talent and experience in that occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous, other results follow to the race. Men have been made to feel the heat of a midsummer day; and it is now the fashion for our women to get their high-heeled boots and bonnetas from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive, and they return without religion of any sort—shallow, sceptical, egotistical, and thoroughly demoralised. It is next to impossible for a Moslem youth, as I myself experienced, to come out from that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and over­ powered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

The two dominant views which characterize Anti-Christendom are cupidity and hypocrisy. That which chiefly revolts the Moslem's strong sense of justice is the cupidity of those who are richer than himself. He despises the Christianity of the West. He looks upon the rich and powerful as the typical hypocrisies of the religion to which he pays formal reverence. The man they have made is far out of proportion in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them as can easily be traced in the religions which are substitutes of Anti-Christendom. For that reason I am constrained to think that its contributions to the region assigned to hypocrites by the prophet will be out of all proportion to the hypocrises of other religions.

In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where, on the moral ground that a landscape is not obscured by the black smoke of factory chimneys, and the ear deafened by the scream of the locomotive. For him a people who cling to the manners and customs of a bygone epoch with which their own most glorious traditions are associated, have no charm. He sees in a race which still endeavour to follow the faith of their forfathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. He despises the peasantry whose instincts of submission and obedience induce them to suffer rather than rise in revolt against a Government which oppresses them, because the head of it is invested in their eyes with a sacred character. He can no longer find anything to admire or to interest in the contrast between the East and West, but everything to condemn; and his only sympathy is with that section of the population in Turkey who, called Christians like himself, like him devote themselves to the study of how much can be made, by fair means or foul, out of their Moslem neighbours.

While I observe that this change has come over the Western traveller of late years—a change which I attribute to the mechanical appliances of the age—a corresponding effect, owing to the same cause, has, I regret to say, been produced upon my own countrymen. A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are losing the characteristics of our own civilization, and it is now the fashion for our women to get their high-heeled boots and bonnetas from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive, and they return without religion of any sort—shallow, sceptical, egotistical, and thoroughly demoralised. It is next to impossible for a Moslem youth, as I myself experienced, to come out from that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and over­powered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

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In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where, on the moral ground that a
nationality has an inherent right to the property of its neighbour, if it can make a claim of similarity of race, a start would be made in the right direction. The same mistake was made in the case of Greece : while, in violation of the same moral principle, a northern district is to be taken from the Albanian nationality, to which by right of race it belongs, and violently and against the will of the people, who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrins—a race whom the population to be annexed traditionally hate and detest.

When Anti-Christian nations, sitting in solemn convention and condemning God's inquisition of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by themselves,—when we know that the internal corruption, the administrative abuses, and the oppressive misgovernment of the Power which has just made war against us in the name of humanity, have driven the population to despair, and the authorities to the most cruel excesses in order to repress them,—and when, in the face of all this most transparent humbug, these Anti-Christian nations arrogate to themselves, on the ground of their superior civilization and morality, the right to impose reform upon Turkey,—we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

"Thus it is that, from first to last, the voices of Turkey have been due to its contact with Anti-Chrindenton. The race is now paying the penalty for that lust of dominion and power which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the conqueror, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of progress. Nay, more, it is not impossible that their victorious armies might have overrun Europe, and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued, is doubtless true; but we should have been saved the violent political and social changes which have attended the introduction of electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would then have spared the terrible consequences which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. The persistent violation for eight hundred and eighty years of the great altruistic law professed and enjoined by the great founders of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christianology is menaced with the danger of a great class revolution : a revolution in every so-called Christian country we hear the moans of discontent when labour and capital will find themselves arrayed against each other,—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern 'progress.' It is surely a remarkable fact that this struggle between rich and poor is specially reserved for those whose religion imputes upon them, as the highest law—the love of their neighbour—and most strongly denounces the love of money. No country which does not bear the name of Christian is thus threatened. Even in Turkey, in spite of its bad government and the many Christians who live in it, socialism, communism, nihilism, internationalism, and all kindred forms of class revolution, are unknown, for the simple reason that Turkey has so far, at least, successfully resisted the influence of Anti-Christian civilization."

"In the days of the ancient republics of Greece, power depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perishable. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. Only the other day the engineers and firemen of a few railroads in the United States struck for a week; nearly a thousand men were killed and wounded before the trains could be set running again; millions of dollars' worth property was destroyed. The contagion spread to the mines and factories, and had the movement been more skillfully organized, the whole country would have been in revolution, and it is impossible to tell what the results might have been. Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities which exist for secret conspiracy have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching.

"Thus it is that the laws of retribution run their course, and that the injuries that Anti-Chrindenton has inflicted upon the more primitive and simple races of the world, which,—under the pretext of civilizing them,—it has explored to its own profit, will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus : on the contrary, though I consider Musulmans generally to be far more religious than Christians, no less as they practise more continually the teaching of their confreres, I feel a deep respect for the ethical point of view, to which is infinitely inferior to that of Christ. I have written, therefore, without prejudice, in this attempt philosophically to analyse the nature and causes of the collision which has at last culminated between the East and the West, between the so-called Chrindenton and Islam. And I should only be too thankful if it could be proved to me that I had done the work of religion you profess, or the nation to which you belong, an injustice. I am far from wishing to insinuate that among Christians, even as Christianity is at present professed and practised, there are not as good men as among nations called heathen and barbarous. I am even prepared to admit there are better—for some struggle to practise the higher virtues of Christianity, not unsuccessfully, considering the manner in which these are conventionally travestied; while others, who reject the popular theology altogether, have risen higher than ordinary modern Christian practice by force of reaction against the hypocrisy and sleaziness under which they are surrounded—but these are in a feeble minority, and do not affect the popular standard. Such men existed among the Jews at the time of Christ, but they did not prevent him from denouncing the moral iniquities of His day, or the Church which countenanced them. At the same time, I must remind you that I shrink from the task which you imposed upon me, and only consented at last to undertake it on your repeated assurances that by some, at all events, of your countrymen, the spirit by which I have been animated in writing thus frankly will not be misconceived. Believe me, my dear friend, yours very sincerely.

"A TURKISH EFFENDI."

Mr. Ed. Wimbridge, F.T.S., has just etched a large map of the railway system of India for the G. I. P. Railway Company, to accompany the Guide they are about publishing.
THE ARYAN REVIVAL.

A public meeting was held at 3 p.m. on Sunday, the 11th January, at Natya Mandir of the late Sir Rajah Raula Kunt Deb Bahadur, K.C.I.S.I. More than three hundred Hindu gentlemen were present.

Proposed by Babu Jibhin Kissen Ghose, seconded by Babu Shoshi Bhosun Mookerjee, and carried unanimously, that Rajah Rajender Narain Deb Bahadur take the chair.

The chairman requested Pandit Kally Prasanna Vedarnta to deliver his lecture on the "superiority of the Aryan religion and the necessity of the diffusion of its knowledge by public preaching."

After the lecturer had finished his lecture, the chairman proposed "that a society be formed for the diffusion of the Aryan faith, and that steps be taken for that purpose on the spot." The proposal was carried nem. con.

Proposed by Babu Girindra Chunder Ghose, seconded by Babu Mohendra Nath Bose, and carried unanimously, that a society be formed for the above purpose and be called the BHAHATWAIRA ARYA DHARMA PROCHARINI SAMITA.

Proposed by Babu Kojiah Chunder Mookerjee, and carried unanimously, that Pandit Kally Prasanna Vedarnta and Gopal Chunder Goswami be appointed both as Acharyas and Procharaks, (missionary) of the Samita.

Fifty gentlemen were elected members, and Babu Shoo­she Bhosun Mookerjee was appointed Secretary to the Samita.

Proposed by Babu Herra Luan Bokhut, seconded by Babu Nikomun Banerjee, and carried unanimously, that Pandit Kally Prasanna Vedarnta and Gopal Chunder Goswami be appointed both as Acharyas and Procharaks, (missionary) of the Samita.

With a vote of thanks to the chairman, the meeting broke up at 7 p.m.

SHOOSHEE BHOSUN MOOKERJI,
Secretary of the Bhatavara Aarga
Dhurama Procharini Samita.

CALCUTTA:
No. 5, Ram Kissen Banghee's Lane.

GESTURE-SPEECH.


BY COL. GARRICK MALLORY, U.S.A.

Anxious to avail of the first opportunity ever offered for making a close collation of the language, superstitions, customs and traditions of the Aryans and those strange nomads of the North American prairies mis-titled "Indians," Col. Olcott, some time ago, called the attention of Col. G. Mallery and Major J. W. Powell, of the United States Army, the chiefs of the Ethnological Bureau of the Smithsonian Institution, to the subject. Subjoined are Col. Mallery's reply and the report of his recent lecture, at Washington, D.C., which he has kindly revised for our magazine.—Ed. Times.

Smithsonian Institution, Bureau of Ethnology.

Washington, D. C., Nov. 18, 1879.

COL. H. S. OLCCUTT, United States Conunarr.

MY DEAR COLONEL,

The subject you suggest is highly interesting, and it will be most useful to collate in the THEOSOPHIST (gratefully received) the parallels between the N. A. Indians and the real Indians, in psychology, philosophy, &c. I delivered last winter a popular lecture under the title "The comparative mythology of the two Indians." I will look it over and see what may be excised. Major Powell is in Oregon, and cannot have received your letter yet. I feel confident that he, as well as myself, will gladly give you "notes" if not carefully prepared papers. Neither of us will have much leisure during the impending session of the Congress, as we are mixed up in the Public Land Commission, Change of Laws Adapted for the Arid Region, Irrigation, &c... I enclose a newspaper slip about some of my recent works. Perhaps I may get from your observers in India materia to collate the native gestures of Indian races with those of the N.A. and the dead mutes. It is a new but important field in evolution. I will print in a month or so my preliminary paper and send it to you. It will not be possible even of the materials already gathered, but will serve to draw up a complete monogram, in which the THEOSOPHIST and its corps of contributors can greatly aid.

Henry Younts,
GARRICK MALLORY,

REPORT.

Before the American Association for the advancement of Sciences, at its last meeting in Saratoga, Colonel Garrick Mallery of the United States Army, attached to the Bureau of Ethnology of the Smithsonian Institution, read an elaborate paper on "The Sign Language of the North American Indians," presenting points both of novel, scientific interest as illustrating the gesture speech of mankind, and, of practical value. After tracing the history of gesture speech, so far as known in other parts of the world, the theory was controverted that the power of the visible gesture relative to, and its influence upon, the audible word was inversely proportioned to the simplicity of the latter. It was pointed out that the use of people unable to understand their mother tongue in the dark because not then able to see gestures, were of doubtful truth anywhere, and certainly false as regards the American tribes, many of those that gesture most freely having a copious vocabulary with highly differentiated parts of speech. The true distinction is that where, the number of men speaking the same dialect is small, and when they are thrown into contact on equal terms with either different forms of gesture is necessarily resorted to for converse, while large bodies enjoying a common language, and either isolated from foreigners, or in contact with them, so dominant as to compel the learning and adoption of their own tongue, become impossible in its delivery. Instances of this from the old world were presented. But nowhere as on our continent was there spread over so vast a space so small a number of individuals divided by so many linguistic boundaries.

The general use of signs originating from the necessity for extra tribal communication became also common from the habits of hunters and the military tactics of surprise. So, naturally, the practice of a sign language among our Indians is noticed by all travellers, and the assertion has been current that it was a single, universal and absolute code. To test this remarkable statement a number of sign vocabularies taken in different parts of the country at several dates from the last century to the last month were collected by the writer, comprising together more than eight hundred signs. The result is that there is often an entire discrepancy between the signs made by different bodies of Indians to express the same idea. Very few of the limited number of gestures that are in general use are at all conventional, being only portions more or less elaborated of obvious natural pantomime; and those proving to be the fittest expressions of the several ideas became the most widely adopted. In some cases the original air pictures of an outline or action have become abbreviated—and even if both the original conception and delineation were the same, the two or more abbreviations became unlike. The first conceptions were also often diverse, because all objects have several characteristics, and what struck one set of people as the most distinctive would not always so impress another. Col. Mallery then gave from the collected lists, or vocabulary, a large number of examples where either the conception or execution or both; to express the same idea, were widely diverse. Also a number of typical cases of agreement failed, allowed by illustrations of others not remarkable either for general or limited acceptance, but for the philosophy or poetry suggested by their picturesque figuration. Some of these were compared with the gestures of savages of award.
civilized people in the old world, with those of deaf mutts, with the code of the Cistercian monks who were versed to silence, and with the picture writing on indistinct tablets and on Egyptian pyramids. The general result proved that there was no uniformity in detail, but the variety in expression was in itself of great psychological interest. While the assertion of a single universal sign language among the tribes is, therefore, one of the popular errors about our aborigines, it is nevertheless true that the attempt to convey meaning by signs is universal among them, and so is its successful execution, not by arbitrary semaphoric motions, but in a cultivated art which is founded upon principles that can readily be applied by travellers and officials so as to give them much independence of professional interpreters. Two intelligent pantomimists, whether Indian or Caucasion, deaf or without common tongue, will seldom fail of mutual understanding when their attentions are exclusively directed to expressing thoughts by means of comprehension and reply equally possessed by both, without the mental confusion of conventional sounds only intelligible to one.

Whether or not gesture utterance preceded articulate speech, study of any art in its high development will, by a return to early principles, tend to solve the old problem of universal communication among men in spite of their dialectic divisions. A main object of the paper was to invite suggestions and contributions to perfect a comprehensive monograph on the subject now in preparation, to be published with illustrations under the auspices of the Smithsonian Institution.

THE VEDANT PARNASI.

BY RAMA MISHRA SHASTRI, PROFESSOR OF SANKHYA.

This book is an early work in the Vedanta tradition, exploring philosophical and religious themes. The text discusses the Vedanta philosophy, its founders, and its impact on Indian thought. The author, Rama Mishra Shastri, a professor of Sankhya, delves into the central tenets of Vedanta, including the role of the Vedas, the nature of the self, and the path to enlightenment. The work is a valuable resource for understanding the development of Indian philosophy and its enduring influence on subsequent thought. 

Translation of the above made by V. R. Patwardhan, F.T.S., for the Theosophist, from the Sanskrit original.

Here in the land of Benares, fragrant as it were with the stores of knowledge, arrived Colonel Olcott, with a mind earnestly desirous of acquiring the knowledge of the manners, customs, mechanical and other arts and sciences of the ancient Aryas and having formed friendship with the members of the Hinduism Mission Association, showed at a meeting of that assembly a very great liking for the Indian Philosophies, (the Dharma Shastras).

Metihths that although he is born in a foreign land, yet he is assuredly a native of India, inasmuch as in him the effect of the original antecedent relationship has shown life afresh, and he has made but infrequent efforts to wards the good of India. Nevertheless enough with such series of conjectures. The fact, however, still remains that he holds to know the philosophy (the Dharma) of our country, and being desirous of spreading in foreign countries the knowledge of the Vedant Dharma invited earnestly and not infrequently Vedantic contributions to their famous Journal which, as it were, acts the part of the Moon in expanding the lotus of Indian Wisdom.

Now, the Vedant Philosophy owing to the variety of human thought is made up of the several doctrines or views, namely, Suddhadaivatya, Dvaita, Advaita, Vaiseshika, and others based on a variety of popular distinctions and it is not possible to receive any one of the doctrines as the principal exponent of the whole Vedant philosophy by distinguishing any one of them from its fellows.

Seeing, however, that some introduction should be made regarding the Advaita doctrine alone, which is being followed by hundreds of famous learned men, who, though divided by hundreds of shades and differences of opinions, do yet coincide in substance in the path of the Advaita doctrine, namely, the unity and universality of soul, we shall accordingly first introduce the Advaita doctrine, following the gist of the rule implied in the saying of the Glorious One (Bhagavadgita), namely, “One should not create an unsettled or divided state of mind in the ignorant who are given up to outward acts and ceremonies,” the teachers of Advaita doctrine to attract to themselves the respect and attention of their respective pupils of varying calibre, have written on the Advaita doctrine the Sthitakaluda and other treatises, which, over and above the substance of the doctrine, naturally contain fulsome and noisy controversies produced by mere distinction and conditional hypotheses. In illustration of the above, the one instance of Bhaskaracharya would suffice. Though himself a strict follower of Advaita doctrine, Bhaskaracharya makes serious strictures on the exposition of Advaita doctrine by Sankaracharya, which, nevertheless, forms the vital support of the followers of that doctrine; for, so says Bhaskaracharya in the beginning of his commentary on the Vedant Aphorisms (Sutrav) that he undertook to comment on the Vedant philosophy, which by the way is a fit subject for commentaries in order to neutralise the criticism of the works of those scholars who have concealed the real meaning of the Aphorisms and made commentaries to suit their own views on the subject. Further, Bhaskaracharya thus animadverts also on the conflict of the Aphorisms that, in commenting and discovering (Adhirakara) on the Aphorism beginning.
with the word.  From the great and revered Sanskrit, sticking fast always to his own views and using not infrequently such artifices in construing the Aphorisms as would favour his own views on the subject, says that the words of the Aphorism must be construed in such and such a way, and could show only a forced manner after all that the words of the Aphorism supported his contention and view on the subject. But, such reflections apart, it is certain that Sanskritcharya's view of the Adwaita doctrine is very ancient, and its high antiquity is established by the fact that Sanskritcharya's view of the Adwaita doctrine (nirvāṇa-darśana) has been found controverted in the ancient philosophy of Kapila, and others who have controverted Vedant.

Now, according to all the doctrines of Vedant, "Final Emancipation" (moksha) is the attainment of one's own original state of existence (svarupapāṭhā), which is corroborated and affirmed by both the smṛti and the ṛeṣa; for, the smṛti says, "Final Emancipation (moksha) is nothing else than existence in the original state of one's self," and the ṛeṣa says, "having attained original self." The real nature and essence of the spirit is eternal and unchangeable (adhirakt, pure (suddha), essentially knowing (budhi), and emancipated (moksha). Soul's evolution—the visible universe—is but the effect of illusion (bhūma). Illusion is without a beginning (ābhidhi) and is the result of the negation of knowledge (ādīya), which is equally without a beginning. Negation of knowledge is eternal and unchangeable also; for, the ancients say that, 1—The "Encased soul" (jīva); 2—The "Creative Power" (Īśa); 3—Unalloyed Energy (Viśuddha chit); 4—The relative difference between Īśa and īśa; 5—The eternal and unchangeable; and 6—The relative difference between the first and the second, "negation of knowledge," are eternal and unchangeable.

Boureas College, Feb. 1890.

[To be Continued]

A LAND OF MYSTERY.

BY H. P. B.

Whether one surveys the imposing ruins of Memphis or Palmyra; stands at the foot of the great pyramid of Ghizā; wanders along the shores of the Nile; or ponds amid the desolate fastnesses of the long-lost and mysterious Petra, however clouded and misty the origin of these prehistoric relics may appear, one nevertheless finds at least certain fragments of firm ground upon which to build conjecture. Thick as may be the curtain behind which the history of these antiquities is hidden, still there are rents here and there through which one may catch glimpses of light. We are acquainted with the descendants of the builders. And, however superficially, we also know the story of the nations whose vestiges are scattered around us. Not so with the antiquities of the New World of the two Americas. There, all along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and, especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests entangled in labyrinths valleys sometimes sixty feet under ground, from the day of their discovery until now they have ever remained a riddle to science baffling all inquiry, and they have been milder than the Egyptian Sphinx herself. We know nothing of America prior to the Conquest—positively nothing. No greater mistake can be made. The hieroglyphics which sometimes cover from top to bottom whole walls and monoliths are, as they were from the first, a dead letter to modern science. But they were equally a dead letter to the Incas, though the history of the latter can be traced to the eleventh century. They had no clue to the meaning of these inscriptions, but attributed all such to their unknown predecessors; thus barring the presumption of their own discovery to journeys of their country. Briefly, the Inca local history runs thus:

Inca is the Quechua title for chief or emperor, and the name of the ruling and most aristocratic race or rather caste of the land; which was governed by them for an unknown period, prior to, and until, the Spanish Conquest. Some place their first appearance in Peru from regions unknown in 1021; others, also, or conjecture, at five centuries after the Biblical flood, and another the time of Christian civilization. Still the latter theory is undoubtedly nearer truth than the former. The Incas, judged by their exclusive privileges, power and infallibility are the antipodal counterpart of the Brah.
ministerial caste of India. Like the latter, the Incas claimed direct descent from the Deity, which, as in the case of the Sorroweous dynasty of India, was the Sun. According to the sole but general tradition, there was a time when the whole of the population of the new New World was broken up into independent ruling and inhabited tribes. At last, the "Highest" deity—the Sun—took pity upon them, and, in order to rescue the people from ignorance, sent down upon earth to teach them his two children Manco Capac, and his sister and wife, Mama Ocllo Huaco—the counterparts, again, of the Egyptian Osiris, and his sister and wife, Isis, as well as of the several Hindu gods and demi-gods and their wives. These two were shown to appear merrily on a beautiful island in Lake Titicaca—of which island still appears the vault in which the skulls of the people who built the stupendous and now ruined city of Titicaca, covered the whole area of their empire, and which then extended from the Equator to over 37 degrees of Latitude, and included not only the western slope of the Andes, but the whole mountain chain with its eastern declivities to the Amazon and Orinoco. As the direct descendants of the Sun, they were exclusively the high priests of the state religion, and at the same time emperors and the high spiritual teachers of the land; in virtue of which, again like the Brahmans, arrogated to themselves a divine superiority over the ordinary mortals, thus founding like the "twice-born" an exclusive and aristocratic caste—the Inca race. Considered as the son of the Sun, every reigning Inca was the high priest, the oracle, chief captain in war, and absolute sovereign; thus realizing the double office of Pope and King, and so long anticipating the dream of the Roman Pontiffs. To his command the blind obedience was exacted, his person was sacred; and he was the object of divine honours. The highest officers of the land could not appear shod in his presence; this mark of respect pointing again to an Oriental origin; while the custom of boring the ears of the youths of royal blood and inserting in them golden rings which were increased in size as they advanced in rank, until the distention of the cartilage became a positive deformity," suggests a strange resemblance between the sculptured portraits of many of them that we find in the more modern ruins, and the images of Buddha and of some Hindu deities, not to mention our contemporary dandies of Siam, Burmah, and Southern India. In that, once more like in India, in the palmy days of the Brahmin power, no one had the right to either receive an education or study religion except the young men of the privileged Inca caste. And, when the reigning Inca died, or as it was termed, "was called home to the mansion of his father," a very large number of his attendants and his wives were made to die with him serving the same turn at the last, just as we often find in the old annals of Rajasthan, and down to the bot just abolished custom of Suttee. Taking all this into consideration, the archaeologist cannot remain satisfied with the brief remark of certain historians that "in this tradition we trace only another version of the story of the civilization common to all primitive nations, and that imposition of a celestial relationship whereby designing rulers and cunning priests have sought to secure their ascen- dancy and hold the people in their power," but that "Manco Capac is the almost exact counterpart of the Chinese Fo-li, the Hindu Buddha, the terrestrial Osiris of Egypt, the Quetzacoatl of Mexico, and Votan of Central America; for all this is but too evident. What we want to learn is, how came these nations so antipodal to each other as India, Egypt, and America, to offer such extraordin-
62 feet under the ground, on the Chineas islands, stone- idols and waterpots were found, while 35 and 33 feet below the surface were wooden idols. Beneath the gomau on the Gunnaip islands, just south of Truxillo, and Macabbi just north, mummmies, birds, and birds' eggs, gold and silver ornaments were taken. On the Macabbi the labourers found some large valuable golden vases, which they broke up and divided among themselves, even though offered weight for weight in gold coin, and thus relics of greater interest to the scientist have been ever lost. He who can determine the duration of society in the sixty and sixty feet of gomau on these islands, remembering that the conquest, three hundred years ago, no appreciable increase in depth has been noted, can give you an idea of the antiquity of these relics.

If we confine ourselves to a strictly arithmetical calculation, then allowing lines to an inch, and 12 inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 86,000 years ago! Leave an ample margin for errors, and give two lines to a century—say an inch to every 100 years—and we will yet have 72,000 years back a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings—equalled, and in some things certainly surpassed our own.

Having well defined ideas as to the periodicity of cycles, for the world as well as for nations, empires, and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an incredible number of times upon this planet. It may not be exact, nor need it be; it is but intuitive, and the evidence, more palpable than anything else, is self and assured.

To express it in the words of Professor T. E. Nipher, of St. Louis, "we are not the friends of theory, but of truth; and until truth is found, we welcome every new theory, however unpopular at first, for fear of rejecting in our ignorance the stone which may in time become the verycorner-stone of the truth. The errors of the latitude we secure well, but it is a danger of the age that we are men of science, but because they are men," says the same scientist; and further quotes the noble words of Faraday—"occasionally, and frequently the exercise of the judgment ought to end in absolute reservation. It may be very distasteful and a great fatigue to suspend a conclusion, but as we are not infallible, so we ought to be cautious." (Experimental Researches, 24th Series.)

It is doubtful whether, with the exception of a few of the most pious nations, there ever was attempted a detailed account of the so-called American antiquities. Yet in order to bring out the more prominently a point of comparison such a work would be absolutely necessary. If the history of religion and of mythology and—far more important—the origin, developing and final grouping of the human species is ever to be unravelled, we have to avow our dedication to archaeological research, rather than to the hypothetical deductions of philology. We must begin by passing together the concrete imagery of the early thought, most superficially than any one can express of the same, the latter being too frail, in its manifold interpretations, to be distorted in a thousand ways. This would afford us an easier and more trustworthy clue. Archæological Societies ought to have a whole encyclopedia of the world's remains, with a collation of the most important of the speculations as to each locality. For, however fantastic and wild some of these speculations may seem, it is a fact, yet each has a chance of proving useful at some time. It is often more beneficial to know that something is not than to know what it is, as Max Müller truly tells us.

It is not within the limits of an article in our paper that any such object could be achieved. Awaiting ourselves, though, of the reports of the Government surveyors, trustworthy travellers, men of science, and, even our own limited experience, we will try in future issues to give to our Hindu readers, who possibly may never have heard of these antiquities, a general idea of them. Our latest informations are drawn from every reliable source; the survey of the Peruvian antiquities being mostly due to Dr. Heath's able paper, abovementioned. (To be Continued.)

PUZZLES FOR THE PHILOLOGISTS.
BY NAMCINDURA RAPUJI, ESQ.,
Superintendent, Dead Letter Office, Bombay.

In the issue of the THEOSOPHIST for the month of November, 1879, appeared an interesting article entitled "Cross and Fire" which shows that the Elemental worship, or the worship of the Sun, was practised by the Bulgarians, before the days of Christianity, and that it is still preserved even now.

In this connection, I beg to submit a few questions upon which I hope the THEOSOPHIST, acquainted as it is with the mythology and history of the old religions of almost all the nations of the world, may be able to throw some light, and clear up the doubts and ambiguities in which the matter is enveloped. My questions are as follows:—

1. We have been told* more or less vaguely by the philologists, that at a certain place on the northern frontier of India, or in Central Asia, there once lived a people or a nation which abandoned their country in parties (why and when, it is said, cannot be determined,) one emigrating into India, whilst the other penetrated into the country of Central Asia. We in India, it is added, and driving into the mountain fastnesses the Gonds, Hills, Kolis, Wayyars, Madars, Mongvs, Beldars, Berdes, Chambers, Waddars, Southals, Fellowes, &c., who are supposed so to have been the aborigines, and making themselves the masters of the Peninsulas. They styled themselves Aryas (Lords,) Here they continued or propagated the religion of the Vedas, which they had brought with them, as well as the arts and polity of a civilized nation, as it is said, they were; the hypothesis being that the Vedas and civilization were not known in India before the arrival of these adventurous immigrants.

Indeed, it is alleged that in this pastoral and nomadic race, as it is otherwise called, there were priests, warriors, agriculturists and serfs, and that the aborigines who were driven into the hills, forests and mountains, were the progenitors of those who still remain; but a few were absorbed into, and amalgamated with, the Aryas.

I have naturally thought that the other parties of these Aryas who invaded and penetrated into the various countries of Europe, &c., also carried with them their sacred and beloved Vedas, together with the Sanskrit in which they were delivered; and not only preserved them intact, but propagated their religion in those new countries as, according to the philologists, had been done in India. The names of the Vedas, therefore, and the Elementary worship, as well as the spiritual science of the Yog, including the use of the mystical or sacred syllable OM, which is invariably prefixed to every scriptural or sacred writing, and even repeated at every daily ritualistic observance—to say nothing of the old primitive ways and customs of the Aryas, such as cremation—must be traceable in a complete form somewhere in the oldest histories of those countries, as in India, if such an Aryan emigration took place. And this, even though Christianity or Mohammedanism was afterwards embraced by those nations.

Can any such traces be found, especially of the Yog; and what evidence is ever given in it of any of the histories? How can the great fact be explained that the people of Europe were wallowing in the mire of barbarism and ignorance, while perfect civilization was reigning in India, if emigrants from one Aryan stock, or family, or nation entered Europe either simultaneously with or even later than the penetration of their supposed brothers into India?

European civilization is comparatively of a recent or modern date, long posterior to that at which darkness and gloom began to overspread India, and cannot possibly be

attributed to the Aryan emigration, or if it can be, then there should be no difficulty in tracing or defining the causes and period of the emigration most accurately; the European historical accounts being presumably better written and better preserved than the Indian, since they go as far back as the time of "Noah's covenant with God," or the Flood.

Various are the lights of speculation of various minds on this great subject. Let me give expression to a few of them.

It is asserted by some that the Vedas are of the remotest antiquity, and their birth or appearance in India is coeval with the foundation or creation of the world; and these refer to various authorities, showing that the Aryans are the aborigines* of India. They say that our forefathers originally lived around the base of the mountain Himalaya, dwelling in shrouds, and on the banks of the sacred rivers, which spring from this great abode of snow and water, the tracts now denominated the Punjab, Behar, &c., &c., and that the Aryans shifted southwards as they multiplied or as other occasions demanded. They were not emigrants from any place out of India as supposed.

Others affirm that the allegation is true of the tribes, originally of one stock or nation, separated and emigrated from Central Asia into India and the countries of Europe, is a mere hoax purposely invented to support theoretical views, and to narrow as much as possible the gulf which now separates the people of India from those of other parts of the world.

Still others aver that in those good old days communication† or intercourse was free, and adventurers or enterprising philosophers, visiting India, picked up some knowledge of the Indian religion and imparted it to their countrymen.

Lastly, it is affirmed that in India, a certain king chanced to get at loggerheads with a host of Rushers, who carried their animosity so far as to slay the king altogether. They refrained from attending or offering at the sacrifices and ceremonies at that place; in fact, they held the king as an outpost. The king, for his part, cared very little for the indignities offered, and treated his adversaries with utter contempt in return. Thus the ill feelings were intensified and reconciliation became impossible. On the demise of the king, the Rushers who had already conspired, ceased not to pour their wrath upon the adherents or rather, the partisans of the king, who being disgusted and harassed in the extreme, put an end to the broils by leaving India, once for all. They sought refuge in the countries of Europe, &c., and settling there, taught the people the worship incorporated by the Vedas, of which they had but a faint knowledge.

It is pointed out after all that the Greeks, ‡ the oldest people in Europe, were not unknown to the Aryas of India, who distinguished or designated them as Yavans (barbarians or foreigners), a distinctive appellation which could not possibly have been applied to the Greeks, had they been really the same tribes or belonged to the same stock and origin as the Aryas of India. Or, again, if the Europeans had enjoyed, as a birthright, the blessings and revelations of the gods and truths of the Vedic religion, it is deferentially asked what great temptation could have impelled them to relinquish or exchange the Vedas for the Bible and Koran alternately, when we consider the comparatively slight progress which Christianity has made in India, the land of the Vedas, during the period of the last two thousand years.

Before concluding the subject, I must not lose sight of some of the striking facts and circumstantial evidences relative to it. Many of the European scholars and orientalists, straining every nerve, have drawn a conclusion that Greece, Italy, Egypt, Palestine, &c., were colonized by various martial or warrior (kshatriya) clans, and by Brahmanical and Buddhist tribes from the East, all however originally or primarily from India; at the same time showing the close affinity‡ between the Sanskrit and several European languages as evidences of the truth of this grand exodus, and making its salient features harmonize with the evidences supplied in the Indian epics.

But then, again, the startling fact of the Sanskrit having sunk as it did into corruption, and not maintaining its ascendancy in those countries, as it did in India, leads to the irresistible inference that the colonists had to yield to the Western aborigines; causing thereby a mixture of blood, and their Sanskrit so largely aiding in the refinement of the indigenous dialects, as to enable them to assume the high appellation of classical languages.

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† Elphinston's History of India, Vol. I., pages 91, 250 and 250. Pococke's India in Greece, pages 41 to 47, and 520.
‡ Monier William's Sanskrit and English Dictionary, page 812.

[March, 1830.]
CUP-MARK INSCRIPTIONS.

H. Rivett-Carnac, Esquire, of the Bengal Civil Service, C.I.E., F.S.A., M. R. A. S., F. G. S., &c. has placed us under obligations by sending us copies of his paper, "Archaeological Notes on Ancient Sculpturings on Rocks in Kumaon, India etc.," and other recent monographs which embody the latest fruits of his indefatigable antiquarian researches. An excerpt of one of his latest papers, which was written in an address upon the Fine Arts, that he never could see an Italian image-vendor enter a poor man's cabin without feeling that he ought to lift his hat to him as to a real missionary of Art. For, rude and coarse as might be the images he carried, they still embodied at least a rudimentary idea of sculpture, and that germ might suffice to awaken the glorious talent of a sculptor that lay latent in the mind of the poor man's son. This was a great truth that the preacher uttered, and read the old familiar proverb, "Despise not the day of small things." Some of the world's greatest discoveries have resulted from the chance observation of some trifling fact that had previously been passed over with ignominy and indifference. Who knows, for instance, what a flood of light may not be thrown upon the history of mankind by a recent discovery announced by Mr. Rivett-Carnac—a discovery hitherto not sufficiently appreciated; certainly not as it ought to be. The description given by Sir James Simpson, Bart., of the cup-like markings on stones and rocks in Scotland, England, and other countries of the West of the Conquering nomads whose lithic monuments of odd forms, may not be thrown upon the history of mankind by a recent discovery announced by Mr. Rivett-Carnac—a discovery hitherto not sufficiently appreciated; certainly not as it ought to be. The description given by Sir James Simpson, Bart., of the cup-like markings on stones and rocks in Scotland, England, and other countries of the West of the Conquering nomads whose lithic monuments of odd forms—this striking resemblance, but affirmed that the cup-marks formed "another and very extraordinary addition to the mass of evidence which already existed in favor of the view, that a branch of the nomadic tribes who swept, at an early date, over Europe, penetrated into India also." There is so much more involved in Mr. Rivett-Carnac's discovery and the theory he propounds than could possibly be discovered in the space that is at our present disposal that we refrain. The world's history is yet to be written, and it rests with scholars like Mr. Rivett-Carnac to fill it up. We further hope that these pages are to be welcomed. We must first cultivate Noah's Ark and drown those fabulous sons who have served so useful a purpose to the pious ethnographers in search of progenitors for the races of mankind, and then the ground will be cleared for the real historian to build upon. There can be no true archaeology among Christian nations until the last remnant of superstitions reliance upon Biblical chronology and history is swept away. These two have composed a metaphysical atmosphere in which truth has been apophasized. The cup-marks noticed by Sir James Simpson, and Mr. Rivett-Carnac are by the latter described as "holes scooped out on the face of the rock (or monument)." They are of different sizes, varying from six inches to an inch and a half in diameter, and in depth from one inch to half an inch, and are generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups. The Alagum writing consists of combinations of long and short strokes cut on sand-stone. On sand-stone it would be easier to cut lines with the grain, so to speak, of the stone. To attempt to make a cup-mark would be to risk splitting the slab. On the other hand, to cut a line on hard slab would be difficult, whereas to work an iron instrumet round and round so as to make a 'cup-mark' would be comparatively easy. In the American invention by which a record of the message sent by the electric telegraph is made by the instrument itself, the most primitive style of marking or writing on the paper was necessarily adopted. And letters in the Morse code are consequently composed of numerous combinations of long and short strokes.

Mr. Rivett-Carnac's attention is called to the fact that stones inscribed with similar cup-marks are found, in the Caucasian steppes, and it may be that by a friendly collaboration between ethnologists in various countries, it will soon be practicable to trace the progress from the East to the West of the conquering nomads whose lithic monuments in the British Isles Sir James Simpson has described, and which, we doubt not, that eminent explorer of the Colorado Canyon, Major Powell, has encountered in the North American Continent. Such a cooperation might be hastened if the assiduous observers now in India would accept the suggestion of Colonel Carrick's 'Mallory of the Ethnographic Bureau of the Smithsonian Institution to make the Micropolitan the vehicle for the mutual exchange of Indian, European and American notes of discovery."

The undersigned is also under great personal obligation to Mr. Rivett-Carnac for the present of seven extremely valuable old coins recently found in the Bareilly District. This is, indeed, a rare and well appreciated gift; the more so, as our great Indian archaeologist tells me in his letter of February 9: "They are coins of Surya or Mitra Dynasty (vile Princ., Vol. II.) Bhuini Mitra, have been found before, but are rare. Agni Mitra, Phagnini Mitra, Blinda Ghoisa, Bhuini Mitra, and Indra or Svayal Mitra, kings." As soon as a description of these coins shall appear in the Asiatic Society's Journal, we will give our readers extracts from it. Every true son of the great Aryavarta of old should watch with interest all such new finds, as they are constantly adding material for India's archaic history, and affirming our right to regard her as the oldest, most venerable, and, at the same time, most interesting relic of the prehistoric days. Meanwhile, I again personally reiterate my best thanks to Mr. Rivett-Carnac.

H. P. BLYATSKRY.

Editor of the Theosophist.

Bombay, February 25, 1880.

The Prospectus, issued in advance of the publication of this magazine, promised our Subscribers that in the year's twelve issues there should be not less than 240 pages of reading matter. This would make one hundred and twenty-five half-year; whereas the folio number which this page bears shows that we have exceeded that limit by 45 pages. We have, therefore, done even more than we promised. We hope to do as well the other six months.

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The subscription price at which the Theosophist is published barely covers cost—the design in establishing the journal being, not to reach a very wide circle of readers, than to make a profit. We cannot afford to circulate the Society's little organ without some remuneration to those who support it. This fact is no reason why its price should be increased, or individuals gratuitously. For the same reason we are obliged to adopt the plan now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the year. Many years of practical experience has convinced Western publishers that this system of cash payment is the best, and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

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The Theosophist will appear each month. The rates, for twelve numbers of not less than 40 columns Royal 4to each, of reading matter, or 400 columns in all, are as follows:—For Subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 9; in Africa, Europe, and the United States, Rs. 11. Half yearly (India) Rs. 6; Single copies annua 12. Remittance in postal stamps must be at the rate of annua 12 to the Rupee to cover discount. The above rates include postage. We shall be obliged to insert the words "paid" or "paid in advance" in every copy, at the rate of one anna each, unless cancelled.

THE MEDAL OF HONOR.

That there shall be founded a high prize and dignity to be known and designated as 'The Medal of Honor of the Theosophical Society,' for award under certain conditions.

The said medal shall be of pure silver and made from Indian coins melted down for the purpose; and shall be suitably engraved, stamped, carved or embossed with a device expressive of its high character as a Medal of Honor. It shall be annually awarded by a committee of Native scholars, designated by the President, to the Native author of the best original Essay upon any subject connected with the ancient religions, philosophies or sciences; preference being given in the Department of Science, other things being equal, to the occult, or mystical, branch of science as known and practised by the ancients.

THE OCHER.

To the Subscribers, in order to meet with the new life that is awakening in the Society, we have decided to reprint the October and November numbers, even though this will involve an outlay of several hundred rupees. Persons in India and Ceylon who wish to complete their sets may now remit us at the rate of annua 12 for each of those issues, or Rs. 1-8 for the two. To all others, the price will be 2s. sterling for each. New subscribers in India who prefer that their year shall commence with the beginning of the volume will be charged Rs. 6-8 for the year, or Rs. 4-8 for the first six numbers. The rates for other countries will be proportionately increased.

(Extract from the Minutes of the Meeting of the General Council, held at Bombay, February, 5th 1880.)

With a view to stimulate enquiry, by the Natives of India, into the literature of ancient times, to increase their respect for their ancestors, and to thus accomplish one important object for which the Theosophical Society was formed, it is by the General Council

RESOLVED

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The following conditions to govern the award, viz—

1. The Essay shall be of a high merit;
2. Each Essay shall bear a cipher, initial, verse or motto, but no other sign by which the authorship may be detected. The author's name, in each case, to be written in a closed envelope outside which shall be inscribed the cipher or other device which he has attached to his essay. The Manuscript to be placed by the President in the hands of the Jury, and the papers so filed as to be unopened and not examined until the Jury shall have made their awards.
3. All Essays submitted to be at the disposal of the Society, whose officers may designate such as are pronounced most meritorious for publication in the Theosophist, with their authors' names attached, so that their learning may be properly appreciated by their countrymen.
4. The Society to be allowed to publish as a separate pamphlet the Essay which shall be deemed worthy of the Medal of Honor, on condition of giving to its author the entire net profits of the publication
5. Essays to comprise not less than 2,500 nor more than 4,000 words—foot-notes and quotations included.
6. The Jury shall also award to the authors of the Essays which they consider second and third in degree of
A V C Y M R A I S THE SILENT BROTHER.

BY COUNT E. — A., F.T.S.

The strange story I am about to say was given me by one of its principal heroes. Its authenticity cannot be doubted, however sceptical one may feel as to the details of the narrative—and this for three good reasons: (a) the circumstances are well known at Palermo, and the incidents still remain fresh in the mind of a person; (b) the shock produced by the dreadful occurrence on the narrator was so violent as to turn his hair—the hair of a young man of 26—as white as snow in one night, and make him a raving lunatic for the next six months; (c) there is an official record of the death-bed confession of the criminal, and it can be found in the family chronicles of the Prince di R—.

For myself at least, no doubt remains as to the veracity of the story.

Once there was a passionate lover of the occult sciences. For a time, his only object was to become a pupil of the famous Cagliostro, then living at Paris, where he attracted universal attention; but the mysteries Count from the first refused to have anything to do with him. Why he declined to accept a pupil, a young man of a good family and very intelligent, was a secret which Gliaierbach—the narrator of the tale—could never penetrate. Suffice it to say that all he could prevail upon the "Grand Copht" to do for him, was to teach him in a certain degree how to learn the secrets of the natural sciences, and to make him familiar with, by making them speak such thoughts audibly without knowing that their lips were uttering any sound. And even this comparatively easy magnetic phase of occult sciences he could not master practically.

In those days, Cagliostro and his mysterious powers were on all tongues. Paris was in a state of high fever about him. At Court, in society, in the Parliament, in the Academy, they spoke of Cagliostro. The most extraordinary secrets were told him, and he knew they were extraordinary, the more willingly people believed them. They said that Cagliostro had shown pictures of future events in his magic mirrors to some of the most illustrious statesmen of France, and that these events had all come to pass. The King and the royal family had been of the number of those who were allowed to peer into the unknown. The "magician" had evoked the shades of Cleopatra and Julius Caesar, of Noment and Nero, Gliaierbach and Joan of Arc, the Fifth Host, the ex-minister of the police; and an outwardly pious, but secretly sceptical Christian archbishop having shown a desire to have his doubts cleared, one of the gods was summoned—but did not come, for he had never existed in flesh. Marmontel having expressed the desire to meet Belisarius, he upon seeing the great warrior emerging from the ground, fell senseless. Young, daring and passionate Gliaierbach feeling that Cagliostro would never share with him more than a few crumbs of his great learning, turned in another direction, and at last found an unacquainted abbot, who for a consideration took upon himself to teach him all he knew. In a few months (1) he had learned the weird secrets of black and white magic, i.e., the art of cleverly bamboozling fools. He also visited Mosmer and his clairvoyants, whose number had become very large at that period. The ill-fated French society of 1785 felt its doom approaching; it suffered from spleen and generally seized upon anything that brought it a change in its killing satire and lethargy monody. It had become so sceptical that at last, from believing in nothing, it ended by believing anything. Gliaierbach, under the experienced directions of his abbot, began practising upon human credulity. But he had not been more than eight months at Paris, when the police patriotically advised him to go abroad—for his health. There was no appeal from such advice. However convenient the capital of France for old hands at charlatanry, it is less so for beginners. He left Paris and went, via Marseilles, to Palermo.

I had been the intelligent pupil of the abbot got acquainted with, and contracted a friendship with Marquis Hector, youngest son of the Prince R—, one of the most wealthy and noble families of Sicily. Three
years earlier a great calamity had befallen that house. Hector's eldest brother, Duke Alfonso, had disappeared without leaving any clue; and the old prince, half killed with despair, had left the world for the retirement of his magnificent villa in the suburbs of Palermo, where he led the life of a recluse.

The young Marquis was dying with ennui. Not knowing what better to do with himself, under the directions of Glitterbach he began studying magic, or at least, that which passed under that name with the clever German. The professor and pupil became inseparable.

Later, it was ascertained that on that night a pirate vessel had been cruising in the waters of Palermo; that the consorts had been ashore, and carried away several Sicilian women. In the latter part of the last century, Sicilian ladies were considered as very valuable goods; likewise were men for the commodious in the markets of Smyrna, Constantinople, and the Barbary Coast; the rich paichas paying for them enormous sums. Besides pretty Sicilian women, the pirates used to smuggle away rich people for the sake of the ransom. The poor men, when caught, shared the fate of the working-cattle, and fed on flogging. Every one at Palermo firmly believed that young Alfonso had been carried away by the pirates; and it was far from being improbable. The High Admiral of Algiers had gone mad. Meanwhile, the necromancer had not been losing his time. Suspecting that the demand in this direction would come one day, he had from the first quietly gathered the minutest particulars about the deceased Alfonso, and most carefully studied his life-size portrait which hung in the old Prince's bed-room. This was enough for his purposes. To add to the solemnity, he had un-

As Alfonso was too young to be married he was sent travelling, and remained absent for over four years. Upon his return, preparations were being made for the celebration of the nuptials, which the old Prince had decided should form one of the future epopees of Sicily. They were planned on the most magnificent scale. The wealthiest and noblest of the land had assembled two months beforehand and were being royally entertained in the town of Monreale, which occupied a whole square of the old city, as all were more or less related to either the R—V— or the Alferi families in the second, fourth, twentieth or sixtieth degree.

A host of hungry poets and improvisatori had arrived, unmoved, to sing, according to the local custom of those days, the beauty and virtues of the newly-married couple. Livorno sent a ship load of somnams, and Rome the Pope's blessing. Crowds of people enrosed to witness the procession had come to Palermo from afar; and whole regiments of sentry were prepared to preserve their profession at the first opportunity.

The marriage ceremony had been fixed for a Wednesday. On Tuesday, the bridgroom disappeared without leaving the slightest trace. The police of the whole land was set afoot. Uselessly alas! Alfonso had for several days been going from town to Monte Cavalli—a lovely villa of his—to superintend in person the preparations for the reception of his lovely bride, with whom he was to pass his honey-moon in that charming village. On Tuesday evening, passed since the disappearance, he had returned home early on the following morning. About ten in the evening two contadini had met and saluted him. That was the last any one saw the young Duke.

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At nightfall, the watchers on the dock had as yet seen nothing. Then the breeze freshened, and about midnight it was blowing a hurricane. One of the vessels returned to port immediately, the two others were driven away before the gale and were never heard of more, and the one on which was young Hector returned two days after, dismasted and a week, to Triponi.

The night before the watchers in one of the beacon towers along the shore, saw a brig far off, which, without mast, sails or flag, was being furiously carried along on the crest of the angry sea. They concluded it must be the pirates' brig. It went down in full sight, and the report spread that every soul on board, to the very last man, had perished.

Notwithstanding all this, emissaries were sent by the old Prince in every direction—to Algiers, Tunis, Morocco, Tripoli, and Constantinople. But they found nothing; and when Glitterbach arrived at Palermo, three years had passed since the event.

The Prince, though having lost a son, did not relish the idea of losing the wealth of the Alferi in the bargain. He concluded to marry Bianca to his second son, Hector. But the fair Bianca, went, and would not be consolled. She refused point-blank, and declared she would remain faithful to her Alfonso.

Hector behaved like a true knight. "Why make poor Bianca still more miserable, by worrying her with prayers? Perhaps my brother is yet alive," he said. "How could I, then, in view of such an uncertainty, deprive Alfonso, in case he should return, of his best treasure, and the one dearer to him than life itself?"

Touched with the exhibition of such noble feelings, Bianca declared he must not be insensible for her Alfonso's brother. The old man did not lose all hopes. Besides, Bianca was a woman; and with women in Sicily, as elsewhere, the absent are always in the wrong. She finally promised, if she should ever have a positive assurance of Alfonso's death, to marry her brother, or—no one. Such was the state of affairs when Glitterbach—who boasted of the power of raising the shadows of the dead—appeared at the princely and now mournful and deserted country villa of the R—V—. He had not been there a fortnight before he captivated the affections and admirations of every one.

The mysterious and the occult, and especially dealings with a world unknown, the "silent hand," have a charm for every one in general and for the afflicted especially. The old Prince took courage one day and asked the crafty German to solve their cruel doubts. Was Alfonso dead or alive? that was the question. Taking a few minutes to reflect, Glitterbach answered in this wise: "Prince, what you ask me to do for you, is very important.... Yes, it is quite true. If your solution is no more, I may be enabled to call forth his shadow; but will not the shock be too violent for you? Will your son and your pupil—the charming Countess Bianca—consent to it?"

"Anything rather than cruel uncertainty," the old Prince answered. And so the execution was decided upon to take place a week from that day. When Bianca heard of it, she fainted. Recalled to her senses by an abundance of restoratives, curiosity got the better of her scruples. She was much more impatient as women all are. Hector began by setting himself with all his might against what he regarded as a sacrilege. He did not wish to trouble the rest of the day departed; he at first said, if his beloved brother was really dead, he preferred not to know it. But at last his growing love for Bianca and the desire to satisfy his father prevailed, and he too consented.

The week demanded by Glitterbach for preparation and purification, seemed a century to the impatience of all the family. He began by bewitching the pirate vessels to good use; and the four swift vessels, renowned above all others for their speed. The old Prince promised mountains of gold to him who would give him back his son and heir. The little squadron being ready, it spread its sails and disappeared on the horizon. On one of the vessels was Hector R—V—.

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joined upon the family a strict, fast, and prayers, day and night, during the whole week. At last the longed-for hour arrived, and the Prince, accompanied by his son and Bianca, entered the necromancer's apartment.

(To be concluded next month.)

[Continued from the February Number.]

EAST INDIAN MATERIA MEDICA.

BY PANDURANG GOPAL, G.G.M.C., F.T.S.

Following up the list of evacuant (श्वेत) drugs, mostly of bile in some instances also of other morbid humours, we have the additional:—

Roots of.

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<thead>
<tr>
<th>Sans.</th>
<th>Marathi</th>
<th>Latin</th>
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<tbody>
<tr>
<td>Pratpüud</td>
<td>नध्वर्त</td>
<td>Canna tóra</td>
</tr>
<tr>
<td>Kudá</td>
<td>गुड्य</td>
<td>Catharanthus frustula</td>
</tr>
<tr>
<td>Kandá</td>
<td>कांड</td>
<td>Allium sepa</td>
</tr>
<tr>
<td>Ashwagandhí</td>
<td>अश्वगंधी</td>
<td>Physalis somniferam</td>
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<tr>
<td>Vítála</td>
<td>विटला</td>
<td>Pummeria Coagulans</td>
</tr>
<tr>
<td>Bandhúca</td>
<td>बंधुका</td>
<td>Pentapetes (Hibiscus) Phorinica</td>
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Jewaka

Sweta

Shana

Viníthí

Vaccí

Mahábala

Makalí

Gavakshí

Karvácára

Gokaní

Mrígarví

Krúsá

Kasha

Kangóme

Karájí

Alárka

The banks of.

Tilwáka

Kampilláka

Tchagala

Ranypákaptála

Ingódí | इंगोड़ी | Costus paniculatus |

Mesháhringe

The tigers and bulls of.

Ladháma

Atívishí

Shringávára

Váchá

Alárka

The leaves of.

Arjáka

Sírása

Talishápatára

Tannalápatára

The flowers of.

Shigroo

Pácho

Maultoaonga

The venous exudation of.

Shalaparame.

Ashwakarmí.

Yashceemála.

Hingó, Baldíka.

Lálkína.

Desmodium Gangeticum.

Shores robusta.

Glycyrrhiza glabra.

Narthex orrostofí.

The excretion of an insect growing on certain trees.

The above list completes the enumeration of parts of vegetables, which were credited by Sushruta with the property of evacuating bile and mucus, and we now proceed to the second large class of drugs which have been known to have the opposite virtue of repressing excessive bile action or of repressing the excessive and increased flow of mucus, or of the vital spirits or of all combined.

This is called the Sushumana class (सूषुम्ना वह) and is divided into thirty-seven groups.

The parts which are to be selected for medicinal use are not specified, but from a practical acquaintance with these drugs, as included in prescriptions given, under the treatment of diseases by the same author and his school, we are enabled in very many instances to determine them without departing from their theories to any great extent.

This class of remedies, interpreted in the formalities of modern pathological phraseology, would represent drugs which act as representants of the morbid irritability of mucous membranes or of mucous tissue generally, and of its resulting phenomena of acute or sub-acute inflammation, congestion &c., and may, therefore, be identified with what were called phlogistics by medieval writers on Materia Medica. The term phlogistics, however, is not used at the present day for such remedies, and is being replaced by a more rational explanation of the actions which certain drugs produce in the system. They are indicated by sudden changes in the ordinary activity of the system or are recognised by pallor of countenance, depression of the radial pulse, exudation of sweat over the skin, and a feeling of exhaustion in the individual to whom a given remedy is administered.

It seems, however, that Sushruta extended the application of the term still wider, and desired to signify that some of them not only act as temporary depressants of the sympathetic system, but diminish congestions (strokes) of blood also, increase animal heat and purify the bile without evacuating it. Such medicines, therefore, would seem to stop increased or excessive morbid action and the consequent waste of tissue which must occur in all inflammations more or less. They would, therefore, in some measure, play the part of passive tonics in a remote manner.

Though modern therapists have not yet recognised the existence or possibility of this action in drugs which act as depurants of one or more secreting glands and at the same time combine in them the property of imparting tonic to the vessels of the secreting surface, yet medical men cannot but concede that this assumed property is perfectly possible and may not be necessarily incompatible in a given drug, should chemical analysis enable us ever to discover the depurating as well as the tonic principles in it.

The recognition of this double property by Sushruta must be taken with considerable reserve, as it is difficult to pull out from his list the special drugs to which he credits these apparently contradictory virtues. Sushruta has not specified the part or parts of vegetables which exhibit these properties, and unless therefore, we were to experiment on the drugs included in this group with a view to determine the truth of this observation, it would not be safe to take for granted the assumption based on the general ground of experience alone. It would seem, however, that this effect was probably from the properties of starchly and allied principles which are detectable in individuals of this group, when used in their fresh state. Such drugs, Sushruta affirms, are indicated in those morbid states of the system which are characterised by dryness of the skin and a feeling of lassitude accompa-
ried by torpidity of bowels and accumulation of gas in them, in a word in a functional derangement of the digestive organs and in coughs and dyspepsias following a chronic affection of the air passages and lungs. They do not seem to act energetically on any one of these tissues, and until experience should confirm these observations of Sushruta, they may at present be assumed to act homoeopathically of congestions or of the diminished irritability of such tissues.

The activity of remedies of this group does not seem to be felt by the individual acted on or so marked in all instances as to become apparent to an observer except by assuming that they relieve the system surcharged with products of tissue waste or by relieving an inflamed or torpid organ of its charge by the secretory vessels being acted on, some exerting their power on one special organ, and others on another. They may, therefore, be appropriately understood as partial redivives, exerting their choice for particular organs, some increasing the flow of bile, some of mucous from large mucous tracts, a few increasing the special excretion of the skin and the rest increasing the quantity of urine so or so relieving the congested vessels of the urinary glands (kidneys), the functions of which were not accurately determined in Sushruta's time) as far under the class of general blood depurants, miscellaneously so termed.

I have pointed out that Sushruta believed in the existence of certain drugs which act by purifying bile without necessarily evacuating it. This statement, though it does not accord with our experience of the present day, seems to have been based on clinical observation alone, and though we cannot accord consent to this extravagant, or too broad a generalisation, we may nevertheless bear witness to the presence of this property in a few drugs where its truthfulness may not be questioned altogether.

Take, for instance, the juices of bitters like the fennugreek, eclipta prostrata, tinospora cordifolia and morundia, all of which more or less increase the flow of bile when administered in moderate doses, increase the flow of bile and cause free, if not copious, alvine discharges without increasing the quantity of their watery constituent. This valuable property, which has been proved in the case of certain American drugs allied in other respects to our Indian ones by the recent experiments of Dr. Brunton, if relied upon and utilised, may prove of immense service in meeting the daily wants of the medical practitioner, as it would prevent exhalation and conserve energy to the sick when their strength is not far too prostrated by the advance of disease and in those cases where they are not experienced enough to know the indications to their functions, by discharging the congested vessels of morbid secretions and accumulations of effete products, without diminishing their vitality—by no means a small gift to the sick.

The deranged system would thus be sooner restored to health and with less suffering and cost to the patient than under the use of more active drugs which excite copious, and, therefore, more exhausting evacuations, whether of bile or juices of the organs more than the deranged parts to their functions, by discharging the congested vessels of morbid secretions and accumulations of effete products, without diminishing their vitality—by no means a small gift to the sick.

The drugs of this (हँसी) Sansamanna class are grouped in thirty-seven classes which Sushruta has found septently to possess certain special virtues and are, therefore, recommended to be used in diseases recognised by particular or specific groups of symptoms.

They are as under—

1. Curers of deranged bile and of deranged nerve-
   action (derangements of the vital air or the phlogiston of Greek writers).
2. Vital astringents, or those which diminish conges-
   tions and restore or increase the tone of the mucous tissue-
   general, with or without exerting a specific action on the
   bronchial or hepatic or gastro-intestinal mucous mem-
   branes.
3. General alternatives or insensible blood-depar-
   nants.
   Pure nervous-stimulants and lithioptritics (remedies
   which dissolve stony deposits in the kidneys and bladder).
4. Alternatives exerting specific action on special
   tissues, with a tendency to check fluxes.
5. Powerful or true astringents.
6. Alternatives and detergents.
7. Contiils and antispasmodics.
8. Remedies which remove or prevent obesity or the
   formation of fat in the tissues of the body.
9. Stimulants, carminatives and digestive, including
   vermiculites or medicines which prevent the development
   of intestinal worms.
10. Nervine stimulants (remedies which increase the
    flow of vital spirits), and cosmetics or those which improve
    the vigor and color of the skin.
11. Purifiers of the milk secretion in the mammae and
    blood alternatives.
12. Deobstruents, or remedies which remove visceral
    congestions or local congestions in vascular tissues.
13. Pure stomachics.
14. Anti-bilious or anti-inflammatory agents, febris-
    fuges, detergents (those which clean supporting surfaces
    of ulcers or wounds caused by a branch of the tissues),
    and alexipharmics (which destroy morbid fluids and
    poisons).
15. Anti-inflammatory or anti-phlogistic agents includ-
    ing nutritive tonics and galactagogues.
16. Those which diminish the formation of mucus and
    fat, increase the urinary excretion, which act as lithioptric-
    tics (solvents of stony deposits), and as resolvents of in-
    stallatory deposits.
17. Those which diminish or relieve the dryness of
    the fauces and purify blood. They cool the blood and
    diminish the excessive formation of heat in the tissues and
    blood. They are, therefore, indicated in fevers accom-
    panied by the increase of blood-heat.
18. A group similar in action to the above, but no
    reasons are given for recognising it as a separate class.
19. Convolvulants, and apple-sikers, which clear the
    urinary by equalising the circulation of fluids.
20. Softenings of the ureter, bladder, and cooling
    mefits.
21. Refrigerants. Also useful in checking inflammatory
    diarrhoea or dysentery. Detergents also.
22. Astringents and healers of ulcers.
23. Astringents and antiscorbutics of the uterine circulation.
24. Cooling and stomachics. Also febrifuges.
25. Refrigerants simply.
26. Relieve congestions, torpidity of circulation and
    all atonic conditions of the system; are also stomachic and
    gastronomical agents and as alternatives of uterine and
    mammary circulation. They cure rheumatic fevers also.

(To be continued.)
HINDU OR ARYA?

By R. P. SANKHAR,
Head-Master of the Normal School, Meerut.

The subject I beg to discuss to-day is of great importance, as affecting the future success of our operations, for the reconstruction of our dear Aryavarta in the place it has long held, and essentially it would have been far better for our purpose, had abler hands than mine taken up the subject, and treated it according to its merits. But, as it is the duty of every true son of this country whether a weak or a powerful hand, to exert his utmost in the coming struggle for her glory, so I thought it incumbent upon me at the risk of being regarded as presumptuous to lay these lines before the public, and ask my readers, Eastern as well as Western, whether my present proposal should not be our first step towards the object we aim at. The question to be settled is, whether we should continue to call ourselves Hindus, or should at once reassume the old designation of Aryan? Before venturing to solve this problem, I must at once and for all acknowledge that every reader may at once reply that we need not give ourselves any useless trouble as regards such a trifling matter. It is the same thing whether a man is called by one name or another, whether he is called a Hindu or an Aryan.

Such and similar ideas are sure to arise before the reader's mind, as soon as he sees this ordinary question. But no, my dear reader, I beg to differ from you on this point, and, consequently, I beg to answer you with another set of queries. Is it the same thing to be called a liar or an honest man; a slave or a free man? Will not our being called by one name or another affect the success of our undertakings? No doubt, it will. Now, in order to decide my original problem, I think I ought to begin by giving the meaning and origin of each of these terms. The word Hindu means a liar, a slave, a black, an infidel, in short, a man possessed of every evil to be found in the world; while the term Aryan means a pious, a learned, a noble, and a wise man, devoted to the true worship of the Eternal. With this explanation, I dare conclude that no man of common sense would like to be called a Hindu, when once he knows its meanings. Anybody can here ask me that if what I say is true, then how was it that the people of this country, the once famous Aryavarta, assumed such a disgusting name. In order to satisfy such an one's curiosity, I beg to say that once this country was called Aryavarta and its inhabitants were known by the name of Aryans. In proof of my above assertion, I beg to state that the words Aryavarta and Aryan are the only words that have been reduced by our country men and all its inhabitants, in all our extant Sanskrit books. Even in our everyday Sankalpa (संकल्प) a sort of mantra recited at the performance of every religious ceremony, the word Aryavarta is used as our country's name, while the word Hindu is neither of Sanskrit origin, nor is ever once mentioned in any of our Sanskrit books. Had Hindu been our original name, this would not have been the case. The manner in which our fathers came to be known by the latter appellation seems to be as follows. When Darius Hystaspes, the first foreign king, visited this country, and after 8 years before Alexander's invasion, it was governed by the kings of the Lunar dynasty, hence he called this country India, meaning the country governed by the kings of the Indu or Moon dynasty (इन्दु, the moon). In time they changed the word Indu into Hindu, which in their language either signified the meanings I have already given, or in the blindness of their bigotry they gave these meanings to the term Hindu. And no wonder that they did so, for it is the custom at least amongst orientals that one sect accepts the ideas of another sect of unavailing folly. For, we see in the cases of gradual adoption of ideas, we slow in retorting, i.e., in giving the repartee, for we in return called them "Malechhas" and "Yavans." In time all the foreigners, I mean those of Persia, Arabia, Turkey, Tartary, Cabul, &c., began to call us by that hateful name, for all of them subsequently became followers of Mahomet of Arabia. When the Mohammedans conquered this country, they being our conquerors, cruel and unjust, obliged us to designate ourselves with that odious title. They ruled over us for a period of nearly 600 years, during which interval we grew accustomed to our new name and forgot the old one. And this habit has grown so strong with us that even now, when our persecutors have no more dominion over us when we under the present strong government are on a footing of equality with the followers of every other religion, the most learned, enlightened and high-spirited sons of this country do not object to be called Hindus. I also acknowledge, though with deep regret, that until recently thousands of our poor ignorant countrymen were nearly unacquainted with the words Veda and Aryan; but now as Swami Dayanand Saraswati, the Luther of India, has made these words echo and re-echo all over the land, so, I think, O brothers! O true sons of this once exalted Aryavarta! the time has come, or rather is fast approaching, when we should show our spirit, act with vigour, and try our best towards the re-creation of our beloved mother-country! Arise from your long sleep, O ye lovers of this once famous seat of learning and religion, look around you, and see in what a hapless state your country lies! Act like a true magician to your prostrate Mogul, support her in her weak moments. It is true we have grown more, no more and no less than in the thousand years time, all the vivacity and freshness of her youth. And now to conclude I say persevero and you will succeed. Begin at once by casting off your present disgusting and odious appellation; show your spirit and re-assume once your old and dear name of Arin. Namasté.

Meerut, 7th February, 1880.

(Continued from the March Number.)

A LAND OF MYSTERY.

By H. P. B.

Evidently, we, Theosophists, are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles and, opposing the Biblical chronology, lean towards those opinions which secretly are shared by so many, but publicly avowed by so few. We, Europeans, are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics—Hindus especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the Americas, or the other from the prehistorical Aryans, is a question which no living man can decide. But that there must have been an intimate connection at some time between the old Aryans, the prehistoric inhabitants of America, whatever might have been their names—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connection, it must have taken place at a time when the Atlantic did not yet divide the two hemispheres as it does now.

In his Peruvian Antiquities (see the Theosophist for March) Dr. Heath, of Kansas City—vara avis among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words:—

"Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man's head would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, 70,000 years must have elapsed before they reached their present altitude."

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Who knows, then, but that Jules Verne's fanciful idea* regarding the lost continent Atlantia may be near the truth? Who can say that, where now is the Atlantic Ocean, formerly did not exist a continent, with its dense

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* This "idea" is plainly expressed and asserted as a fact by Plato in his Despot; and was taken up by Lord Bacon in his New Atlantis.
population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, populating thus the two hemispheres? This would explain the similarity of their architectural structures and races, and their differences, modified by and adapted to the character of their respective climates and countries. Thus would the human and canal differ, although of the same species; thus the algorism and esoteric are found among the tropics Indians of North America and the most ancient Ashes, as the constellation of the "Great Bear" by the same name; thus variously cut off from all intercourse or knowledge of each other, divide the zodiac into twelve constellations, apply to them the same names, and the Northern Hindus apply the name Andes to their Himalayan mountains, as did the South Americans to their principal chain. * Must we fall in the old rut, and suppose no other means of populating the Western Hemisphere except 'by way of Behring's Strait'? Must we still locate a geographical Eden in the East, and suppose a land, equally adapted to man and as old a paganism, as the aimless wanderings of the "lost tribe of Israel" to become populated?

Go where we may, to explore the antiquities of America—whether of Northern, Central, or Southern America—we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, Egypt and even of some parts of Europe. Whoever has seen one of these mounds has seen all. Whoever has stood before the cyclopian structures of one continent can have a pretty accurate idea of the other. Only be it said—we know still less of the accurate calculations of the ancient Egyptians of the Valley of the Nile, of which we know next to nothing. But their symbolisms—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia,—near St. Louis (Missouri)—which measures 700 feet long by 800 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents, and the mound on the banks of Brush Creek, Ohio, so accurately described by Squier and Davis, and standing as the only instance of geometrical precision, preserves by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolisms they evidently sought to express. The Ohio mound represents a serpent, upwards of 1,000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail. "The embankment constituting the effigy, is upwards of five feet in height, by thirty feet base at the centre of the body, slightly diminishing towards the tail." The neck is stretched out and its mouth wide-opened, holding within its jaws an oval figure, "Formed by an embankment four feet in height this oval is perfectly regular in outline, its transverse and conjugate diameters being 160 and 8 feet respectively," say the surveyors. The whole represents the universal cosmological idea of the serpent and the egg. This is easy to summarize. But how came this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio and elsewhere, these squares, circles, octagons, and other geometrical figures, in which he recognizes so easily the prevalent and universal, never have been copied from the Book of Numbers? Apart from the complete silence as to their origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archaologists of America have generously assigned them 2,000 years. But by whom built, and whether their authors migrated, or disappeared beneath victorious arms, or were swept out of existence by somediref epidemic, or a universal famine, are questions "probably beyond the power of human investigation to answer" they say. The earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are supposed to have come from the North and believed to have entered America in the 7th century A.D. They are also credited with having migrated to the Pacific Coast, and are supposed to have spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must have also carved the hieroglyphics that cover some of the relics. How is it then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copan, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? And the modern "Sons and daughters of the Sun" of Mexico, there were some which the foreign interpreters were precluded the possibility of studying. These were the so-called schemes of judicial astrology "given but not explained in Lord Kingsborough's published collection," and set down as purely figurative and symbolical, "intended only for the use of the priests and diviners and possessed of an esoteric significance." Many of the hieroglyphics on the monoliths of Palenque and Copan are of the same character. The "priests and diviners" were all killed off by the Catholic fanaticism that secretly aided them.

Nearly all the ruins in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal or truncated, but in all respects similar to the teocalli of Mexico, and to the topes of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, to the cyclopian monuments and monoliths on the shores of Lake Titicaca, in the republic of Bolivia, are ascribed to giants, the five exiled brothers "from beyond the mountains." They worshipped the moon as their progenitor, and the "Sons and daughters of the Sun." Here, the similarity, which is otherwise not connected with the South American tradition is again but too obvious, and the Solar and Lunar races—the Sutryna Vansa and the Chaundra Vansa—re-appear in America.

This Lake Titicaca, which occupies the centre of one of the most remarkable terrestrial basins on the whole globe, is, "160 miles long and from 50 to 80 broad, and discharges through the valley of El Desaguadero, to the south-east into another lake, called Lake Aumlangs, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of waters of similar size in the world." As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanaco.

The latter are without any doubt aberrations of man and nature, pertaining to an epoch which preceded the Inca period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the tradition of the present day is the highest teacher of the Peruvians, Manco Capac—the Mann of South America—diffused his knowledge and influence from this centre, yet the statement is unsupported by facts. If the original seat of the Aymaras, or "Inca race" was there, as claimed by some, how is it that neither the Incas, nor the Aymaras, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells us of giants having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt, whether the Incas are of the Aymara race at all. The
Inca claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet, whether the belief of the Spanish with regard to the Sun, the fountain of existence and the mighty sun of other peoples is as true as they believe it to be, the latter is quite distinct from the Inca—the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monumental doorways, pillars, and stone idols, so elaborately carved, are "sculptured in the style which exists from any other remains of art yet found in America." D'Orbigny speaks of the ruins in the most enthusiastic manner. "These monuments," he says, "consist of a mound raised nearly 100 feet, surrounded with pillars—of temples from 600 to 1200 feet in length, opening precisely towards the east, and adorned with colossal angular columns—or porticoes of a single stone, covered with reliefs of skilled execution, displaying symbolical representations of the Sun, and the conch, the messenger of the divinities—of basaltic statues loaded with base-reliefs, in which the design of the carved head is half Egyptian—and lastly, of the interior of a palace formed of enormous blocks of rock completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined, as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses of which they are composed, surpass in height and grandeur all that were afterward built by the sovereigns of Cuzco." Like the rest of his fellow-explorers, M. D'Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the island of Coati, for instance, bear every feature in common with the ruins of Tiahuanaco; so do the vast blocks of stone elaborately sculptured, some of which, according to the report of the surveyors, in 1846, measure: 3 feet in length by 18 feet in width, and 6 feet in thickness. "While on some of the islands of the Lake Titicaca there are monuments of great extent," he says, "but of true Peruvian type, believed to be the remains of temples destroyed by the Spaniards." The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. "Its east front has a niche, in the centre of which is a human figure of strange form, crowned with a serpent, and covered with serpents, and serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design—were this temple in India, it would undoubtedly be attributed to Shiva; but it is at the antipodes, where neither the foot of a Siva or one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their Nagel, or chief sorcerer and serpent worshipper. The ruins standing on piles of earth from three to six feet high, it seems, have been built upon an ancient lake of Titicaca, and "the level of the Lake now being 135 feet lower, and its shores 12 miles distant, this fact, in conjunction with others, warrants the belief that these remains antedate any others known in America." Hence, all these reliefs are unanimously ascribed to the same "unknown and mysterious people who preceded the Peruvians, as the Tiahuanacos or Toltecs did the Aztecs. It seems to have been the period of the highest and most ancient civilization of South America, and has left the most gigantic monuments of their power and skill. And these monuments are all either Divinities—temples sacred to the Snake, or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copan, the former are some eight leagues from the city of Mexico on the plain of Otomi, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of flat stone slabs, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teoti­huacan by ten feet according to Humboldt, and having 1,400 feet square at the base, covers an area of 45 acres! It is interesting to hear what the earliest writers—the historians who saw them during the first conquerors of the country—say of these relics of the most ancient of the buildings of the great temple of Mexico, among others. It consisted of an immense square area "surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with stone figures in the form of serpents" says Cortes. The blow that 300 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth, that "the horses of the Spaniards could not move over them without slipping," writes Bernal Diaz. In connection with this, we must remember that it was not the Spaniards who conquered the Mexicans, but the horses. As there never was a horse seen before by this people in America, until the Europeans landed it on the coast, the natives though excessively brave, "were awe­struck at the sight of horses and the roar of the artillery" that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient to account for the fact that a handful of men could so easily conquer innumerable thousands of warriors.

According to Gomera, the four walls of the enclosure of the temple corresponded with the cardinal points. In the centre of this gigantic area arose the great temple, an immense pyramidal structure of eight stages, faced with stone, 300 feet square at the base and 120 feet in height, truncated, with a level summit, upon which were situated two towers, the shrimes of the divinities to whom it was consecrated, mother of the Aztecs, Tlacuitzahuitl. It was here that the sacrifices were performed, and the dead for unburied, Clavigero tells us, that besides this great pyramid, there were forty other similar structures consecrated to various divinities. The one called Tecozcalli, "the House of the Shining Mirrors, sacred to Tecutlipoch, the God of Light, the Soul of the World, the Vehifer, the Spiritual Sun." The dwellings of priests, who, according to Zarate, amounted to 8,000, were near by, as well as the sacrificial and the sacred pools and fountains, groves and gardens. There, when the great temple was completed, the enormous structures were cultivated for use in certain sacred rites and the decoration of altars, were in abundance; and, so large was the inner yard, that "5,000 or 10,000 persons had sufficient room to dance in it under their solemn festivities" says Solis. Torquemada estimates the number of such temples in the Mexican empire at 40,000, but Clavigero, speaking of the majestic Tecolalii (literally, houses of God) of Mexico, estimates the number higher. So wonderful was the resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise. "What striking analogies exist between the monuments of the old continents and those of the Toltecs who... built these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?" he exclaimed.

The eminent naturalist might have also enquired where the Toltecs got their Christian virtues from, being but poor poets. The case is similar to that of Prescott's, "enwives a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations." Some of these are very curious inasmuch as they show such a similarity to some of the Gospel ethics. "He who looks too curiously on a woman, commits adultery with his eyes" says one of them, "Keep peace with all; bear injuries
with humility; God who sees, will avenge you," declares another. Recognizing but one Supreme Power in Nature, they addressed it as the deity "by whom we live, Omnipresent, that knoweth all thoughts and giveth all gifts, without whom man is as nothing; invisible, incorporeal, one of perfect perfection and purity, under whose wings we find repose and a sure defense." And, in naming their children, says Lord Kingsborough "they used a ceremony strongly resembling the Christian rite of baptism, the lips and bosom of the infant being sprinkled with water, and the Lord inspired to speak away the sin that was given to it before the foundation of the world, so that the child might be born once." "Their laws were perfect; justice, contentment and peace reigned in the kingdom of these enlightened heathens, when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion, were sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. And he who ever went to Mexico, knows what that means. The country is full of blood-thirsty Christian savages, robbing, burning, beheading, murdering, and the greatest liars the world has ever produced! Peace and glory to your ashes, O Cortez and Torquemada! In this case at least, will you never be permitted to boast of the enlightenment your Christianity has poured out on the poor, and once virtuous heathens!

(Te be continued.)

TANTRIC PHILOSOPHY.

BY HARADA KANTA, MAJUMDAR.

It is deeply to be regretted that the Tantras have not found favour with some scholars and truth-seekers of this country. People generally feel as if an intrepid repugnance on the very name of Tantra, which seems to associate with it all that is impure, ignoble and immoral; but yet there are many Tantras hiding in their neglected pages golden keys which may well help the earnest pilgrim to open the scaled gates of mysterious nature. The Tantras are an invaluable treasury, respecting beside, deities, mythology, law and medicine, cosmology, yoga, spiritualism, rules regarding the sacramentaries and almost all the branches of transcendental philosophy. They are over 100 in number, but written as they are in the Bengal character, and their study being confined among a very few of the Tantrik sect, the world at large has been deprived of the knowledge of what they really are. The Tantriks like the Freemasons and Rosicrucians studiously hide their books and secrets from the outside world.

With a view to disincline the minds of the Tantra-haters of their misconception about this very instructive and interesting branch of the Hindu literature, I will attempt in the sequel to give a succinct account of the doctrines of the Mahâvârîna Tantra as to the Deity.

The Deity, according to the Mahâvârîna Tantra, is a duality—the grand, immutable and inseparable combination of mind and matter. It is always indivisible, impersonal, inassumable of any feeling; such as pleasure and pain, imperceptibly latent in every created object, all pervading and eternally. It is the oxygen-light of the senses and the faculties, itself having neither the one nor the other. Brahma, Vishnu and Shiva are the personifications of the centrifugal, sustaining and centripetal energies of the great One, they being never independent entities.

All the created objects from the great to the small are provided with it.

This Great Cause of Causes is known only to those who are adepts in what is known by the name of Sanâdikhi yoga. The Yogi to feel it must be impregnable to feelings of pleasure and pain, happiness and misery, heat and cold, in short, every terrestrial thing that affects the mind of the ordinary mortal. The discipline of the mind is not the less imperative. The practitioner of Yoga should stand beyond the control of the passions, regard with an even eye both friend and foe, and completely abstract his mind from the outside world. He is to consider his mind upon the vital Mantra, om satchit claus brahman; which is thus explained. The syllable om is the symbol of the centrifugal, sustaining and centripetal energies of God; the letter (a) means the sustaining or preservative energy, (u) the destroying (rather decomposing and centripetal) energy, and (m) the creative (rather centrifugal) energy.

अकार और अन्नाम आंशिक ज्ञान से विश्राम है: ||
मकरण जनानुक्रिया प्रवर्तन इत्यादि ||

I have used the words centrifugal, centripetal and energy advisedly. From the Kâma-kâyana Tantra it would appear that the letter (k) of the Pranava is the symbol of a certain force (call it power if you will) named Iâthas Kuddaludî (अः कुद्दलट्ट), whose color is like the scarlet Champak, embodying the five Devas (Tânis, Taminâras or the occult essences of sound, light, smell, touch and air) and the five Prânas. The color of the force symbolized by (m) is like that of the shinning sun, and it is called the Parama Kudianti (परमकूढलट्ट); it also embraces the five Devas and Prânas. The symbol (n) is of the moon's color, pentagonal, embrac- ing the five Devas and Prânas. Now among the descriptions of Kundalini in Tantra, these three attributes among others are noticeable, viz., that it is subtle, moving in three and a half circles and encircling the osierific (procreative will, I believe) of the self-existent Deity. Viewing in this light, this Kundalini appears to be the grand prismatic force which underlies organic and inorganic matter. Modern science also teaches us that heat, light, electricity, magnetism, &c., are but the modifications of one great force. I confess my inability to ascertain the distinction between Iâthas Kundalini and Parama Kundoli, typifying the negative force and the positive force respectively; but doubtless they are the different manifestations of one great prismatic force or power which created the universe. I have substituted the word centripetal for destroying, because it is laid down that at the time of Mahâpralaya organic matter will be decomposed and withdrawn to whence it issued.

मुनि त्रिश्रावशेष तर्कविलिनक्रिया: ||
वन्धवता आनुक्रिया सत्त्वविलिनक्रिया इत्यादि ||

Now among the descriptions of Kundalini in Tantra, these three attributes among others are noticeable, viz., that it is subtle, moving in three and a half circles and encircling the osierific (procreative will, I believe) of the self-existent Deity. Viewing in this light, this Kundalini appears to be the grand prismatic force which underlies organic and inorganic matter. Modern science also teaches us that heat, light, electricity, magnetism, &c., are but the modifications of one great force. I confess my inability to ascertain the distinction between Iâthas Kundalini and Parama Kundoli, typifying the negative force and the positive force respectively; but doubtless they are the different manifestations of one great prismatic force or power which created the universe. I have substituted the word centripetal for destroying, because it is laid down that at the time of Mahâpralaya organic matter will be decomposed and withdrawn to whence it issued.

पान: सम्राज्ञान सत्त्वविलिनक्रिया: ||
वन्धवता आनुक्रिया विलिनक्रिया: ||

I am struck with an idea, though I am not now in a position for want of some very valuable Tantrik works to

* अकारादेवाक्याय दक्षे तस्मानस्तम्भन ||
† एकोकवुत्तीतीक्ष्ण सुखं दुःखानुविलिनस्तम्भन ||
‡ महाप्रायाविलिना श्रीर (श्रीत्रस्तम्भन) इत्यादि
substantiate my point, that the syllable Om is the esoteric verbal symbol, whereas the cross, Arni, Lingam, &c., is the esoteric physical symbol hiding the same divine meaning underneath. There is the positive vertical force (n) intersecting the negative horizontal force (t), and (a) is the harmonious motion of these two forces, (the harmony being mentioned by three other royal saktis of dignity, energy and auspice) sustaining and preserving the universe, which is but the embodiment of the divine essence (सर्वज्ञ सत्य सत्यम्)

But to resume: *not means immortal, rather ever-existent, chit, the fountain of perception, knowledge and wisdom; ekam, unity; and brahma implies greatness, because the energies centralizing in the mind of the master is not alone sufficient; the Yogi to attain beatitude must realize the Deity explained by it.* (1) And what is Yoga? It is the conjunction of the Jiva (mind) with the Atman (soul, i.e., God)—that worship which unites the servant with the master.

But this state of the mind, the result of the highest culture and training, is attainable only by a few, who devote their whole life and energy to the fearless investigation of truth. The majority of the people getting no such education and adding to themselves pursuits are not in a position to appreciate or realize the abstract God. Thrown into the whirlpool of action, tempted by passions and interest, beset by enemies and untoward circumstances, goaded by hope and ambition, struck down by fear and despair, frail man is capable of doing the greatest mischief to himself and to his fellow-brethren. The bond of religion is, therefore, of the highest importance to ensure peace and security. And what religion can the average man appreciate? Certainly not the highest theosophy. To make his popular capacity of such thoughts hang upon their purposes of the Dr. in order to make an object of the Deity(2), keeping in view Prakriti, the fountain-source of matter, and screening out challenge, the ocean of intelligence, knowledge and wisdom. But they did not descend to idolatry by one step. Their first lesson was to contemplate attributive images, failing which the mutated mind was instructed to make visible images of Prakriti, symbolizing her attributes. Thus Kâli (or Sakti, Prakriti, that is, God manifested in matter) is made of black color, having a crescent on her forehead, three eyes, wearing red cloth, distributing security and boon with her hands, sitting on the scarlet lotus, and having her mouth wide open at the sight in front of drunken Kâla (time) dancing. Even as white, purple and other colors are absorbed by the black, so do the elements find their rest in Kâli, hence her color is imagined to be black; the symbol of the moon indicates her loveliness; the light of the universe being the sun, moon and fire, the Great Light of Light is made to have three eyes; time vanishes and devours all created objects, the blood of which is imagined to be her cloth; the universe upon which she sits being the offspring of the active power (Rajas)—her throne is made of purple lotus. The drink of Kâla is folly, (4)

The ritualistic portions of the work are not less interesting; they unfold the means whereby the sentient

God as well as Its symbolic representations are to be worshipped. My next paper will be devoted to their treatment.

Symbolic worship is by no means soul-lifting. (5) It is only for the benefit of the worldly-minded people—to induce them to the contemplation of something holy and transmundane, and to guard against folly and vice, that such worship has been inculcated. But the soul can never attain beatitude until it breaks off the girdles of Karma (action) and obtains Gau (God-knowledge). The Gordon kaos (action) will react upon the foot to the world, where repeatedly it gets birth and dies away until theosophy redeems it from transmigration.

RAJSHAHI IN BENGAL, FEB. 11TH, 1880.

A MOST INTERESTING AND INSTRUCTIVE LETTER HAS BEEN ADDRESSED TO THE SOCIETY BY A RESPECTABLE PHYSICIAN IN ENGLAND, IN WHICH ADVICE IS ASKED FOR THE TREATMENT OF A GENTLEMAN WHO, SINCE ATTENDING SOME SPIRITUALISTIC CIRCLES, HAS BEEN OBSCURED BY AN EVIL INFLUENCE OR "BAD SPIRIT" DESPITE HIS EFFORTS TO THROW IT OFF. THE CASE IS IMPORTANT THAT IT WILL BE SPECIALLY DESCRIBED IN NEXT MONTH'S THEOSOPHIST.

RADIANT MATTER.

M. CAMILLE FLAMMARION ON MR. CROOKES' NEW DISCOVERIES IN PHYSICS.

The Revue Spiritite of Paris, a monthly journal established by the late Allan Kardec— the founder of the Spiritualistic School in France—and edited by M. J. P. Leymarie, a Fellow of the Theosophical Society in London, number 1880, has a most interesting article, discussing upon Mr. Crookes, the eminent English physicist, interested in the occult studies. It speaks thus of him and his great popularity now in France:

"Spiritism feels too grateful to the great scientist William Crookes that anything to his greater glory should remain unnoticed. Sufferers, the writer author of the above researches on radiant matter of which the whole press entertained lately the French public, to make it our duty to our readers to welcome the discoveries of the great chemist who did not shrink from the study of spiritual phenomena. This alone would be sufficient for us, had we not still another motive, one that concerns the cause of Spiritism to its core and heart, as the problem of radiant matter is the problem of Spiritualism itself. That which mesmerists and Spiritists call fluid, is but a manifestation of the same phenomenon which Mr. Crookes designates under the name of radiant matter. The discovery of the fourth condition of matter is a door opened for its transformations for ever: it is the invisible and inapparent man that becomes possible without remaining a being: it is the world of spirits entering the domain of scientific hypotheses without ambiguity: it presents a possibility for the materialist to believe in a future and the most reasonable substratum which he thinks necessary for the maintenance of individuality. There are other considerations too. We do not mention homeopathy, having never studied it, but it is more than probable that homoeopaths will find a new field of research as well as a proof that radiant matter is a great scientist."

Mr. Crookes is not only the chemist known to the scientific world, but at this time there is a Frenchman well read in journalistic information, not aware of the importance of his work, and this name is now speaking a mighty light, a popular glory. To give an idea of his work and of the interest which his
experiments at the Paris observatory and at the school of medicine have generally excited throughout the press, we cannot do better than reproduce passages from the numerous articles published by scientific editors.

The first illustration to this effect is given by a letter from M. Camille Flammarion, the astronomer and spiritist to the journal Le Voltaire on the subject of Radiant Matter, extracts from which letter we now give for the benefit of the readers of the Theosophist.

M. Flammarion says:—

We had, the other night, at the Observatory, a lecture on physics—physics purely scientific, let it be well understood—very interesting and extremely instructive. Mr. W. Crookes, F.R.S. of London, addressed there to select meeting in English, and read an experiment upon a peculiar state of matter, which he calls radiant matter. M. Shaftel was the interpreter; in the audience was M. Gambetta, accompanied by Mr. Thirard. M. Flammarion then alleges that Faraday was the first person to conceive the idea of radiant matter, as a hardly hypothesis, in the year 1816. His letter proceeds:—

It is not an extraordinary fact, if any one had asked what is gas, he would have answered, it is matter distilled and rarefied to the point of being impalpable; except when it is excited by a violent movement, it is invisible; it is incapable of assuming a defined form like solid; or of forming drops like liquids; it is always in a position to dilate when it encounters no resistance, and to contract under the action of pressure. Such were the principal properties of air, which was gas thirty years ago. But the researches of modern science have greatly enlarged and modified our ideas about the constitution of these elastic fluids.

We now consider gas to be composed of an almost infinite number of small particles, very light and unresistant to any influence, and which are animated by a tendency to velocity of movement to the greatest possible degree. As the number of these molecules is exceedingly great, it follows that a molecule cannot assume a clearly defined form in any direction was quite impossible. But if we extract from a closed vessel a great quantity of the air, or of the gas which it contains, the number of the molecules is diminished, and so the distance that a given molecule would have to traverse against another is increased, the mean length of its free course being in inverse ratio to the number of molecules remaining.

The more perfect the vacuum, the greater the average distance that a molecule traverses before colliding; on this account, the mean length of the free course augments the more the physical properties of the gas become modified. Thus, when we arrive at a certain point, the gas becomes more rarefied; and if we carry on the rarefaction of the gas still farther, that is to say, if we diminish the number of the molecules which are found in a given space, and by that means augment the mean length of their freecourse, we arrive at the point where the subject matter of our consideration, possible. As Mr. Crookes says:—

"These phenomena differ so greatly from those presented by gas in its ordinary tension, that we are in the presence of a fourth condition matter, the known from the gaseous condition as gas is from the liquid condition."

"The molecules of gas, for example, contained in this envelope of rays (a litre, or about a cubic inch) and which now become comparatively few in number—although there are actually left nulliards on nulliards—by being no longer impeded reciprocally in their movements, have acquired new properties, of extreme energy. Here we receive the first stimuli of the most luminous molecules, of the mysterious powers of nature, the secret laws of which are yet little known.

"These molecules project on diamonds and rubies in liquid streams, cause them to shine forth with intense brilliancy of colour, green and red, and the glass under their action becomes illuminated with flashing phosphorescence."

"A rapid current of the particles which an ingeniously constructed method of lighting renders visible to all eyes, heats platinum-diamond alloy, to beyond 2,000 degrees, melting it like wax.

"It appears that all these molecules, which have been rendered free from every mechanical constraint, are so small as to defy imagination, and the number of which, still in this vacuum of which man is so proud, appears to be still infinite."

Mr. Crookes, by means of various ingenious experiments, demonstrated my hypothesis, saying:—

"Wherever radiant matter strikes, it induces an energetic phosphorescent action,—it moves in a straight line; when intercepted by a solid substance, it casts a shadow, and if the mechanism of the body on which it strikes; and in the same moment, it produces heat."

"And this action is one of the newest, so unexpected, and of such deep interest. The author of this has succeeded in making a vacuum in his tubes of a millionth of atmosphere, and he might even say, if he chose, to ten millionth or perfect vacuum to twenty millionth. Very well, such a pneumatic vacuum, far from representing the mind as an absolute vacuum, represents on the contrary, still a real condition of matter, and still an immeasurable number of those luminous molecules, of which the diameter is almost certain, (about five inches) in diameter, like those in which some of the preceding experiments had been made, would constitute the same."

M. Flammarion ends his letter as follows:—

"Suppose we pierce this globe of glass by the aid of an electric spark, which traverses it by an opening quite microscopic, but sufficient, nevertheless, to permit the air to enter; how much time will it take for this quinquantillion of molecules to get into the globe, and traverse it, and fill the globe which contains millions of molecules should enter in a second, in order to fill this globe there would be a necessity of—

| 12 | 885 | 510 | 617 | 476 | 500 | Seconds |
| 214 | 708 | 510 | 227 | 772 | 348 | Minutes |
| 3 | 679 | 715 | 671 | 647 | 314 | Hours |
| 149 | 103 | 132 | 147 | Days |
| 406 | 501 | 731 | Years |

more than four hundred millions of years. Nevertheless, the vessel is filled in an hour. What are we to conclude by this? Why, that not only a hundred millions of molecules enter in a second, but three hundred quintillions. The smallness of these molecules is, then, absolutely incomprehensible. They are so to speak but mathematical points."

"In the study of this fourth condition, or state of matter, it seems that we have attained a knowledge of, seized, and submitted to our control, the small indivisible alone which we may consider as forming the physical basis of the Universe, and that we have attained to the limit where matter and force appear to blend,—to the obscure domain which marks the frontier that separates the physical and the immaterial. I hope the learned experimenter will here permit me to make a reflection inspired by his own experiments. That which he calls radiant matter, why not it may not be simply a mode of electricity? While we have observed the luminous and phosphorescent phenomena produced, the deviations obtained under the influence of the magnetic and magnetic currents, do not suggest directly to the mind the existence of actions of the electric order? The phenomena we have already observed, will perhaps this suggestion, which appears to be direct and quite natural. This observation does not, however, seem to us to be proved. But whatever may be the adopted theory, these experiments are none the less novel, curious, and of the first order. We will finish by an indirection; it was in studying the phenomena of Spiritualism that Mr. Crookes has been led to these magnificent discoveries, "Camille Flammarion, Atoma."
It is in the tenth stage called *Samādhi* that Hiranyagarbha, that eternal and unfading light, which, when it penetrates its rays in turn, now and then through the thick cloud of matter, breaks in upon the Yogi in its full brightness and glory, and absorbs him. The Yogi when they reach this state, gain the power of the Deity just as a piece of iron gains the property of the magnet when both are brought in close connection with each other. And it is such Yogi that should be looked upon with awe and reverence. However, the farther the student advances from one stage to another, the stronger the psychic powers he begins to possess. In the infancy of his spiritual development, future events are revealed to him through dreams especially those connected with his own person, his intimate friends and nearest relatives. But as his *Dhyāna* makes a move nearer to the attainment of *Samādhi*, his capacity is so increased as to enable him to see distant objects and future events as happening before him in his semi-*Samādhi*. And he can also save himself to a certain extent from the attack of diseases and all hurtful events.

When the student acquires so much power, it happens in some few cases that he becomes reserved, and looks down upon others. This he should scrupulously avoid as otherwise he stands face to face with the danger of being pulled down to the point from whence he first started.

He should bear all ill-treatment with patience and be ever forgiving; in short, he should act like the Omniscient Deity that allows the sun to shine equally both on the good and the wicked. A slight partiality for one and hatred for another is sure to retard his progress.

It should be borne in mind that *Dhyāna* can never be enjoyed unless the mind is quite free of all desires at the time. The ever-waverung state of the mind is a great obstacle in our way of spiritual development, and no mind can be brought to any point of stability unless it is separated from all desires. And to effect this, various are the means adopted by different persons. Some engage their mind with various sorts of exercises in the recitation of either of the following ineffable names of the Deity:—Om, Soham, Hunzas-Haus, Tat-Sat &c. &c. Others engage their mind directly in searching after Eternal Light, which manifests itself to the devotee in the inner chamber of his heart, called in Sanskrit, *Brahm-poori*.

Punjab, February 1880.

**BRAHMOISM vs. HINDUISM.**

BY A HINDU LAWYER.

I have no mind to occupy any space in your esteemed journal with any discussion as to the relative merits of the two religions, but I propose, with your permission, to point out to those concerned why the new religion has not been able to progress so well as it should have in the course of the last half-a-century. Hinduism is the oldest religion in the world, and it must be a religion of love and no dogma that would upset it, if possible. It is a tremendous edifice that has out-lived the raids of time, stood the fury of many a cyclone, and baffled all foreign aggression. It embraces all the plusses of moral philosophy and is, from a Hindu point of view, the fountain-head of theology. Brahmaism (or the religion of one true *Brahma*), as originally found by Rajah Ram Mohun Roy, has sprung out of it, Brahmaism has since received many an accretion from foreign bodies, and alluvium deposited by the washing of the flood of time. It professes to contain the concentrated essence of the sweets of all the known religions of the earth. It ought, therefore, strictly speaking, to be the prevailing religion at this hour, at least in India. But even in Bengal, it is not the religion of many, but of a few young Bengalis. Why is this? It is not because there is any inherent or latent defect in the system itself, but, because, I believe, there is a fault in its followers. Let it not be understood, however, that any reflection is in-
THEOSOPHIST.

A HAUNTED CASTLE IN THE NINETEENTH CENTURY.

BY PROFESSOR ZAHED-LEYY.

The castle of D., near Saint-A., mentioned by M. Angol, has been, it appears, visited during several centuries by the inhabitants of the other world. As a proof of what I advance, I will mention the nocturnal sounds so often heard by the master of the place himself, and the sights and sounds which trouble the sleep of the inhabitants of the house several times a month. They have been heard, and can, I doubt not, be heard again distinctly by the master himself. He attributes all these phenomena to the very ones observed until 1787.

Then, on Easter evening of that year, about nine o'clock, mysterious lights appeared in the shady avenues of the park; they were red, flickering, and peculiar, and they were to be seen for more than an hour. No one could approach them without instantly dying out and disappearing, and nothing could be more interesting than those luminous phenomena which reminded one of the night of Walpurgis. For, when the good doctor Faust saw so many marvels.

These extraordinary manifestations were succeeded by others still more strange. Soon the bells, large and small, began to ring of themselves, gently at first, and then loudly and all together. Above, below, everywhere, it was one fantastic page. "In vain we examined the rope of each of the bells—it was motionless! We even assured ourselves that three of them had no connection with the bell, and perhaps had not sounded for a century. The peals continued until daybreak, and on the next and following evenings were renewed and redoubled. During more than three weeks we heard the sound of a hammer striking the beams in the castle. It was useless to arm ourselves and go down. Little by little the noise grew less, and by the time we reached the cellars all was still; but the hammer recommenced louder than ever as soon as we were upstairs again, and a frightful noise heard in the upper corridors filled us with terror. Imagine two or three hundred plates hinged with pieces of iron and chimneys down the stone wall, add to that loud voices, sharp cries, whistling blows struck to the right, the left, on the ceiling, on the furniture, stones mixed with fine sand falling on us, however closely the doors might be shut, frightful blows sounding at each story, and you will have a faint idea of what passed in the castle every night for more than three weeks.

During a convivial meal the large and heavy dining table began softly to move, and to turn round, then it assumed a shape resembling a criminal. The noise of the wind blowing through the windows and underneath it were almost strong enough to disjoin the wood. During this time the plates and dishes jarred against each other, and rising fell back again noisily.

A conversation of more than an hour followed, the blows answering in languages with perfect intelligence—and not only that but we heard the table howl and imitate in a horrible manner the death rattle of a criminal in the hands of the hangman, these loud and unpleasant sounds alternating with the questions asked.

The spirit and presence of the castle of the old time manifested at the very place where he committed his crime—and a legend of the castle really recalls a fact of this kind, and names as the scene of the event, the entrance of a supernatural passage, closed in consequence by an iron grating.

The table performance recommenced several times, though never to the same extent, but direct writing was carried out. One of the tables responded directly to the sound of the other.

One of us had only to leave a note somewhere about the castle, and a few minutes after the answer was written upon it with a red pencil. These answers usually contained baseless threats, and I recognised on the notes certain signs of cabal and occult philosophy—that was all.

I come now to the fact of the apparitions, and to those who say "you thought you saw them." I answer, that we did not think about it, we actually saw them. I cannot force you to believe these statements, but I can assure you

24th February 1880.

NO HUMBUG.
on my honour, that I invent absolutely nothing and for that matter more than twenty of my friends will affirm that they witnessed what I relate. The fourth evening during a torrential rain, and by the feeble beams of the moon almost veiled by the clouds, we all saw a gigantic spectacle magnificently cross the great field, and after walking there and gazing more than five minutes, lose itself in the darkness! To see this supernatural being more than twenty feet high, one had only to manifest his desire, then all noise ceased in the castle, we looked out upon the solitary avenues of the park, and we saw it perfectly, although sometimes the obscurity was so great that one could hardly distinguish the trees and high firs. The spirit kept at a distance, and resembled a phosphorescent column in a human form. Its lamentations touched us to the soul, and it seemed aware of our commisision. More than fifty times during nearly six months, we contemplated by moonlight this troubled phantom, but it was not prudent to offend it, and the punishment soon followed the fault. My friend D. received a violent blow in the face, which made him bleed for several minutes, and I myself was struck by stones without knowing whence they came. It would be endless if I were to relate all that passed in this mysterious house, but little by little, the phenomena became smaller and rarer. At the present time, strangely strange things still happen, but they are slight, weak and vague.

One might possibly count one every three weeks, and for the production of the phenomena certain special circumstances are necessary and by provoking the spirits a little, I was convinced, the noise could be made to begin again.

In brief, these were the facts, and they were witnessed by all the family de D., and their servants, by M. M. Saladin and H...de... and by M. B..., priest, and formerly tutor at the castle. There were several other very creditable persons whom I think it useless to name. All these persons have seen and heard. Now discuss, as much as you can, like rationalists and learned men, and try to explain it all by the light of your science. Useless will it be for you to make our ears ring with your great words of modern medicine: hallucinations, spectromania, hypnotic-demonopathia, and such like, which are sought but absurdly excuse the value of which approximates the following: opium produces sleep, for it possesses a soporific virtue in it; custard oil purges in consequence of its cleansing properties, etc. You do not really see, then, that you create words and nothing but words without explaining anything at all! Enough—for here I merely narrate and give facts and my object is not to explain. Only gentleness, sensitivity and propriety are needed to use your powers and try to always bear in mind the words of your honourable colleague, Arago—he who outside of pure mathematics pronounces the word "impossible" lacks prudence. (Hercule Spiritue, February)

Several eminent native scholars have already consented to serve on the Jury for the award of the Medal of Honour. The complete list will be announced in the next number of this magazine. It is desired to include among the Native silver coins to be melted up, at least four plates which would express the great words of modern dynasties of Northern, Southern, Eastern and Western India. Will any antiquarian give or sell us such? The more ancient they are the better. Such mementoes of a glorious Past may well glitter on the breast of its modern victillator.

Since the above was put in type a message has been received from our respected friend, Río Bihádhar Manbhadra Jashshri, the Dewan Sahib of Cutch, generously offering to contribute some ancient coins of that State for incorporation in the Medal of Honour. He kindly says that the work of our Society is likely to result in good for India. The Dewan Sahib sends us also a copy of a Resolution of the Cutch Council of Regency, offering two prizes, of Rs. 200 and Rs. 400 respectively, for original essays in Gujarati and translations into that language from English or Sanskrit.

In submitting Sanskrit MSS.—Often carelessly written—to composers who are totally ignorant of the meaning of the words, errors, more or less important, are inevitable. The fate which befell the Sanskrit contribution to our February number by the learned High Priest of Adam's Peak, the Rev. H. Sumangala, will be seen from the following list of errata which he has sent us:—

Errata in the Theosophist, for February 1880.

Page 122, Postscript.
In the line number 8 should be required.
Do. 10. Sakti
Do. 17. Kārā
Do. 15. Shakti
Do. 17. Ṛṣita
Do. 18. Kṣīra
Do. 17. Īndra
Do. 22. Dharna
Do. 23. Nātha
Do. 23. Tāma
Do. 24. Pātha

(Page 123)
Do. 25. Mātrī
Do. 29. Paramātrī
Do. 31. Nāma
Do. 35. Īndra
Do. 38. Īndra
Do. 39. Tāma
Do. 40. Urvā

In the note 8 must be Abhāva अभाव.

† note बलविचार must be बलविचार.

; note वित्त must be वित्त, माद must be माध, विद्या-विद्वान must be विद्या-विद्वान, कलिंगिन must be कलिंगिन, अस्रित must be अस्रित, अद्वैत must be अद्वैत, and ज्ञान must be ज्ञान.

In division III the omission of the words "refraining from" before the word "lying" made our learned brother seem to say that Good Speech embraces lying!

THE OFFICE OF RELIGION.

BY BHUGWANDAS MUMOHUNDAS, ESQ.

Solicitor of the High Court, Bombay.

The foundation, in our midst, of the Theosophical Society just at a time when the educated mind of India is almost in a state of chaos and confusion on the all-important subject of religion, may be looked upon as a perfect godsend. The primary and paramount object of this Society has been, I take it, to revive Vedaism, or, in other words, to substitute spiritual for ritual and material worship. No education can be said to be complete without religious instruction and, though the system of English education has directly or indirectly cleared our minds of all our lurid breathing of the prevailing religions of this country, it has, we must admit, failed to give us a better religion instead. Though as we are upon our own resources, we go about manufacturing religions for ourselves; but these man-made, hand-made religions so to speak—not founded on divine ordinances and divine inspiration—will not have any permanent hold upon our minds, manners and morals. A religion without spiritual inspiration is almost as useless as a grante without fire. Sooner or later we shall grow weary of such religions and cast them away to the winds. But, we must have a religion after all. Man is essentially a religious being, much in the same sense as he is a social being. As we believe in the brotherhood of man, so we must believe in the fatherhood.
of Spirit, and as there are ways and means of associating with our fellow-brethren here, so we must have a way to open up our intercourse, our correspondence, our communication with the Deity. Religion opens this way, and points it out to man. We have simply to follow it up, and the highest end of our life is accomplished. The tendency of our youth is to believe that the end of life is enjoyment. The fault is not theirs, but the faulty and defective character of the education they receive. Nothing but the revival of that primitive religion—the only true religion—the religion of the Vedas, which awaken us to a sense of our duties towards the Deity, and sow in us the seeds of, and win for us, eternal, everlasting life.

As food is the sustenance of the body, so is religion the sustenance of the soul. As the body without food fails to perform its appointed functions, so does the soul without religion fail to perform its appointed function of holding communion with the Spirit—the only sure and safe way of securing spiritual comfort and consolation, and of entering the kingdom of the Eternity.

It is a matter of national pride and pleasure to observe that this ancient religion of our ancient Aryan country has, at this distance of time, attracted to itself, and engaged the attention of a large body of the learned and thinking men of Europe and America, very many of whom have, in order to follow its teaching and precepts, abjured that "model" religion of modern times—Christianity.

THE THEOSOPHICAL SOCIETY, OR UNIVERSAL BROTHERHOOD.

[Formed at New York, U. S. of America, October 30th, 1875.]

Principles, Rules, and By-Laws, as revised in General Council, at the meeting held at the palace of H. H. the Maharajah of Vizianagram, November, 17th December, 1879.

I. The Theosophical Society is formed upon the basis of a Universal Brotherhood of Humanity. It has been conventionally divided for administrative purposes into Local Branches.

A Branch may, if so desired, be composed solely of co-religionists, as, for instance, Aryas, Buddhists, Hindus, Zoroastrians (or Parsees), Christians, Mahometans, Jews, &c.—each under its own President, Executive Officers and Council.

II. The whole Society is under the special care of one General Council, and of the President of the Theosophical Society, its Founder, who is himself subject to the authority of a Supreme Council representing the highest section of the Society.

III. The whole Society shall be fully represented in the General Council, and each branch shall have the right to elect a member to represent it in the General Council of the Theosophical Society, whose local-quarters are for the time being in that locality where the President-Founder resides.

IV. The Society being a Universal Brotherhood, comprising various Branches established in widely separated countries and cities in both hemispheres, all such Branches derive their chartered existence from the Parent Society, and are subordinate to its authority, without which no Branch can be formed.

V. The General Council is composed of the President-Founder, the Vice- Presidents, Corresponding Secretary, Recording Secretaries, Treasurer, and Librarian of the Parent Society, and as many Councillors as may, from time to time, be found necessary to represent all the different parts of this Universal Brotherhood. By unanimous vote of the Council of Founders, the President-Founder and Corresponding Secretary, H. P. Blavatsky (also one of the principal founders), hold office for life. The term of all other officers is for one year, or until their successors are appointed by the President-Founder, under the advice of a General Council; of which body three Members constitute the quorum, in all cases.

VI. It is not lawful for any officer of the Parent Society to express, by word or act, any hostility to, or preference for, any one Section, whether religious or philosophical, more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religions belief laid before the tribunal of an impartial world. And no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warnings, violation of this rule shall be punished by suspension or expulsion, at the discretion of the President and General Council.

VII. The President-Founder has authority to designate any Fellow of capacity and good repute to perform, pro tempore, the duties of any office vacated by death or resignation, or whose incumbent may be obliged to absent himself for a time. He is also empowered and required to define the duties of all officers, and assign specific responsibilities to Members of the General Council not in conflict with the general plans of the Society.

VIII. These plans are declared to be as follows:—

(a) To keep alive in man his spiritual intuitions.

(b) To oppose and counteract—after due investigation and proof of its irrational nature—bigotry in every form, whether as an intolerant religious sectarianism or belief in miracles or anything supernatural.

(c) To promulgate a feeling of brotherhood among nations; and assist in the international exchange of useful arts and products, by advice, information, and co-operation with all worthy individuals and associations; provided, however, that no benefit or percentage shall be taken by the Society for its corporate services.

(d) To seek to obtain knowledge of all the laws of Nature, and aid in diffusing it; and especially to encourage the study of those laws least understood by modern people, and so termed the Occult Sciences.

(e) To promote superstition and folk-lore, as far as possible, as long as it is not of the most injurious kind.

(f) To promote every practicable way, in countries where needed, the spread of anti-sectarian education.

(g) Finally, and chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral, and spiritual. No Fellow shall put to his selfish use any knowledge communicated to him by any member of the First Section; violation of this rule being punished by expulsion. And before any such knowledge can be imparted, the person shall bind himself by a solemn oath not to use it to selfish purposes, nor to reveal it, except with the permission of the teacher.

IX. The local administration of Branches is vested in their respective officers, but no Branch has the right to operate outside its charted limits, except when so requested by the Parent Society. Officers of Branches are elected by a majority of the Fellows thereof, for the term of one year, but the President of the Branch may be elected annually, as above, provided that the sanction of the General Council be obtained before the expiration of each annual term.

X. The Parent Society, through the President-Founder, has the right to nullify any Charter for cause, and to declare the expulsion of any Fellow of whatever Branch, for
disgraceful conduct or the continuance violation of the by-laws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease, upon penalty of expulsion for disobedience. Provided, nevertheless, that no Fellow shall be expelled without an opportunity having been given him for an explanation and defence.

XI. The Society consists of three sections. The highest or First Section is composed exclusively of professors or initiates in Esoteric Science and Philosophy, who take a personal interest in the Society's affairs and instruct the President-Founder how best to regulate them, but whom none but such as they voluntarily communicate with have the right to know.

The Second Section embraces such Theosophists as have proved by their fidelity, zeal, and courage, and their devotion to the Society, that they have become able to regard men as equally their brothers irrespective of caste, colour, race, or creed; and who are ready to defend the life or honour of a brother Theosophist even at the risk of their own lives.

The administration of the superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities connected with these superior grades are incurred by persons who merely desire ordinary membership of the third class.

The Third is the Section of Probationers. All new Fellows are on probation, until their purpose to remain in the Society has become fixed, their usefulness shown, and their ability to confer evil habits and unwarrantable prejudices demonstrated.

Each Section to Section depends upon merit only. Until a Fellow reaches the first degree of the Second Section, his Fellowship gives him but the following rights—(1) to attend the Society's meetings, (2) access only to printed matter, such as books and pamphlets of the Society's Library, (3) protection and support by the President and Council in case of need and according to personal merit, (4) instruction and enlightenment upon what he reads and studies by Fellows of the Second Section; and this whether he remain at home or goes abroad, and wherever he finds a Branch of the Theosophical Society: even to the extent of seeking protection from others to such as the circumstances in which he is placed will allow.

XII. A uniform initiation fee of one pound sterling, or its equivalent in the local currency, shall be exacted from every Fellow at the time of his application, and held by the Treasurer subject to the order of the President-Founder and General Council, who shall expend the same for the objects of the Society, such as the purchase of books for the Library, expenses for stationery and postage, rent, labour, instruments needed for various experiments, the organisation of Electro-Scientific, and similar purposes, and matters other to such as the circumstances in which he is placed will allow.

XIII. There are three kinds of Fellows in the Third Section, viz., Active, Corresponding and Honourary. Of these the Active only are grouped in degrees according to merit; the grade of Corresponding Fellow embraces persons of learning and distinction who are willing to furnish information of interest to the Society; and the diploma of Honourary Fellow is awarded very reserved for persons eminent for their contributions to theosophical knowledge or for their services to humanity.

XIV. Admission for Active Fellows into the Theosophical Society and its Branches is obtained as follows: Persons of either sex or any race, colour, country, or creed are eligible.

An application is made in writing by the one who wishes to enter, declaring his sympathy with the Society's objects, and promising to obey its rules, which are set forth in this publication, and which is forbidden to make in any case of such a character as to conflict with personal rights—whether civil, religious, peculiar, or social.

The Society repudiates all interference on its behalf with the Governmental relations of any nation or community. It shuns especially the assumption of political matters set forth in the present document, and hoping thus to enjoy the confidence and aid of all good men.

Two Fellows must endorse the new candidate's application and transmit it, together with the prescribed initiation fee, to the President—viz., either to the President of the Society, if present, or to the Recording or Corresponding Secretary of the Branch the applicant wishes to join.

If his being accepted by the President of the Society or Branch as the case may be, is, at the expiration of three weeks (unless the President shall, in his discretion, have antedated the application) the candidate shall be invested with the secret signs, words, or tokens by which Theosophists of the third (probationary) Section make themselves known to each other, a solemn obligation upon honour having first been taken from him in writing and subsequently repeated by him orally before witnesses that he will neither reveal them to any improper person, nor divulge any other matter or thing relating to the Society, its purposes, and the branches of Secret Science, which it is forbidden to disclose. Admission to fellowship in the Parent Society carries with it the right of intercourse, with mutual protection and fellowship, in either of the Branches; but Fellows availing themselves of this privilege shall subject themselves to the rules and bye-laws of the Branch selected, during the term of their connection with it.

Any one who for reasons that may appear satisfactory to the President admitting him to fellowship, may prefer to keep his connection with the Society a secret, shall be permitted to do so; but such a Fellow has the right to know the names of all the Fellows under his jurisdiction. The President shall, in such exceptional cases, himself report the names and remit the initiation fees to the President-Founder.

No bye-law shall be adopted by any Branch that conflicts with this rule.

XV. Any Fellow convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society—after due investigation into the facts has been made on behalf of the Society.

All bye-laws and rules hereinafter adopted which may be in conflict with the above are hereby rescinded.

Revised and ratified by the Society, at Bombay, February the 26th and 28th, 1880.

ATTENT—KAHSEDJI N. SEERVAI,
Joint Recording Secretary.

The Address by Mr. W. Martin Wood, before the Bombay Branch of the East India Association, which we find in the Association’s Journal, Vol. XI., No. 1, is salutary to the practical good sense. It should be read from one end of India to the other. Mr. Wood says:—“The mass of the people of India is a people long accustomed to the idea of reform. Without transferring the whole speech to our columns we could not do what we consider justice to it. But it may be said that the argument is that what are most wanted here are “self-reliance, self-sacrifice, and self-restraint, which are the necessary condition in the first place to the possibility of Indian regeneration; without them, national decay and extinction are inevitable. Mr. Wood properly enumerates the benefits felt by the Indian people in the power of the Empire to extend the benefits of the country; the fact is that our national life-blood is being transfused into the veins of a pluriethnic nation. India becomes atrophiad, England apathetic. The careful selection of seed-grains; prices for good crops; the cultivation of useful vines; the adoption of broken tasks for private irrigation; the adoption of crops which combine maximum value with minimum bulk; the improvement of agricultural industries; all these are among the topics intelligently discussed in this valuable address.
THE STATE OF CHRISTIANITY.

The entire space in a monthly magazine as large as this might be filled with extracts from the journals of Europe and on special works or the behavior of Christian clergy men and influential lay representatives of the Christian religion. Our purpose in alluding to the fact is merely to gratify the prejudices as "Heathen," nor strengthen the scepticism of "Infidels"—ourselves included in either class. In what little has been said, and the more that is to appear in these columns, we are merely performing a plain and inoperative duty to the great Eastern public into which we have become incorporated. Experience now supplements the information previously derived from reading the latest works of the minds of the Christian world, withholding the truth, and by special stories labouring to entice our people to desert their noble Aryan faiths and become converts. If this would make them better, wiser and happier; if the new religion were more conducive to public or private good; if the chapters of Western history showed that the lofty ethical code arbitrarily ascribed to Jesus had elevated the nations professing it; if in Great Britain, Russia, France, Spain, Germany, Italy, the United States of America, or any other "Christian" country, every heart were consecrated, and those of a more vulturine character, than in lands where—

"The Heavens, in his blinding

Bows down to wood and stone;"

then we might at least hold our peace. But it is exactly the reverse in nearly every one of these particulars. From one end of Christendom to the other there prevails neither real peace, brotherhood, contentment, firm religious faith, nor a preponderating tone of morality in official or private life. The press bristles with the proofs that Christianity has no right to be considered as an active purifying force. More may be added. The gradual liberation of thought by the progress of scientific research exposes the schisms of the Christian religion, and the edifice erected during eighteen centuries with so much difficulty and at such appalling sacrifices of human life and national morality, is tottering like a tree that sways to its fall. The picture of social morals that one finds in the journals of every Christian country would so shock the Hindu mind, that it would be no wonder if a general rising should drive out of the country between two days, every missionary, bishop, priest, deacon, and every faithful servant of the true God, of Christ, were dismissed from the house of India. For, had as India may have become in these degenerate days, and forgotten as may be the pure religion of the Vedas, there is not a community throughout the Peninsula which would not be able to show among Natives a better average of morality, of sincere religious fervour, and of security for life than either of the communities from which these proselytizers come. Last month, an editorial of that powerful American newspaper, the New York Sun, transferred to these pages, showed us that despite the large worldly advantages offered, there was a marked and significant decrease in the proportion of young collegians who were preparing for the priestly calling. This month we reprint the following brief but pointed remarks of Theos, a satirical weekly journal of New York, which were called forth by the most recent clerical scandal:

OUR SPIRITUAL GUARDIANS.

What is the matter with all the ministers of the Gospel? The example set by Plymouth Church's great preacher has not merely been followed by smaller fry, but often improved on and varied, according to the taste of the holy individual. It is not a pleasant picture for the earnest Christian who believes in going to church regularly and listening to the word of God as expounded by the clerical gentlemen who may happen to say the floor of the pulpit. We scarcely know where to begin—the list of these eccentric pastors is such an appalling one.

The special cases of the Rev. H. W. B. are pretty well understood; he has, however, found humble imitators in the Rev. Mr. Haefnerman, of the Hoboken Lutheran Evangelical Church, who kisses his cook for "pure" Christian motives, and for her spiritual welfare, and the Rev. Mr. Trumbower, pastor of the Porter Methodist Episcopal Church, also in Hoboken, who is getting himself talked about for his seducatory practices with one Mrs. Bob, a member of his flock, and a married woman, by the way.

But while Hoboken, with its Haefnerman and Trumbower, may eventually prove a worthy and formidable rival to Brooklyn and its notorious pastr, it is not going to carry off all the honors in clerical misconduct. Connecticut, New York, and Hobo­

Theof gien, will not permit it. It goes in for something a trifle stronger than mere kissing. It goes for a higher game—betrayal and murder; true, not proven according to the opinion of an intelligent jury, yet sufficiently indisputable.

New York has of late been a little behindhand in crooked clergymen, although, as becomes a patriotic citizen, the Reverend Mr. Cowley will not allow it to be left altogether out in the cold.

The story of the satirical Mr. Cowley's executive ability in his management of the Hoboken Shovel, of which he was already familiar to everybody, and we fondly hope that Mr. Cowley will soon become familiar with the interior of a cell in some reputable jail.

There are many more of these jointly sinners, who have distinguished themselves in a greater or lesser degree; but we forbear mentioning their names. The subject is not an inviting one, but yet it must not be shirked; on the contrary, it must be vigorously handled, for the protection of our wives, our daughters, and for everything that is dear to us in our domestic life.

These men—these pastors—to whom practically the care of our families is committed, are a despicable lot.

It is not a question of the misfortune of any one denomination, disgraced by these unworthy guardians. Protestant, Catholic, Atheist and Jew are alike interested in the exposure and punishment of the public teacher who betrays his trust and misuses his privileges.

The above editorial is accompanied by one of the cleverest cartoons we have ever seen. In sarcasm and disdain it matches the most famous caricatures of Gilyard or Hogarth. Catholic and Protestant clergymen are depicted in their proven characters of volupturnaries, predators and sensationalists; each picture being inscribed with proper names, extracted from the records of the law-courts. No wonder that decent young graduates should profane the profession to which they were called forth; one which is so rapidly falling into disrepute. Who can be surprised at the growing scepticism throughout Christendom? We are approaching the crisis of the Western religion, and none but a bold and enthusiastic apostle dares deny that its doom is sealed. Without the revival of Aryan philosophy, for which we are labouring, the West will tend towards the grossest materialism; but with the opening of that long-sealed fountain of spiritual refreshment, we may hope that there will arise upon the ruins of the bad field so soon sowed and so soon reaped the good old one, for the salvation of a world given over to vice and evil.

A few weeks ago, an audience of nearly 4,000 persons of the better class gathered at Chicago, to listen to a defence of the memory of Thomas Paine by that splendid American orator, Colonel Robert G. Ingersoll. Paine was one of the purest, wisest and bravest apostles of Free Thought that the Anglo-Saxon race has produced. He wrote The Age of Reason—a book which, if the missionaries were governed by the spirit of fair-play, would be on the shelf of every mission library in India, so that their "Hea­then" pupils might read both sides of the Christian question. For this crime, the noble author was persecuted in the most malicious ways by Christians. His name was made the synonym of all that is vile and debased. His enemies, not satisfied with lying about him while alive, desecrated his grave, and we have ourselves seen his monument at New Rochelle, New York, bespattered with dung and covered with sticks and stones. But time heals all injustice, and now, forty years after, Thomas Paine's death, his memory is venerated. He died not for the sullen and alone, deserted by friends, and his services to American liberty all forgotten. But now, thousands and hundreds of thousands of the most intelligent and influential ladies and gentlemen of America have cheered to the echo Colonel Ingersoll's glowing periods.

In the address above alluded to, for a continuation report of which we were indebted to the Religious-Philosophical Journal, the Spiritualist organ to which an illusion was made by us last month, occur the following passages:

In his [Paine's] time the church believed and taught that every
in the Bible was absolutely true. Since his day it has been proven false in its cosmogony, false in its astronomy, false in its chronology and geology, false in its history, and so far as the Old Testament is concerned, false in its promises, false in its prophecies, false in its Christology, false in its soteriology, false in its anthropology, false in its ethics. For few, if any, scientific men, who apprehend that the Bible is literally true, who on earth at this day would pretend to settle any scientific question by a text from the Bible? The old belief is confined to the Children of the Ghetto, who have naturally been driven to occupy the position of Thomas Paine. The best minds of the orthodox world, to-day, are endeavouring to prove the existence of a personal deity. All other questions occupy a minor place. You are simply required to believe in God and pay your pew rent.

Paine thought the barbarities of the Old Testament inconsistent with what he deemed the real character of God. He believed the murder, massacre, and indiscriminate slaughter had never been commanded by the Deity. He regarded much of the Bible as childish, unvarnished, and false, and of course error. The true spirit of the Reformation was, he said, to destroy the engines of blind faith. Mill and his contemporaries were the frightful instruments of the Church. He denounced the fables of mythology. He gave to the Protestant church the most outrageously material ideas of the Deity. He turned all the angels into sinners—made heaven a battle-field, put Christ underDamnation—uttered the most unheard-of libels against the system to which he belonged. Paine is the first to have opened our eyes to the springs of learning: misdirected the energies of the world; filled all countries with want; housed the people in hovels; fed them with famine, and, for the efforts of a few monarchs, he had been called to be the midwife of barbarism, and left the heavens without a star.

At that time nothing so delighted the church as the beauties of endless torment, and listening to the weak wailing of damned infants struggling in the slimy coils and poison folds of the worm that everlastingly devours. Paine's book is the first which, in the name of the "Age of Reason." England was filled with Puritan gnomes and Episcopalian ceremony. The ideas of crazy fanatics and extravagant poets were taken as sober facts. Mill had clothed Christianity in the form of a great state machine. Paine put the Deity in the place of the Church, and added a new meaning to the story of Christ the fables of mythology. He gave to the Protestant church the most outrageously material ideas of the Deity. He turned all the angels into sinners—made heaven a battle-field, put Christ under Damnation—and, for the efforts of a few monarchs, he had been called to be the midwife of barbarism, and left the heavens without a star.

Progress is born of doubt and inquiry. The church never doubts—never inquires. To doubt is heresy—to inquire is to admit that you cannot know—the church does neither.

More than a century ago Catholicism, wrapped in robes red with the blood of the most sainted martyrs, and sanctified by the agony of an unceasing spirit, laid claim to its unceasing wars, and the Church, the Church, and the Church. It is a more powerful, and no one else, unless thoroughly imbued with the spirit of self-sacrifice, thought for a moment of disputing the fundamental doctrines of Christianity. The Church, the Church, the Church. Nothing but a more intellectual conviction, was then believed and preached.

To doubt was to secure the damnation of your soul. This absurd and devilish doctrine shocked the common sense of Thomas Paine. He had lived all his life without the Church and the Deity. This doctrine, although infinitely ridiculous, has been universally universal, and has been as hurtful as senseless. For the overthrow of the foundation of the world, arguments to be used by those who should come after him, and he used none that have been refuted. No wisdom and genius of all mankind can possibly conceive of a system of error, the most absurd and self-destructive that ever existed. All are doomed to perish. All that should be punished, either in this world or another, for acting honestly in accordance with reason; and yet a doctrine with every possible argument against it has been, and is, believed by millions. The Deity would be impossible if we have been endowed with reason simply that our souls may be caught in its toils and snares, that we may be led by its false and delusive glare out of the narrow path that leads to joy in the broad path of truth. The sciences were then in their infancy. The attention of the really learned had not been directed to an impartial examination of our pretended revelation. Faith is used by not one else, unless thoroughly imbued with the spirit of self-sacrifice, thought for a moment of disputing the fundamental doctrines of Christianity. The Church, the Church, the Church.

Can you wonder that we hate your doctrines; that we despise your creeds; that we feel proud to know that we are beyond your power; that we are free in spite of you; that we can express our honest thought, and that the whole world is daily raising into the blessed light? Can you wonder that we paint with pride to the fact that infidelity has ever been found battering for the rights of man, for the liberty of conscience, and for the happiness of all? Can you wonder that we mean, with our下次, and our blessing, to spread the seeds of reason and soldiers of freedom; that we have denounced tyranny and superstition, and have kept our hands unsoiled with human blood?

It does seem as though the most zealous Christian might at times entertain some doubt as to the divine origin of his religion, although for eighteen hundred years the doctrine has been preached. For more than a thousand years the church had, to a great extent, the control of a few nations, and what has been the result? Are the Christian nations patterns of charity and forbearance? Of course not, their principal business is to destroy each other. More than five millions of Christians are trained and educated and drilled to murder their fellow Christians. Every nation is preaching under a red cloud incurred in war on against other Christians, or defending itself from Christian assault. The world is covered with forts to protect Christians from Christians, and every sea is covered with iron monsters ready to do battle in the ocean. Be the hour of your time, to be a pioneer disciple of reason and soldiers of freedom; that we have denounced tyranny and superstition, and have kept our hands unsoiled with human blood?

If the instruction of your fellow-men more than self is goodness, Thomas Paine is great. If the object of your time, to be a pioneer disciple of reason and soldiers of freedom; that we have denounced tyranny and superstition, and have kept our hands unsoiled with human blood?

At the age of seventy-three he died bount the bursed his heart. He died, however, a few years ago, at the age of sixty, and his body was taken to the skies. Stander cannot touch him now; hatred cannot reach him more. He sleeps in the sanctuary of the tomb, beneath the quiet of the stars.

When a few more know, a few more love, a few more lives of light and valiant will constitute the memory of him, who said—"Any system of religion that shocks the mind of a child cannot be a true system.

"The world is my country, and to do good, my religion."
The sixteenth chapter of the First Division of the tenth Skandha of the Shrimad Bhagavata contains a very romantic description of the manner in which Krishna overcame the fury of the great Hydra, named Kaliya, who had one hundred and one heads and lived in a deep part of the river Yamuna (the modern Jumna). By the poison which he had used to contaminate the waters of this river, Kaliya had contaminated the whole of that part of the river, so much so that no living thing, whether animal or vegetable, could live in that region for milestogether. One day, in a hot season, while Krishna was roaming on the banks of the Yamuna with his comrades—the shepherd boys—and his herds of cattle, the latter being very thirsty drank water from that part of the river, and immediately died. When Krishna saw them all in that state, he, with his stare from which flowed the water of immortality, brought them all back to life. Being thus awakened from their individual slumber, they attributed it to the special favor of Krishna. On their return home, the shepherd boys circulated the news of this miracle of Krishna amongst all the inhabitants of Vraja-van, and they all wondered at it, but they knew him not.

Now Krishna being omniscient could trace this poisonous state of the waters of the Yamuna to its very source, and with a wish to restore the river to the original purity of its water, and thereby benefit all the creatures which drank at it, he wove up his mind to expel the monster from his watery stronghold. Soon after, one day in the absence of his elder brother Balarama, the boy Krishna, while herding his cattle with his comrades, suddenly climbed up a tall Konistha tree on the bank of the Yamuna, and plunged himself into its deep waters, in the presence of all his comrades. Soon after his entrance into the water, Krishna beheld an enormous, hideous-looking black serpent coming out staring at him. The monster exhibited a look full of great wonder at the boldness and audacity of a boy of so tender an age in thus encroaching suddenly upon the abodes and abode of so powerful a being as himself, in that deep and secluded part of the river, to which no living creature could have any access. But, when he further saw the boy laughing and playing with all ease and boyish gambols, in his own mansion, his wonder changed soon into a fearful ire, at this dauntless audacity of the boy in thus disturbing the waters of Yamuna and the peace of his own mind. He, therefore, seized the boy and entwined his holy body all around with his own. When the shepherd boys could no longer bear the huge absence of Krishna in the waters, they suspected that something very serious had happened to him, and, therefore, they immediately ran home crying, to communicate this intelligence to his parents. These, followed by all the men and women of Vraja, hastened to the spot at which Krishna was suspected to have been drowned. His brother Balarama did not join the crowd, for he was perfectly aware of the divinity of Krishna and of his omnipotence. From an elevation they found that the water had sunk up to the ears of Krishna, who was standing, with his eyes and breath vomiting, and his split tongues rolling in violent poison, and ready to bite him. Krishna, like Garuda, (the great eagle of Vishnu) at once darted upon him, seized him by the tail, whirlled him round and round till he had lost all his vigour and strength, and then, all of a sudden, jumped upon his head and began to dance upon it with all the gracefulness of an accomplished waltzer. It has been already noticed that Kaliya had one hundred and one heads forming this wide hoop on which Krishna kept up dancing. During this merriment of Krishna, and the distorsion of the monster under its operation, while the former was allowing the latter to run up and lower down his heads one after another under the graceful movements of his heels and toes, keeping time harmoniously with the celestial music, which the gods were glad to bring in aid to their friend Krishna, every time that the god Shiva, the God of Causality, produced symphonie modulations of the voices and songs of the celestial nymphs singing the praises of Krishna for his victory over Kaliya, while the angels with their wires poured down flowers on his head.

The great serpent was thus completely overpowered; and ejecting blood and venom from all his mouths, and being no longer able to bear the tortures and the most excruciating pains to which he was subjected, he now sought the mercy and protection of Krishna, knowing him to be the Great Ever-Justice, who represented the universal Cause, who rewards the virtuous and punishes the evildoers. In the meantime Kaliya's wives, who had witnessed the punishment that was thus inflicted on their husband, came forward, worshipped Krishna, and expressed acquiescence in the justice of all that he had done as the Lord of the creation and the Punisher of the sinners; but at the same time with all humility they craved his pardon for the sin of their dear husband. Then follows the praise and prayer offered by them to Krishna, replete with sublime moral and philosophical thoughts. In respect to the question of being and the justice of His dispensation in this world; suggesting, at the same time, that the punishment which he inflicts on the sinners ends only in their reclamation and final bliss. Pleased with this prayer, Krishna released Kaliya, and ordered him to remove his abode from the river Yamuna, and choose instead some part of the wide ocean; where Garuda, from whose terror he had taken his refuge theretofore, would no longer torment him. Kaliya obeyed his order; and the river Yamuna was restored to the everlasting purity and freshness of its waters.

Interpretation of the above myth.

The above Aryan myth, so well known throughout the length and breadth of India to all Hindus, as to form the theme of daily songs in their mouths, is one of the many which have appeared in some shape or other in the old annals of all nations from time immemorial, preserving its prominent characteristic in basso riferi of the story of a great serpent having been killed by the manifestation of a divine or superhuman power. Among the many exploits of Krishna, mentioned in the Shrimad Bhagavata, such as the destruction of devils and monsters, and the preservation of peace and happiness amongst all the people who were devoted to him,—the crushing of the serpent Kaliya who had one hundred and one heads, and from the fear of Garuda (the great eagle on which Vishnu rides) had taken refuge in the watery recess of the Yamuna, bears a striking resemblance to one of the twelve labours inscribed to Hercules in the mythology, viz., the victory over the monster Hydra with his seven heads, according to Diiodorus, one thousand heads, in the lake of Lerna. From the fact of an instantaneous death being produced by the bite of a serpent, and the consequent great dread in which that animal has been universally held by mankind, as well as from its natural subtilty in doing evils of all kinds, it appears to me to be no wonder that it should be held as type and representative on our earth of the Prince of the lie, and that there should exist the necessity of the control between it and man; conformable to the figurative language of the curse pronounced by God against that animal as mentioned in the old Testament—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou
shall bruise his heel." Gen. iii. 15. There are many other passages in the Bible pointing to the bruising of the serpent's head by the heel of man. And I now leave it to the taste of my readers to judge how beautiful and graphic the illusion of this fact appear in the Affire of Aryan myth of Káliyá, the Mother.

Allow me now to go into the psychological and philosophical sense involved in this myth, as I can hardly afford to forego regarding it in that light, and seeing how nicely the several points of coincidence meet to illustrate the almost universally accepted fact of the ultimate conquest of good over evil, of light over darkness. In the above parable, Yamaná may be said fairly to represent the overflowing stream of the principle of love and joy emanating from the great fountain-head of all goodness—God. It is also the gush of the light of the Childkáša, the principle of life and activity, (call it for the sake of illustration here the astral light of our days, if you please) shrouded by darkness in all its shades and degrees of the elemental Akáša, as is well typified by the dark appearance of the water of that river as described by the Hindu poets of India, incomparably pervading the whole universe, and forming in man his spirit (this word is used here in the sense in which the theosophists distinguish it from the soul). Newton has given the beautiful image of the Yamaná is found disturbed by a monster with many heads taking refuge in its deep and solitary abyss, causing sorrow and misery to all the outside world around. Who would not now suspect the monster to be the great evil-doer, the promter of Eve and Adam—Satan, Ahíman, or by whatever other name you may be pleased to designate him—lying concealed in the human heart? Krishna's plunging himself into the river from its highest and noblest sources on its back to find out and punish Káliyá, hid in its depth, may well be compared to the tracing of the evil and misery of this world to their very source by a mind elevated by divine knowledge. Further, Krishna's dancing gracefully, and in the spirit of triumph and exultation upon the wide hood of Káliyá from which were peeping out his one hundred and one heads and mouths, each vomiting blood and poison, as I conceive it to be the me phrastic, as if it were, of the whole comedy and tragedy involved in this beautiful myth. Káliyá's fire in his eyes, gushing out from under the hood, containing a bifurcated tongue and vomiting blood and poison, are emblematic of the thousand ways in which the guile and subtlety of Satan, or the principle of Evil, work misery and woe in the kingdom of God; and Krishna's pressing them down and disabling them one after another so as never to rise up again under the pressure of his heel and toes in his graceful walk, is just the very exultation which a godlike saint or a yogi would naturally feel at the gradual subjugation by him of all his bodily passions, desires, and impurities; and, at last, of the very source which gives rise to all these, viz., the human mind, or mundane will, according to our Western metaphysicians, the most subtle but powerful force which works in the human heart. To complete the sense of the whole metaphor, and endow it with an air of unqualifed truth, Krishna is not, like Hercules, represented herein as effecting the destruction of his foe in tatu, as it was absolutely in his power to do if he chose; but he only permits Káliyá when completely overpowered, and when he besought his mercy and protection, to change his quarters somewhere else, in the wide ocean, never to annoy and disturb the peace and happiness of his own people and the creatures of his favorite Vrudhán; shewing thereby, that God only protects them from evil who devote themselves to Him, and not the wide world abroad, which is astray and alienated from Him.*

Bombay, 9th March 1880.

* Or again, does not the permission granted to the serpent to betake himself to the fathomless depths of the sea, indicate that, though we may put our individual natures of evil, it can never be extinguished but must still live in the whole expanse of the Kánum, as the opposing power to active goodness which increases and subdues it? (See Náta's short, the internal balancing of the scales, the perpetual harmony of discord? [Pr. Tahou]

THE MIND IS MATERIAL.

BY BABU AMRITALAL DE.

The human mind is material, and dies with the death of our mortal frame. I define mind to be the result of the harmonious union and adjustment of the visible and latent organisms, or the organs that make up the human frame, having its seat in the centre of the nervous system. Metaphysics acknowledges the truth that where the cause is mortal, the effect must be liable to destruction. This is an axiomatic truth, and it requires no Hamilton, no Bain to prove its validity. Well, then, here the organs jointly form the cause, and the mind is their result. These organs perish with the death of the body, for they form only the different parts of the body; consequently, the human mind, the result of their union, perishes with them.

The mind possesses or exercises certain powers or functions. It reasons, judges, thinks, conceives, remembers, and imagines. In its healthy state it performs all its functions duly and fully; but when diseased, it loses one or other of its powers or loses them all. In a fainting fit or senselessness, for instance, the mind ceases to perform all its functions, and the man who is the subject of it, has the consciousness of nothing passing within. These facts clearly prove that the mind is as mortal as the organs are, of which it is simply the result.

To illustrate the matter more fully, let us take the common example of a watch. The mechanism of a watch,
Aplil, 1880. XHE

Although dying had been stated above, it is ascertaining few
little spirit call only assimilated.

The soul of man has the same relation to the Supreme
Life as a ray of light has to the sun, and our life bears the
same relation to our soul which the reflection of the ray
bears to the ray itself; in other words, as the reflection is
to the ray and the ray to the sun, so is our life to our
soul and our soul to the Supreme Soul.

As a corroborative evidence of what I have asserted above,
I simply cite here a passage from the First Book of the
Pentateuch—God made man in his image; out
of his likeness."

As to the proof of the immortality of our soul and life, I have simply to assert that the eternal existence, the
immortality of the Supreme Soul, is undeniable, therefore,
the immortality of our soul and life is also undeniable, for
one is the cause and the other the effect, and, as I have
stated before, the effect bears invariably the same nature
as does its cause.

Jeypore, 9th March, 1880.

ODE TO INDIA.

1

Why slumbers India when 'tis time to wake?
Untimely sleep is willful suicide.
I alas! she sleeps, but sleep may never hide
The heaving of that heart, which soon must break;
Despair—hard usurer!—will from her morrow
Deduct more than his fair share from her case,
And pay her but in tears!
Oh, Mother! rise superior to thy sorrow;
Thou art yet young in years:
Can ages make thee old? The stars, the sun,
As bright as they began,
Will shine on thee alway, renewing thy life's lease.

2

Mother of many nations! wake again
To all the grandeur of thy destiny:
The world is thine and from thee, and in thee,
And but awaits to hear the joyous strain,
Which like a burst of music shall vibrate,
With oft-repeated echoes, to its soul!
Is not the world thine own?
Have not mankind to thee consigned their fate?
Why art thou passive grown?
It is not destiny's stern-wrinkled frown,
That keeps thee slowly down;
For thou art great—above all fate's control!

3

Yet wake once more, and be again the Ind.
The holy realm of hope to youth and age,
The land of universal pilgrimage,
Whose name and fame were borne on every wind,
To deepest cave terrain and highest star?
Alas! now heathenism are piled alone
Of anguish and despair!
Thou hast no monuments but in the far
Twilight of ages gone;
And pilgrims no more to thy shores repair
For worship as of old—

The idol is ador'd but for its baser gold!

Dost thou not hear the harsh and grating laugh,
With which thy meaner rivals feed their spite?
"India is living and yet dead!"—they write
Upon the slab of thy mock monument.
Oh! raise superior to all slander—say,
India is once again herself, and death
Is battled of his prey!
Behold! how all the world hangs on thy breath,
And in thy kindling eye
Reads the proud promise of a newer birth;
Whilest thy unclouded sky
Shower's its splendours on the gladsome earth!

O, for a trumpet loud to blow a blast,
That would resound from the north glaciers fere,
Far down to spicy Ceylon's southern shore!
Then should the sleeping echoes of the past
Shake off their lengthened lethargy, and merge
The actions and the thoughts, that gave them birth.
Did not the best on earth
Pledge for thy choosing their most sacred vows?
Mother! hast thou so soon
Thy Buddha and thy Sankara forgot?
Forgot the mighty boast
Thou want their living hope, thou want their dying thought!

My pen is guided by an unseen Power,
And as I write a vision stirs my soul:
Men think'st thou standest on the highest goal,
Which Fate has reserved thee for thy happiest hour,
Oh noble pride! Oh majesty serene!
Thou standest like a queen,
And at thy feet whole nations sinking low,
Look on thy glorious brow,
And kneel in love and worship! Do I see
A dream, a phantasy?
Oh, wake me not! If sleep
Can minister to hope, why shall I wake and weep?

S. J. P.

ABOUT THE YEAR 1848, MR. STRICKER, AN APOTHECARY
attached to the Madras Medical Department, was travel-
ing on duty in the districts, when one day a Byaragi
presented himself before him and asked for some oil of
cinna
mon, a request which was readily complied with. In
return, however, the Byaragi offered to communicate a
mantra or charm, against scorpion stings, and Mr. Stricker,
not liking to hurt the feelings of the man, noted down the
charm. A few days after, a person stung by a scorpion,
was brought to him for treatment, and he seized the op-
portunity for trying the charm before having recourse to
any drugs he had with him. He, therefore, picked up a
small twig, and, ascertaining the area of the pain, which
extended to a few inches above the bite, waved the twig
down to the wound as was directed, reciting at the same
time the mantra, and to his astonishment the very first
recitation reduced considerably the sufferings of the man,
and continuing it a few minutes longer the pain subsided
and the man left the place recovered. Mr. Stricker soon
had another opportunity for trying it—this time it was his
own wife that was bit by one of those noxious reptiles; he
tried the antidote and succeeded. He therefore adopted
this simple cure in some seven or eight other cases that came to him for treatment. Satisfied as to the
cfficacy of the remedy, he communicated it to a friend of

* We hope not. For, as we have no other possibility of judging of God
but from his micrograph—man—we would have, were it so, to give up the
Duty in disgust and turn to absolute atheism—Sri Tulas.
his, one Mr. Brown, a merchant, Mr. Strieke died since, and his son, an assistant master in one of the Madras High Schools, obtained from the said Mr. Brown a copy of the charm and tried it himself in several cases with similar results, he found it to be the charm which have obtained for the benefit of

"Ong Parthanuyi prachanantum Kateras Sampadunu Choou."

First ascertain from the sufferer the extreme limit of the point, then take a twig and wave it thence down to the sting as often as the charm is repeated, and till the pain has subsided or reaches the wound. Any smearing left behind could be relieved by bathing the part with some can-do-Cologne.

PHYSIOLOGY OF MARRIAGE.

BY SAKARAH ALI JUN., ESQ., L.M.&S.

Acting Professor of Anatomy, Grant Medical College, Bombay.

The present state of India, as compared to that of former days, shows some striking changes. The physical weakness of its people, their want of moral courage, and their impoverished state, all occupy the thoughts of thoughtful men; and those who are wise are ever trying to discover the causes that may have led to these changes. It is impossible to determine all such causes, and among the chief, our marriage customs.

Let us consider how far the modern science of physiology proves these three facts, viz. (1) the necessity of marrying at a mature age, (2) the unnaturalness of early marriages, and (3) the necessity for instituting widow re-marriage.

It is an accepted fact that one can only attain Dharmaksha (truth, Aytha (money), Kama (desire) and Maya (falsehood) by possessing physical strength. It is, therefore, imperative that we should preserve our constitution in order to attain every sort of enjoyment. And, as we find that marriage affects our constitution, we must see under what circumstances it should be contracted. By marriage is meant the most intimate relation between man and woman, and not merely that preliminary ritualistic ceremony which the Hindus as a rule pass through, long before the connection between husband and wife is sealed.

There are persons who say that those who are free from the marriage-tie are most happy. But it is quite sufficient to refer such to what a great European scholar of the last century said, viz., "If marriage has its evils, celibacy has no charms." The male and the female are the two forces in this world, and without the mingling of the sexes it would come to an end. It is in the order of nature that when both attain a certain age they should feel the instinct of love so as to satisfy which they must adopt proper mates. Now, if there were no marriages, men would use improper means to satisfy their desire. An abnormal intimacy with numerous women would be formed. The voluntary would discontinue any one of these as soon as the woman becomes old and loses her charms. There would be no real love between the two; and, as the excellence of the progeny depends to a very great extent upon the amount of love between the parents, the human race would degenerate. But when certain rules are fixed for the performance of lawful marriage, all these evils are avoided. Because, it is not more amorous desire that creates real love, but the charms of the marriage relation, which attract the sexes towards each other. Marriage, therefore, a true and natural marriage, is the real source of every happiness. Let us now consider the circumstances under which its consummation will conduce to perfect happiness.

The first point to be noticed, is that of the proper age of the parties. The most learned philosophers, after having weighed all the circumstances, such as climate, &c., have expressed an opinion that there should be no marital relationship permitted until a few years after the age of puberty has been respectively attained. This will conduce to their moral and physical good. The man should be between 25 and 30, at the time of his marriage, the woman between 15 and 20. And, although a certain animal instinct may assert itself at an earlier period, still there is a difference between this desire and the desire in the will, for it is to be supposed that he cannot maintain the above-mentioned ages.* Therefore, the custom among us of performing early marriages, and of bringing about their consummation as soon as the wife reaches a certain crisis, has a pernicious effect, inasmuch as it tells upon the constitution of both, and tends to prevent their having a family. If there be any propensity at all, it is sure to be weak. Rambom, the famous historian, says that in the sixteenth and seventeenth centuries the common people in England were tall and stout, but the men were short and weak. This he attributes to the evil practice among the aristocrats of performing early marriages. Henry VII. was very weak, because he was born when his mother was only ten years of age. Besides, young parents are themselves ignorant of the proper way to bring up such weak children, and turn them into the right path. This course of performing early marriages, therefore, but increases the population without begetting sons able to work for their country or for themselves, but only to use as a burden and a feeble support to the constitutions. Besides, the Calcutta Nizamut Adalat Report gives many instances in which girls suffered from excessive hemorrhagia in consequence of too early an assumption of the duties of wife. Again, if a man marries at the proper age he has all the advantages of a constitution, whereas if married early, he becomes very weak, cowardly and without any vigour. Ought not these facts to open the eyes of our countrymen to the sense of their duty towards themselves and their country? Does it become them to stubbornly adhere to their foolish and pernicious customs? Do they forget that they have to deal with giants, and that if proper steps are not taken to gather physical strength, and thus be able to resist the stronger physique of these men mountains, the latter will soon be found so powerful that they will be able to trample on the miserable Indians like mosquitoes? My countrymen, if you have any religious scruples, the very Dharmashastras which is your chief authority on all points of religion, suggests to you certain remedies. For instance, it is said that if a girl attains the age of puberty before she is married, her parents, or whoever may perform the ceremony, should give a cow in charity, and so on. Cannot these things be easily done? And if with all these evils and their remedies before us, we do not set to work now, when we can no longer plead ignorance, we shall be the cause of our own destruction.

Again, talking of religious difficulties, does not Dharmashastha attribute to children who are six years of age? And do our countrymen adhere to it? In many instances girls are married when they are not even five years old. Nay, they go farther still. They marry their children while they are not even able to stand at the ceremony, but are in the cradle! What can be more foolish and monstrous than that? Has not the time arrived to check the progress of all these stupidities and seriously adopt measures that will result in good or at least no harm?

The second point to be noticed, is that of the proper relative ages of the husband and the wife. Among the Guzrathis we find instances of the couple being of the same age, or sometimes of the wife being even older than her husband. This is against the course of Nature. It is a recognized fact that women very soon attain the age of

* A learned friend has taken exception to this on the ground that if the reading of proposed physiology were made, the races now be in the process of being exterminated. It is going against nature to say that they should only be married when they are between twenty-five and thirty years. Our reply is - Habit is second nature. If, they were educated amongst early marriage, they would so educate their generations and it would be to nature and not to the law of nature. It is the law of nature that persons should have the feeling of desire, but that this should happen at a certain age, is not the law. That is a matter of individual habit.
maturity, and, as it is desirable that the sexual feeling in the husband and the wife should end at the same time, it is necessary that there should be a difference between their respective ages of about ten years. This is the united opinion of the best Western physiologists. Women lose that feeling at the age of forty-five, men at fifty or fifty-five.

Now let us consider what sort of woman should be chosen for a wife. She must be healthy and have no disease, or else not only will she be a burden to her husband, but she will bring forth sickly children. A woman with quite a white face and a body like a wax statue, though herself healthy, will never have healthy children. It is better always that a bright-complexioned man should marry a little less resplendent woman; for if both are very fair, the progeny is almost sure to be scrofulous, and scrofula is a very bad disease.

Again, it is necessary that their tempers should be different, because they will then be more likely to have a great love for each other, which is one of the principal things that ensure good progeny. The science of chemistry proves that two substances of opposite qualities have a great affinity to each other. Thus, the tendency of an acid is to combine with an alkali, and these substances are of completely different properties. The result of such a combination is well known to be a salt, which differs from either, but unites the substances of both. Moreover, the historical cases of distinguished personages confirm our statement that the greater the love between parents, the better the progeny. Lahn and Kusia, you remember, were more powerful even than their father Rama, whose love for Sita (his wife) is taken as the standard of extreme love between husband and wife. Ahlmananay, so renowned for heroism even in his youth, was the son of Subhadra, whom his mother Arjuna (the father of Ahlmananay) was very desirous, and had gone so far as to pretend that he was a Sannyasi. Similarly, Ghatotkachena was not the son of Droopadi but of Holamba, whom Ilhima loved so ardently. We might quote such instances, but it is useless, since it must be conceded that we have sufficiently established our point.

Let us now consider what constitutes an improper marriage. The following appear to be the points:—(1)—Mutual dislike between the couple; (2)—a great difference between their respective tempers; (3)—the marriage of one man with many women; (4)—the marriage between persons of the same blood.

Among us, the first of these probably results from the stupidity of the parents. They do not care whether the young couple have, or are likely to have, any love for each other, but perform the ceremony because they choose. And thus the happiness of the young couple is often destroyed beyond remedy. Once that the seed of dislike is sown, it grows fast. The ill-matched couple may seem happy, but who knows what passes in the inmost recesses of their hearts? And the more you try to reconcile them to each other, the stronger their hatred.

The second and the third owe their origin to the prohibition of widow-remarriage among us. If widowers were not allowed to remarry as widows are not, our people would long ago have been freed from the stigma of selfish partiality which attaches to their name. Our widowers want wives, but they will not have widows. And what then follows is evident. Young girls fall victims to their old husbands, and naturally an element of dislike is introduced, the consequences of which have already been described.

As regards the fourth point, that is a custom prevalent in many parts of our country among the Brahminas of the "Kuleen" caste. It is useless to describe here all the horrors that result from this atrocious custom. The science of physiology proves to us the impracticability of a person being able to satisfy the desire of two women. Let our readers, then, imagine the atrocity of the crime of these Brahminas who are husbands to even seven or eight women at the same time,

And now we will turn our attention to the fifth point, that of the union of persons of the same blood. We cannot trace the origin of this practice, but many and other religious reformers have absolutely prohibited such a thing. This practice is to an extremely great extent among the Parsees of our country. One of our Parsi friends informs us that it arose from the misconception of some passage in their religious book. But it is now high time that people should turn, consider and realize the evils begotten by this horrible custom of marrying cousins. They naturally begin to dislike each other very soon, and, what is worse, their progeny degenerates. Such a marriage sows the seed of disease in the family, and sensual, consumption and such other diseases are the unmitigated results. The lap-dog stands either one or two stances of this statement. These dogs are the progeny of the children of the same parents, and we all see how very weak and puny the species of lap-dog is. I have a considerable practice among the Parsees, and I find that diseases of the above nature prevail to a great extent among them. I have personally attended the case of a woman who was married to her cousin, and gave birth to a child that had no brain at all. It would require a chapter to mention all such cases that have come under my observation, and which I have recorded in my practice. Before concluding, however, I would request my Parsi friends to take this grave matter into their hands, and adopt proper means to check these evils, after due investigation into the facts has been made. At the same time, I would ask all my countrymen to consider seriously what has been stated here, and open their eyes to the peril they have brought upon themselves, and under the weight of which they will be crushed by their own act, if the necessary remedy is not applied in time.

**CREMATION IN AMERICA**

In December, 1876, our Society burned in America the body of one of its Councillors, who had requested that his remains should be so disposed of. The preliminary funeral ceremonies were of a distinctly "Heathen" character, and attracted the attention of the whole nation, when described and commented upon by the seven thousand American journals. The ceremonies themselves were performed as prescribed by the Book of the Law, and attended by the presence of thousands. At that time there was no proper crematory, or building for the burning of the dead, in the entire country, and public opinion would not have permitted the burning to take place in open air, after the Aryan fashion. The body of our Councillor—the Bavarian Baron de Palm, then residing in the United States of America—was accordingly embalmed, and placed in the "receiving-vault" of a cemetery, a place provided for the reception of bodies not immediately to be buried. It lay there until December, when a proper crematory had been built by a wealthy gentleman of Pennsylvania, Dr. F. Julius Le Moyne, on his own estate and in spite of the protests and threats of his neighbours and strangers.

This being the first case in America of cremation, our Society determined to have every doubt solved as to the legality of this method of sepulture, under the laws of America. The statute books were carefully searched by a special committee, and not a line or word was found which prevented a person from disposing of his or her body according to choice, provided that there should be no sanitary or police regulation infringed. A formal request was made for permission to remove Baron de Palm's remains from the receiving-vault in Brooklyn—a suburb of New York City—to Pennsylvania for cremation. This was granted after some examination of the statutes by counsel to the Brooklyn Board of Health; and the Preceptors of that body perceived an invariable desire in the novel ceremony, and actually did see it. So, too, did the official representatives of the Health Boards of a number of other cities, and one—Dr. A. W. Aslade of the Pittsburgh (Pa) Board of Health actually helped Col. Olesott, Dr. Le Moyne, and Mr. Henry J. Newton, to put the corp-
into the hot retort of the cremation-burnace. The unanimous declaration of all those scientific gentlemen, after seeing the whole process of the burning, was that it was neither opposed to the interests of law, of public health, or of decency. And, as the President of the Presbyterian College in the town where the cremation took place was one of the orators at a public meeting held after that ceremony, and distinctly said that the Christian Bible did not prohibit this form of sepulture, the way was open for the introduction of this great reform. Science had long denounced burial as the worst possible means of getting rid of the dead, and it only wanted such a practical illustration as this of the decency, cheapness, and entire feasibility of cremation to inaugurate a new era in this direction.

Naturally, such a change as that from burying to burning must be a very gradual one. The public's reason is first to be convinced, then its unnecessary prejudice removed. The first bold step finds its imitators and there; and then, when the people find that nothing bad has happened to either themselves or the reformers, the change, if a good one, is adopted. This process is going on in the United States with respect to cremation. The first flush of Christian indignation at the "barbarity" and "heathenism" of the Theosophical Society passed away, the echoes of the journalistic gibes are gone, and our name, as promoters of one of the most beneficial social reforms possible, has fixed for itself a place on the page of American history.

The De Pauw cremation has, within the last three-and-a-half years, been followed by those of the venerable Dr. Le Moyne himself, Mrs. Penn, Pitman and several others, and it is within our personal knowledge that the wills of a number of Americans, of both the sexes, have been carefully drawn so as to compel the surviving relatives to burn the testators' bodies instead of burying them. And, in a somewhat, of special interest and importance is found in the latest American journals that have reached us. The subject was a young Mr. Charles A. McCreery, partner in one of the wealthiest piece-goods houses of New York, and an orthodox Christian in faith. The cremation was conducted at the Le Moyne place with the greatest privacy, as the deceased's family were bitterly opposed to burning, though they could not refuse the young man's request. But the sharp-witted Sun reporters, who discover everything worth the trouble to find out, got the story, and Mr. McCreery's father very properly decided to give the whole truth publicity. It then appeared that

"When Baron de Pauw was cremated and the subject of cremation was made known to me, I said to Mrs. Le Moyne, Dr. McCreery's widow, of the subject, for I had told her of the desire of the patient, and, indeed, of everything that, from its nature, was meant to be put out of sight.

"Then the coffin was taken into the reception room of the crematory. It was a fire-proof brick building, about thirty feet by fifteen, divided by a partition into two parts, the one for the body and the other for the retort. The latter is of fire-proof brick, and the fires are under it. When the doors were opened, and I looked in, all my opposition to cremation disappeared, for then came on the retort a hourly rising flame, which I do not believe the eye can look upon morning light on the snow peaks of the Alps, as I have seen it in Switzerland. The body was prepared by being taken from the coffin, placed in a crib, and covered with a sheet, saturated with a scorching fluid, which is made of ashes gathered from old copper, but is made of rods of iron, just close enough to hold the body. The crib cloth was to prevent any smoke or unpleasant odors arising, and when the body was cold, the crib, it was wheeled into the retort, and there rested in the roof. There was absolutely nothing whatever repugnant to the senses: no flame, no smoke, no odor of any kind. The ashes remained for some time apparently intact. Then little by little, it disappeared, as did the body, the pure ashes falling to the bottom of the retort, it was about 11 in the afternoon when we placed the body in the retort, and in less than three hours it was gone.

Mr. McCreery's family and friends understood that the progress of the cremation was to be watched through the small draught-hole in the iron door, by many scientific men and journalists present. The Baron's body was sprinkled with sweet spices and gums, and strewn with flowers and evergreen branches. But this was merely an expression of tender regret at the loss of a kind and gentle man, and were neither due to the effects caused by the burning. The body lay in its iron crib in a white hot atmosphere, and its tissues and other consumable parts were gradually resolved into vapor and passed off into the atmosphere, while the white and gray ashes were left behind as the sole visible remains of what had once been a man.

Mr. Le Moyne's executors for the privilege of using the furnace, and the transportation of the body by rail to the place of cremation. The Rev. Mr. McCreery then continues his narrative as follows:

"Then the coffin was taken into the reception room of the crematory. It was a fire-proof brick building, about thirty feet by fifteen, divided by a partition into two parts, the one for the body and the other for the retort. The latter is of fire-proof brick, and the fires are under it. When the doors were opened, and I looked in, all my opposition to cremation disappeared, for then came on the retort a hourly rising flame, which I do not believe the eye can look upon morning light on the snow peaks of the Alps, as I have seen it in Switzerland. The body was prepared by being taken from the coffin, placed in a crib, and covered with a sheet, saturated with a scorching fluid, which is made of ashes gathered from old copper, but is made of rods of iron, just close enough to hold the body. The crib cloth was to prevent any smoke or unpleasant odors arising, and when the body was cold, the crib, it was wheeled into the retort, and there rested in the roof. There was absolutely nothing whatever repugnant to the senses: no flame, no smoke, no odor of any kind. The ashes remained for some time apparently intact. Then little by little, it disappeared, as did the body, the pure ashes falling to the bottom of the retort, it was about 11 in the afternoon when we placed the body in the retort, and in less than three hours it was gone.

Mr. McCreery's family and friends understood that the progress of the cremation was to be watched through the small draught-hole in the iron door, by many scientific men and journalists present. The Baron's body was sprinkled with sweet spices and gums, and strewn with flowers and evergreen branches. But this was merely an expression of tender regret at the loss of a kind and gentle man, and were neither due to the effects caused by the burning. The body lay in its iron crib in a white hot atmosphere, and its tissues and other consumable parts were gradually resolved into vapor and passed off into the atmosphere, while the white and gray ashes were left behind as the sole visible remains of what had once been a man.
"A personal statement of religious belief" is the title of a pamphlet now just appearing at Bombay. It is an unexpected, and very unusual piece of literature; and the subject is treated in a way to startle the whole of the Protestant Church, call out an inward chuckle of satisfaction from the Jesuits, and provoke extreme dissatisfaction among the Conservative, church-going, Anglo-Indian officials. Yet it is an honest and sincere profession of faith, Simple and dignified, without one word of recrimination against those who will be the first to throw stones at him, entirely heedless of possible consequences, the author—a District Judge, we believe—Mr. G. C. Whitworth, comes out bravely and without ostentation, to tell the truth to the world about himself. He has "come to the conclusion that it is better that every man's opinions, whether right or wrong, should be known;" and feeling that he "will never reach that state of straightforwardness and simplicity of conversation and conduct" after which he is striving, he does not wish to remain any longer "in a false position," and hence renounces Christianity publicly and in print.

All honour to the man who is brave and honest in this case—a case of his beliefs and shameful hypocrisy? Who, regardless of all danger, and without even one—throws off the mask of false pretence that stifles him, with the sole motive of doing what he deems his duty to himself and those who know him.

Mr. Whitworth not only tells us what he believes no more in, but also makes a statement of the personal belief that has superseded the Christianity he now repudiates. Before he was as certain as he now is of what his duty in this question was, he used to wonder what orthodox churchmen would advise him to do—"I have heard," he says, "of such a thing as stamping out, or trying to stamp out, unbelief from the mind. I suppose the process is to set before yourself the idea that it would be a good thing if you could believe, and then to determine to act on all occasions as though you did, until at length it comes to seem to be a matter of course that you do believe. Now such a course of conduct seems to me to be wrong. I cannot see how a man is justified in trying to settle by resolution what he will believe, and in stifling instead of fairly examining doubts which may arise as to his past belief. Nor does any one recommend this course to persons of a different creed to his own." Moreover, he adds, "I would not willingly doubt in the mind of any person happily free from it, and worthily occupied in this world, I can in no degree concur in the opinion that it is necessary to keep up artificial religions for the sake of the unenlightened masses." "Government by illusion" is an expression I have lately heard. I cannot but think that the bare truth is better. More particularly if you think that a God of infinite power created and governs the world, does it seem unreasonable to suppose that he means those of his creatures that are comparatively wise to invent erroneous notions about him for their more ignorant fellows to believe? We have been so long accustomed to associate such things as worship, prayer, sacraments, and holy offices with religion that some men seem to fear that, if all these were got rid of, nothing would remain. That is not my experience. It should be remembered that all immoral and dangerous persons are either already without religion—in which case they could lose none if the doctrine of government by illusion were given up—or else do not believe in religion they have been useless to them.

After that Mr. Whitworth states his present religious belief and says—

"I believe that it is every man's duty to do what he can to make the world better and happier. That is the whole of my creed. I aim at no precision of language. Many other formulas would do as well. So to live that the world may be better for my having lived in it is the one most familiar to my thoughts. The meaning is plain, and there is nothing new in it. To me it seems absurd to attempt to devise a creed, or even to take, with any fixed resolution of keeping it, a ready-made one. What a man finds in the actual experience of his life to be good, that is what he must believe......"

"Now before I attempt to explain how I find the simple creed I have enunciated better than all the dogmas I once believed, I will refer to certain points on which (though they do not belong to my religion) I shall not doubt be expected, in such a publication as this, to express distinct opinions. "Such a question is, Do you believe in God? Now I wish to be perfectly frank, but it is beyond my power to answer this question clearly. I certainly did until within a few months of the death of a God to whom I had a particular conception of him—namely, the being known as God the Father in the Church of England. Now, I am sure, we are not warranted in holding that conception, and I have formed no other distinct conception of God. I cannot say I believe in God when the word conveys no distinct meaning to me; I cannot say I do not believe in him when my thoughts seem sometimes to require the use of the name. Perhaps that impression is due only to an old habit. We hear it said that the existence of God is proved by the world; but what sort of God? Surely one of finite, not of infinite, power. The world is very wonderful; but how can we call it a perfect work? There are some terrible things in it. Perhaps it will be perfect, but time cannot be necessary to infinite power. I heard a preacher once expatiate on God's power and love as shown in the structure of an animal. He took the mole as an example, and explained how its every part was perfectly adapted to the peculiar manner of its life. But what if a phenomenon kills the node? Carefully considered, the world seems sometimes to fail us. Then the preacher spoke of the wonderful providence by which some plants are made to purify pestilential air. But we in India know that other plants by their natural decay poison instead of purifying the air. So, what such examples prove?

"I am not dismayed or distressed at such puzzles, or because I cannot say whether or not I believe in God. The world teaches me plainly that there are countless things which I cannot know.

"My attempt to answer the above question is sufficient to show that I do not believe in the divinity of Christ, or of any other supposed incarnations of God. I said that it comes between twelve and fifteen years since I had any such belief.

As to a future life, the author neither affirms belief nor disbelief. He hopes we may live after death; but he personally feels no conviction of it. "My religion then," he goes on to say, "it may perhaps be said by those devoted to any of the recognized religions of the day, leaves me without any God, without prayer or worship of any kind, leaves me a weak mortal struggling alone with the difficulties of this life. Well, if I hear such things said of my religion, I shall hear it patiently. While I am writing this in the salon of the 'Venua,' this 23rd of November, I can hear the passengers at service over head singing—

"I leave, oh leave me not alone,
Still support and strengthen me.

If some of them are less alone than I, it should not make me discontented, for I know that I am better with my religion than I, the same person, was with theirs. But, notwithstanding those objections which many persons will make, I do deliberately put forward this religion of mine as something better for humanity than any other. I believe that most, or at least a great many, of the working men, as I am. If, as a fact, men do not already hold the creed that I do, I do not expect that by anything I can say they come to do so. But there are two things which I can still hope. I hope that those of my readers who really believe no more than I do, but who in a half-hearted way cling to dogmas, which indeed to them are dead and ineffective, will examine and see what I leave, oh leave me not alone,
Still support and strengthen me.
they really do believe and what they do not, distinguishing between those articles of belief which they give effect to in their lives and those they hold merely for want of an opposing idea of their own. Also, I hope that those who find their religious belief to be less than or different from what their neighbors have been led to suppose it to be, will ask themselves the question whether they ought not in some way or other to remove the misapprehension and make their lives speak truly to all who behold them.

"But there are two classes of persons to whom I can hardly hope to make intelligible the step I am taking in publishing this statement. The first class is the clergy and all persons engaged in teaching and propagating any religion, the second all idle persons. These make very different classes seem to me to be less likely than other persons to discover that the religions they observe are false if they are false. Rather are they likely, as I conceive to find them, whatever they are, to be sufficient and satisfactory.

"In the case of the first, because religion is the business of their lives; and in the case of idle persons, because what they have of religion is better than the rest of their lives. A man's life and his religion should be one and the same thing; what is part of his life ought to be, ought not to be kept by religion. And it seems to me quite intelligible that a man whose business is religious teaching should make his life and religion one and the same, though much of the religion be false, without ever finding the test of true and untrue. If a man's duty is to explain or teach a certain doctrine, he may find it very difficult to make people believe or understand it; but he will not be in a position to say—well, this doctrine may be true or false, but it has nothing to do with my life. It has to do with his life."

The author, explaining how his creed is a better religion for the world at large, than any other, says—

"In the first place, this religion seems to me to have the property of being constantly present in a way which other religions are usually not. I do not think it is sufficient to devote an hour, or two hours, or twelve hours a day to religion. I think the whole day should be devoted. But, in order for that to be, religion must consist of daily life, and there must be no distinction of spiritual and temporal, of religions and secular, of Sunday and week-day, or of priest and people. The fact that one day is to be kept holy, though other days distinctly recognized as being something less than holy; and the fact that a holier and purer manner of life and conversation is expected in one particular class of men, means that such high attainment, though practicable, is not expected of the bulk of mankind. Of course all men require time, apart from their proper business, for patient meditation and reflection on the tendency of their lives; all men require the advice of others of different experience to themselves; all men should have time for the fun and the pleasures that life affords. But why should some of these things be called religious, and others non-religious or secular? Is the thing good or bad? Is the question that my religion asks; and it asks equally whether the thing be an act of charity or a game of tennis. If religion and daily life are not one and the same, it will happen that the first is sometimes made to give place to the second. If a church catches fire at the time of public worship, the priest and people must run out. Their religious service is interrupted, but they obey the dictate of a truer religion which bids them save their lives. That which need never be interrupted is the true religion—namely, always to do what is best to be done.

"I next claim for my religion that as a fact it has created in me a greater love of the human race than I had when a Christian. When I thought there was virtue in prayer and religious services, and that my first duty was to save my own soul, my sense of the duty of rendering service to men and my sense of pleasure at the thought of particular services done to particular persons, whether friends or strangers, were certainly less than they are now. If it be said that the difference in me is due not to the change of religion, but only to the improved perception and knowledge that years bring, I can only reply that the two causes seem to me to be identical. My religion I have neither invented nor selected; it is what my life has taught me.

"This religion has again this advantage that it allows you to rest or permanent happiness except with a sense of duty alone. It knows nothing of idle ‘drawing nearer to God.’

"You must not speak of ‘leaving with meekness your sins to your Saviour.’ Your sins are your own, and you cannot leave them to any one. The best you can do is to outweigh them with good, but get rid of them you cannot. There is no abolution. Think of that when you are disposed to do a bad deed again. If you do it, it will remain for ever. The balance of good, if you even get a balance of good, will be finally less by reason of that bad debt."

We verily believe, that though Mr. Whitworth gives no name to his deity, and simplifies his religion, so as to make it appear to be a hardly a religion at all, yet he is a true religiousist than any Church-going dogmatist. His religion recognizes and worships the latent divinity dwelling in himself. Like Elijah, he sought for the Lord in the strong wind—but the Lord was not in the wind: nor was he in the earthquake, nor yet in the fire. But he found Him in the ‘still small voice’—the voice of his own conscience, the true tabernacle of man. Then neither without, nor within. The true Society is yet a true-born Theosophist, a God-sucker.

And yet the Rev. T. J. Scott, assailing us in a long letter to the Pioneer, says Christianity never had such sweetness, sympathy, life and power, as now!"
Cock and Bull.

Some months ago, the Theosophist was taken to task by certain Christian Roman Catholic friends, for crediting "supernatural" cock and bull "invention" about spirits and mediums, as told in spiritual organs, while never quoting one such fact from the "far more trustworthy Catholic organs." Whereupon, as the policy of our paper is one of strict impartiality, we yielded to the demand of one who was both an esteemed friend and a subscriber, and promised to ransack the Roman Catholic papers sent us for trustworthy, demoniacal or ghostly literature. We did, so and so fell upon Marshal MacMahon's strange adventure with the devil in Algiers. (See Theosophist for December, 1879.) We were assured by the same friend that Marshal MacMahon being alive, and, moreover, a very pious Catholic, and the paper which printed the story being itself a highly respected, trustworthy organ of the American Roman Catholic bishops, it was impossible to doubt its veracity. It was "abundaingly proofed" in us to think for one moment, that side by side with the "best authenticated miracles of our Lady of Lourdes," and other places as noteworthy, there is "the terrible affair of Sadie Bellott (of Baltimore, U. S. A.) would publish, at the risk of its literary and Christian reputation, a flim-flam fabrication, a canard. So we copied the adventure, word for word as we found it in the Mirror of Sept. 13, 1879, prefacing it with this remark of equivocal confidence in its exactness, as every one can see. "We admit it the more willingly since, had any such story originated with either the Theosophists or the Spiritualists, it would have been straightforwardly ridiculed and set down as a cock-and-bull fable. But circumstances in the case with the Catholic, however sceptical at heart, will dare laugh (above his breath) at a story of supernatural 'miracles' worked by the saints or by Satan and his imps. Only Spiritualists and Theosophists...deserve to be called 'imitics' for believing in phenomena produced by natural causes."

The Marshall's alleged adventure was reprinted in the London Spiritualist. Let the editor of that paper now speak: "We recently asked that the truth of some alleged supernatural experiences of Marshal MacMahon, which had been quoted by The Theosophist (Bombay) from a Roman Catholic newspaper, should be inquired into by some of our readers. The following letter from Miss Douglas is the result:"

DEAR MR. HARRISON,—I sent to my sister, Mrs. Douglas Bayley, now in Paris, the No. of The Spiritualist in which appeared the marvellous adventure of Marshal MacMahon, said to have been related by himself, begging her to inquire if there was any degree of truth in it.

"She writes that there is none. Being well acquainted with the Marshal's Aide-de-Camp, the Baron de Langdorff, she spoke to him on the subject; he said he could not believe there was any truth in the story, or he would have heard of it; however, he took The Spiritualist containing it to the Marshal, who declared there was not the slightest foundation for it. Very truly yours,

J. H. DOUGLAS."

We thank Miss Douglas and Mr. Harrison for the trouble they have taken, and hope the lesson which the case teaches may not be lost upon those who stand up so stoutly for the infallibility of the Roman Catholic Church. For, it would appear they indulge in "cock and bull stories," as much as other mortals do, while pre-tending to a greater truthfulness.

We have received from the universally admired Gujarati poet, Narmalal Shankar Laskshkar, his spirited ode on Theosophy which, owing to a misunderstanding and no fault of his, had not reached us before. It is in the Gujarati language, with an English translation, and will appear next month.

A glaring proof of the axiom that religious bigotry is always lined with hypocrisy and often with crime, is instanced in the recent case of a most revolting infanticide in France. The heroine of the deed appears in the inglorious and monstrous image of the widow of one Francis Violo Versseron. She is a woman aged 35, who lived at St. Colombin, and who was sentenced to death, but to our regret, the sentence has been commuted to transportation for life. Such facts ought to be put out of the way for ever. The following facts are found in the official report in the Republique Francaise.

The heartless mother, longing for remarriage and finding her only son, eight years old, in her way, poisoned him with arsenic paste, known as "rat-poison," under circumstances of the most revolting character. The prosecution, while dragging out one by one the proofs of her guilt, showed her at the same time a most pious Roman Catholic. The day before the one she had deliberately fixed for poisoning, she took her little Ernest to confession, "to prepare him for death," she said, "in the way it blessed her like a true Catholic." On the morrow, when the poison had been administered to him with her own hands, and the child was writhing in the convulsions of his death agony, she despatched one of her neighbours for some "holy water," and basing himself before the eyes of the dying boy and in the presence of such instances with preparations for his laying out" and funeral. Then, as the unfortunate victim did not die fast enough to suit her, she put in his mouth one more dose of poison, and made him swallow it by shoving it down his throat with her finger. Throughout the terrific details of this family drama, the murderess acted with perfect composure and without the least pang of regret. The neighbours say that she herself had gone to confession prior to the deed, and got absolution from her curé (parish priest) for her intended crime by declaring it in some evasive words misunderstood by the priest. Such cases are known to have happened before, and in more than one instance where the crime was of the blackest character. Indulgences and written plenary remittances of sin in the shape of the Pope's Indulges have been found suspended on the neck of nearly every decapitated bandit, professional highwayman and murderer in the Campagne of Rome. If, then, Popes will resort for a cash consideration any murder, in advance of its confirmation, are we not justified in thinking that the poisoners Versseron has also obtained what she required in a valid clerical absolution for her premeditated infanticide? "Like master, like man."

Among the most recent accessions to the fellowship of the Theosophical Society is a well-known Magistrate and Collector of the Punjab.

Among the articles held over for want of room is one of interest to Arya Samajists entitled "A Descartor," from the pen of one of our Arya brothers.

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Dr. B. L. Morgan.
A MEDAL OF HONOR.

The importance of the action, taken at its late meeting by the General Council of our Society, in voting the foundation of a Medal of Honor, to be annually awarded by an unbiased Jury of Native gentlemen of eminent character and learning to Native authors, will doubtless be appreciated. To recognize that Aryavarta has a grand history, and that the sons of the soil are her proper histriographers, and to stimulate a friendly competition for a prize of real dignity, with ample guarantees for the impartiality of the awards, is to take a long step towards creating that feeling of nationality on which alone great states can rise. Let this action stand as one more pledge that the honor of India is dear to the heart of every true Theosophist. Our innermost feelings are summed up in a single sentence of a letter received by last mail from America. "When I read of those noble Buddhists and Hindus who have passed through so much to make the soul dominant master," writes the respected Dr. Ditson, "I feel as if I could kneel and kiss their feet. How grand they seem to me. Tell all such whom you may chance to meet that I am with them in deep sympathy. At another time we shall publish extracts from the letters of Theosophists in different parts of the world to show how universal is this love and reverence for India among them. Meanwhile we give the following—

(Extract from the minutes of the meeting of the General Council, held at Bombay, February 5th, 1880.)

"With a view to stimulate enquiry, by the Natives of India, into the literature of ancient times, to increase their respect for their ancestors, and to thus accomplish one important object for which the Theosophical Society was formed, it is by the General Council

RESOLVED

That there shall be founded a high prize and dignity to be known and designated as 'The Medal of Honor of the Theosophical Society,' for award under competition.

The said medal shall be of pure silver and made from Indian coins melted down for the purpose, and shall be suitably engraved, stamped, carved or embossed with a device expressive of its high character as a Medal of Honor. It shall be annually awarded by a committee of Native scholars, designated by the President, to the best essay on any subject connected with the ancient religious, philosophic or scientific, preference being given in the Department of Science, other things being equal, to the occult, or mystical, branch of science as known and practised by the ancients.

The following conditions to govern the award, viz—

1. The Essay shall be of a high merit;
2. Each Essay shall bear a cipher, initial, verse or motto, but no other sign by which the authorship may be detected. The author's name, in each case, to be written in a sealed envelope outside which shall be inscribed the cipher or other device by which he has attached to his Essay. The manuscript to be placed by the President in the hands of the Jury, and the envelopes filed away unopened and not examined until the Jury shall have made their award.

THE THEOSOPHIST.

BOMBAY, MAY 1ST, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed to correspondents, and they alone are accountable for what they write. Rejected MSS. are not returned.

The October and November Issues of this Journal having been reprinted, the offer to purchase copies made in the March number, is withdrawn.

New subscribers who wish to have their year begin with the October number, will now be charged annus eight additional to cover the extra cost of the republication. Those who order their subscriptions to date from the December, or any later issue, pay Rs. 6 only.

The Circulation of the Theosophist continues to increase. Within two days of the last month five Rajahs and Maharajahs registered their names on our list.
3. All Essays submitted to be at the disposal of the Society, whose officers may designate such as are pronounced most meritorious for publication in the Theosophist, with their authors' names attached, so that their learning may be properly appreciated by their countrymen.

4. The Society to be allowed to publish in a separate pamphlet, the Essays which shall be deemed worthy of the Medal of Honor, on condition of giving to its author the entire nett profits of the publication.

5. Essays to comprise not less than 2,000 nor more than 4,000 words——footnotes and quotations included.

6. The Jury shall also award to the authors of the Essays which they consider second and third in degree of merit, special Diplomas, to be entitled Diplomas of Honour and authenticated by the seal of the Society.

7. The Jury may also specifically name three other Essays besides the three aforesaid, for the distinction of certificates of honorable mention, to be issued to the respective authors under the seal of the Society.

8. Essays to be submitted in English, but it is not obligatory that the author shall himself know that language.

9. All competing manuscripts to be in the President's hands by 12 o'clock noon of the 1st day of June 1880, and the Jury to announce their awards on the 1st day of September, 1880.

10. Upon the receipt of the report of the Jury, the President shall at once identify the names of the successful authors, and officially publish the same throughout India and in all countries where there are branches of the Theosophical Society.

11. Full authority is given to the President to adopt whatever measures may be required to carry into effect this Resolution.

Attest:——

KSHIRAM N. SERRYAL,
Secretary, Eastern Division.

NOTE.

By virtue of the authority conferred in the second clause of the above Resolution, the President of the Theosophical Society has appointed as Judges to award the Medal of Honor, the following gentlemen:—

Rao Bahadur Dador-Pandurang, Fellow of the Bombay University, and Author (Bombay).

Rao Bahadur Jaxayyam Sakaram Gangal, F.T.S., Judge of the Varishtha Court (Baroda).

Bahu Pearly Chaui Mittra, F.T.S., Author and Antiquarian (Bengal).

K. R. Cama, Esq., Author (Bombay).

Babu Adityaram Bhattacharyya, F.T.S., Professor of Sanskrit, Muir Central College, Allahabad, (North-Western Provinces).

A NEW PROPHET IN INDIA.

Keshab Chunder Sen, a high caste Brahmin who for some time has been a rising light in India, has cast aside appearances and become a brand of a new sect. He has long and earnestly protested against the superstition of his own country, and at times the hearts of missionaries were gladdened by his praise of their works, and his seeming acceptance of the doctrines of Christ. To establish Christianity, however, was not his object. He claims to be a re-incarnation of the divine Bhakti, under the name of Chaitanya, and that he is commissioned to establish the church of the future. He is the Prophet Nudya; an organization has been completed at Calcutta and the apostles, "a preaching army," have been sent forth on their mission to convert the world. This army moves from place to place with banners flying and music, and so great is the enthusiasm that devotees roll themselves in the dust before it.

The object of the new Prophet is to deliver his country from dry rationalism and supply a living faith. Whatever the results may be, the movement is of deep interest to the student of religious history, as an illustration of the rise and progress of sects. Keshab Chunder Sen, with his

pretence of being a re-incarnation, in the light of the present, is a sham and a farce; removed two thousand years into the past, and a few wonder works would have made good his pretence, and unbroken millions would have received him as God.—Religious-Philosophical Journal, of Chicago.

1 PARSI ASCETIC.

BY KHAN RAHADAR SOWROJI TORMAJ K……, F.T.S.

"The path by which we Deity we cult,"

Is arduous, rough, indestructible.

And the strong, many gates, through which we pass.

In our first course, are bound with chains of bracce.

The ways by which we arrive at a knowledge of God,

And of a future life, are two; and these are denominated

In modern Persian Istdelali and Meshahedali or Minaheedali.

The first is that knowledge which we derive from

Our observation and experience of the material universe

And the sciences therein; while the second is the

Illumination consequent on the practice of God's purity and

Intense contemplation, by which the soul acquires

The power of visiting the spiritual world.

Those who follow Istdelali are of two classes:—(1) Hekvi Meshahed, who believe in natural religion without

Acknowledging the authority of any one prophet, and (2)

Hekvi Minaheedani, who believe in some revealed religion.

Of those who practise Meshahedali, there are three di

visions:—(1) the Hekvi Mihiad, who look upon all pro

phets and all objects as the light of God; (2) Hekvi

Istdelali, who do not believe in any one religion, but

Look upon all religions as true in principle; and (3) the Sapo,

Who outwardly profess the religion that they are born in.

The laws of the ancients according to which Minaheed

Daly (Yog) is practised, are called Elmo-i-tawuof, or Elm

i-Salak, and the student is called Sulek. There are four

states in which the adept sees the glories and secrets of

The world of spirit:—Kalh, or sleep, (2) Giib, (3) Mesi,

Or Trotinat, and (4) Khal-bahden. Those whose inner

self is not at all perturbed, often see real visions of their

Kalh, or sleep; but when divine grace is communicated

To the holy ascetic from the worlds on high, and the

Transport arising therefrom breaks up external perceptions,

It is the state of Gaib. Mesi means that state in which

Divine grace being communicated without the senses being

Overpowered, the person is transported for the time being

From the world of reality. The state higher than this, called

Kalh-bahden, is the power of the soul to quit the body

And return to it at pleasure.

The present author, Parsi, the chief of the Abudian,

Or Azur Hennangon sects; and Azur Kria, who has resided in

Khum for 28 years, and removed in his latter days from

The land of Iran to India where, in A. D. 1617, he died.

At Patna, at the age of eighty-five." He was at the head of

The Istidlik philosophers of his time, and having att

ained all the four states of Minaheedali, was styled Zul

Alem or the master of sciences. Leading a pure and

Holy life, practising austerties from his earliest years, he

Had developed the powers of the soul to the highest ex

Tent. His visions of the esyiporvet worlds have been preserved, and which are still extant in the book called Jam-Kai-Kaithoum* which contains an admirable commentary on the poem by Khiita Joo, one of his disciples.

He thus begins:—"I purified my body, and leaving aside

The observances of every religion or sect, I bestowed myself to the ruler of the sages of old, Silence, sedentariun,

Living in a dark and narrow cell, gradual diminution of food and sleep, and constant recitation of the name of God,

Constituted my discipline, which in time unbounded before

My soul to all the visions of the world on high. In the

State of Khal-bahden, a blindly form first broke upon

Any sight, and I was terrified, and invoked the name of

The present paper is based upon a Persian translation of this book, published from the "Sir Janestejeejee Jeejeebhoy translation Fund," in 1884, and printed upon the order of Azer Kria and his disciples given in the

*
God, when the form disappeared, and a glaring fire rose to view and struck me with alarm. It gradually melted away, and in its place appeared a scowling, fiery form with its head hanging down the breast and neck, and kept me in agitation. Next there burst upon my sight fires of various hues, and my soul acquired the power to swim over the ocean. I saw crystal water, beautiful avenues, and grand palaces, with tables richly spread, birds singing, and fair men and women moving about. A brilliant splendour played before my breast, and I saw a blue blaze out of which a sweet scent pervaded on every side. I was learned and brave, I was acquainted with various souls; besides dark and variegated lights, and I heard a voice which said 'Who is there like unto me?'

'Next I perceived a light of excellent color in which I saw numerous veils, good and bad, which might be computed at ten thousand, and a blue light seemed to envelope me, and ten thousand veils of beauteous hues met my gaze. Splendours of ruby-red, of brilliant white, and golden yellow next came across me, and I saw in each ten thousand curtains. Then came to view a form dark and terrible, before whom I forgot everything, began to tremble, and a fearful sound was distinctly formed on my sight; but I finished not, and passing through ten thousand such veils, I saw a splendour of green, but I was unconscious, and next a splendour, boundless and without form, overtook me, and seeing it, I felt as if my existence was wrapped up in it, and I was one and the same with it.'

In the second state, called Gah, I first saw a splendour of green which seemed unlimited, and there a sovereign of noble aspect was sitting on a throne, surrounded by all the myriads of beings who were addressed in green. When I offered praise to the king, he did the same in return and seated me beside him. He was an I zad (angel), and I embraced him a hundred thousand times, and each time I did so, methought I became an I zad too, and when I separated became myself again.

Next I came to a region of purple, white, yellow, scarlet, blue and azure, in each of which I met the respective kings and embracing them, became an I zad like them. Then I came to a joyous place where I met numerous other kings and noblemen whom I embraced, and they were happy to see me. Going further, I came to a vast and lonely desert where I could see nothing for a long time till, at last, a beauteous and cheerful aspect came before me, and embracing it, it became an I zad. I next came upon a dark form, and onwards I came in the presence of the Almighty, where I found that nothing of my individuality remained and that, wherever I turned my eye, I saw Myself. Thus having mounted upwards, step by step, I came back again to this earthly abode with consciousness.

In the third state of Alasti or Idli, I first saw a large and prosperous city in which I found myself sitting on a throne, with four sages standing around me. I there heard many sweet sounds and I saw beauteous youths, incompareable virgins, and downy beds. A person next came to me and said I was called, and following him, I found myself in a place where they made me sit on a throne and up it flew and brought me to a place where there were wise and illustrious personages dressed in green, who raised their hand to adore me, and embraced the king who made me sit beside him. He asked me several things, and I learned wisdom from him. I then went to a place which was all blue, where there were scribes, sages, mathematicians, magicians, astrologers, merchants, physicians, and prophets, who, coming up to me, took me with great respect to the presence of the king, who embraced me, and made me sit down beside him. Him himself derived a great part of my knowledge of the mysterious. I next went to other worlds which were white, golden, red, blue, azure, and there I was treated in the same way. Further I went to a vast place where also I derived great profit. Thence I went to a dark world, where God Almighty guided me by his splendour, and as I saw Him He drew me within Himself, and my existence was lost in His. All the future was revealed to me, and I returned the same way I came.

In Khleb-bodra, the fourth state, I passed to a world where I could see objects in endless variety and all the different cities of the world. There were many men and women there, who showed me a palace where I went and sat as king. I learnt every language, and was taught wisdom by the sages of every country, so that I am able to tell everything regarding their various creeds, languages, customs and observances. Wandering in this world, I returned again to my body, and leaving it again, I learnt all the mysteries of the creation, its beginning, end and aim. Casting aside this body as if it was a dangerous cloud, I could see all the worlds on high at a single glance. Going to the first heaven, I saw it all, and thence I went to the worlds of Mercury, Venus, Mars, Jupiter, Saturn, to the fixed stars, and lastly, to Falk-Atlas, or the highest Heaven. All the planets and stars shine by their own light except the Moon, and their revolutions cause all the happiness and misery which men experience in this world. When I passed towards I saw near pure souls and found myself in a congenial atmosphere. If the soul that dwells in a world of grosser nature, and it withers by its own right, and leaves this earthly body, tastes of the fruits of purity, and benefits itself by the association with Intelligences higher than itself, ultimately reaching Heaven. But if a man be impure and unholy, the soul wanders about in misery underneath Heaven, and all the evil acts committed in this world, surround it with its hideous forms. Sometimes the soul frees itself from this state and joins the spirits and elements; or, if the man be very wicked, the soul enters the body of one of the brute creation, or that of a vegetable.

'All this I saw myself. Next, out of the souls that were moving around me, I drew one towards myself and united myself with it. Then I reached up to Stessor and there a flash of light came upon me from the splendour of the Almighty.' As the ray increased my understanding departed, and I found myself an I zad among Isals. God alone existed and there was no sign of my individuality; everything appearing to be but a shadow of myself. From the Angelic Intelligences to the souls I moved about, and from them up to the earth there was nothing but myself. I became acquainted with a thousand mysteries of the Almighty and returned the way I had gone up. I can at will leave my body, and ascending upwards, stand before the presence of God. I am willing to leave this world wherein I am as it were a bird from Heaven. The dignity of the Supreme Lord is too exalted for intercourse with his servants. By His effulgence, intellect becomes illumined as the Earth by the Sun. Through him He confers honours upon His servants and raises up the downfallen. Nor he can duly praise Himself, as He cannot be the object of speech or hearing.

The above is a short abstract of the visions which the great Parsi ascetic has himself described, and those who would like to know more should read the book itself, which contains an excellent commentary.

Azur Kaivan was master of noble demonstrations and sublime distinctions. He mixed little with the people of the world; shunned with horror all public amusements, and sought his greatest happiness in the society of his pupils and learned men. He acquired a large store of knowledge after that; never exposing himself to the public gaze. The author of the Dobeste has given a short but interesting account of him and his many disciples, several of whom—as he relates—he personally met and conversed with.

To the ordinary reader the above visions will probably appear to be the product of a disordered or overwrought imagination; let such a one, however, consider the dogmatical and demonstrative proof, read, and if possible, try to emulate it. I have surveyed the beautiful and wondrous phenomena revealed by mesmerism, which modern science has so grossly neglected. These phenomena conclusively show that in mesmeric sleep or trance, and in extasis, distinct states of consciousness are evolved. Dr. Gregory, in his book on "Animal Magnet-
CASTES IN INDIA.

By DAMODAR K. MAVILANNAR, F.T.S.

No man of sincerity and moral courage can read Mr. G. T. Whithworth’s Profession of Faith, as reviewed in the April Theosophist, without feeling himself challenged to be a cast creed; without letting loose from his hands the sentiments, I, too, am called upon to make my statement of personal belief. It is due to my family and caste-fellows that they should know why I have deliberately abandoned my caste and other worldly considerations. If, henceforth, there is to be a clash between them and myself, I owe it to myself to declare that this alienation is of my own choosing and I am not cut off for bad conduct. I would be glad to take with me, if possible, into my new career, the affection for and faith in my kinmen. But, if this cannot be done, I must bear their disapprobation, as I may, for I am obeying a paramount conviction of duty.

I was born in the family of the Karháá Maháráshtra caste of Brahmins, as my surname will indicate. My father carefully educated me in the tenets of our religion, and, in addition, gave me every facility for acquiring an English education. From the age of ten until I was about fourteen, I was very much exercised in mind upon the subject of religion and devoted myself with great ardor to our orthodox religious practices. Then my mystical observations were crowded aside by my studies, but until about nine months ago, my religious thoughts and aspirations were entirely unchanged. At this time, I had the inestimable good fortune to read "Bis Unveiled; a Key to the Mysteries of Ancient and Modern Religion and Science," and to join the Theosophical Society. It is no exaggeration to say that I have been a really living man only these few months; for between life as it appears to me now and life as I comprehended it before, there is an infinite abyss. But for the first time I have a glimpse of what man and life are—the nature and powers of the one, the possibilities, duties, and joys of the other. Before, though ardentiy ritualistic, I was not really enjoying happiness and peace of mind. I simply practised my religion without understanding it. The world bore just as hard upon me as upon others, and I could get no clear view of the future. The only real thing to me seemed the day’s routine; at best the horizon before me extended only to the rounding of a busy life with the breathing of my body and the obsequial ceremonies rendered to me by friends. My aspirations were only for more Zamindarí, social position and the gratification of whims and appetites. But my later reading and thinking have shown me that all these are but the vapours of a dream and that he only is worthy of being called man, who has made caprice his slave and the perfection of his spiritual self a grand object of his efforts. As I could not enjoy these convictions and my freedom of action within my caste, I am stepping outside it.

In making this pronouncement, let it be understood that I have taken this step, not because I am a Theosophist, but because in studying Theosophy I have learnt and heard of the ancient splendid and glory of my country—the highly esteemed land of Aryávarta. Joining the Theosophical Society does not interfere with the social, political, or religious relations of any person. All have an equal right in the Society to hold their opinions. So far from persuading me to do what I have, Mme. Blavatsky and Col. Olcott have urged me not to. I could have thought about it for some time; but I thought it had ample time to reflect. But the glimpse I have got into the former greatness of my country makes me feel sadly for her degeneration, I feel it, therefore, my bounden duty to devote all my humble powers to her restoration. Besides histories of various nations furnish to us many examples of young persons having given up everything for the sake of their country and having ultimately succeeded in gaining their aims. Without pa-

very worst and most unpromising cases, but they are by no means scarce,‘’
treaties, no country can rise. This feeling of patriotism by degree grew so strong in me that it has now prepared my mind to stamp every personal consideration under my feet for the sake of my motherland. In this, I am neither a revolutionist nor a politician, but simply an advocate of good morals and principles as practised in ancient times. The study of Theosophy has thrown a light over me in regard to my country, my religion, my duty. I have become a better Aryan than I ever was. I have similarly heard my Parsi brothers say that they have been better Zoroastrians. The same is observed of the Buddhists. Theosophy also seems the Buddhists write often to the Society that the study of Theosophy has enabled them to appreciate their religion the more. And thus this study makes every man respect his religion the more. It furnishes to him a sight that can pierce through the dead letter and see clearly the spirit. He can read all his religious books between the lines. If we view all the religions in their popular sense; they appear strongly antagonistic to each other in various details. None agrees with the other. Yet the representatives of those faiths say that the study of Theosophy explains to them all that has been said in their religion and makes them feel a greater respect for it. There must, therefore, be one common ground on which all the religious systems are built. And this ground which lies at the bottom of all, is truth. There can be but one absolute truth, but different persons have different perceptions of that truth. And this truth is morality. If we separate the dogmas that cling to the principles set forth in any religion, we shall find that morality is preached in every one of them. By religion I do not mean all the minor sects that prevail in an inconceivable and endless variety to the main religion, from which have sprung up these different sects. It is, therefore, proper for every person to abide by the principles of morality. And, according to them, I consider it every man's duty to do what he can to make the world better and happier. This can proceed from a love for humanity. But how can a man love the whole of humanity if he has no love for his countrymen? Can he love the whole, who does not love a part? If, therefore, wish to place my humble services at the disposal of the world, I must first begin by working for my country. And this I could not do by any means. I found a love for my countrymen, the observance of caste distinction leads one to hate even his neighbour, because he happens to be of another caste. I could not bear this injustice. What fault is it of any one that he is born in a particular caste? I respect a man for his qualities and not for his birth. That is to say, that man is superior in my eyes, whose inner man has been developed or is in the state of development. This body, wealth, friends, relations and all other worldly enjoyments that men hold mean dear to their hearts, are to pass away sooner or later. But the record of our actions is ever to remain to be handed down from generation to generation. Our actions must, therefore, be such as will make us worthy of our existence in this world, as long as we are here as well as after death. I could not do this by observing the customs of caste. It made me selfish and unmindful of the requirements of my fellow-brothers. I weighed all these circumstances in my mind, and found that I believed in caste as a religious necessity no more than in the palm-tree yielding mangoes. I saw that if it were not for this distinction ungenerous hatred among her sons. It made them hate and quarrel with one another. The peace of the land was disturbed. People could not unite with one another for good purposes. They waged war with one another, instead of devoting all their combined energies to the cause of ameliorating the condition of the country. The foundation of immorality was thus laid, until it has reached now so far a point that unless this mischief is stopped, the tottering pillars of India will soon give way. I do not by this mean to blame my ancestors who originally instituted this system. To me their object seems to be quite a different one. It was based in my opinion on the qualities of every person. The caste was not then hereditary as it is now. This will be seen from the various ancient sacred books which are full of instances in which Kshatriyas and even Mâdâras and Châmâdhara who are considered the lowest of all, were not only made and regarded as Brahmins, but almost worshipped as demi-gods simply for their qualities. If such is the case why should we still stick to that custom which we now find not only impracticable but injurious? I again saw that if I were to observe outwardly what I did not really believe inwardly, I was practicing hypocrisy. I found that I was thus making myself a prey, by not distinguishing the real from the unreal. I was thus acting immorally. I found Theosophy has taught me that to enjoy peace of mind and self-respect, I must be honest, candid, peaceful and regard all men as equally my brothers, irrespective of caste, colour, race or creed. This, I see, is an essential part of religion. I must try to put these theoretical problems into practice. These are the convictions that finally hurled me out of my caste.

I would at the same time ask my fellow countrymen who are of my opinion, to come out boldly for their country. I understand the apparent sacrifice one is required to make in adopting such a cause, for I myself had to make them, but these are sacrifices only in the eyes of one who has regard to this world of matter. When a man has once exteriorized his highest ideal and when the sense of duty he owes to his country and to himself reigns paramount in his heart, these are no sacrifices at all for him. Let us, therefore, leave off this distinction which separates us from one another, join in one common accord, and combine all our energies for the good of our country. Let us feel that we are Aryans, and prove ourselves worthy of our ancestors. I may be told that I am making a foolish and useless sacrifice; that I cut myself off from all social intercourse, and even risk losing the decent disposal of my body by those means which I might otherwise have done. But this is the duty; and that alone but a visionary would imagine that he, even though chieftest among Brahmins, could restore his country's greatness and the enlightenment of a whole nation, so great as ours. But these are the arguments of selfishness and moral cowardice. Single men have saved nations before, and though my vanity does not make me even dream that so glorious a result is within my humble grasp, yet a good example is never valueless, and it can be set even by the most insignificant. Certain it is that each and every one of us who will sacrifice himself for the good of his country, will make her the proudest, the happiest, the most powerful and the most respected nation, because she has erred; not the least in the path. The world, as I see it, is founded on duty. I think the most powerful and the only permanent cause of happiness is the consciousness that I am trying to do that duty.

I wish it understood—in case what has preceded has not made this perfectly clear—that I have neither become a Materialist nor a Christian. I am an Aryan in religion as all else, follow the Ved, and believe it to be the parent of all religions among men. As Theosophy explains the secondary human religions, so does it make plain the meaning of the Ved. The teachings of the Rishis acquire a new splendour and majesty, and I recover them a hundred times more than ever before.

**America's Fifteen Inventions.**—An English journal frankly gives credit to the American nation for at least fifteen inventions and discoveries which, it says, have been adopted all over the world. These triumphs of American genius are thus enumerated: First, the cotton gin; second, the planing machine; third, the grass-mower and grain-ripper; fourth, the rotary printing-press; fifth, navigation by steam; sixth, the hot air or steam engine; seventh, the sewing-machine; eighth, the India-rubber industry; ninth, the machine manufacture of horseshoes; tenth, the sand-blast for carving; eleventh, the gauge lathe; twelfth, the grain-elevator; thirteenth, artificial ice manufacture on a large scale; fourteenth, the electric magnet and its practical application; fifteenth, the composing machine for printers. It is not often that American achievements in this direction receive due credit from such a source.—*New York Sun.*
SPIRITUALISM AND THEOSOPHY.

BY W. STANTON MOSES, M.A. F.T.C.

Spiritualism is a much misunderstood term, and not less so, it would seem, in Eastern than in Western lands. I know some people who look upon it as a recent American invention, to be classed with telephones, wireless telegraphy, and the electric light. Some regard it as a subject to be studied in public schools, where, at the small charge of a rupee a head, real spirits play real guitars, and make disintegrating attacks upon the furniture. Some look on spiritualism as emotional fancies who are eager to bring down their departed friends, and forcing them to return to an earth that they hate. Some again conceive that spiritualists are unanimous in the opinion that all the bizarre phenomena of the promiscuous circle are the product of the benevolent efforts of their dear relations and friends, who return for this special purpose, and to give them a sort of beatific vision of what they in turn may expect to come to. And some, less insane and stupid, seem to postulate an antagonism between Spiritualism and Theosophy, as though a man could not cultivate the highest powers of his own spirit, and yet lend an ear to what is going on outside of him: as if a Theosophist must be self-centred, and self-contained, and selfish altogether.

Of course, views of this kind are crude and foolish, and the mere statement of them shows this at once. I should not think them worth refuting, were it not that some such antagonism between Spiritualism and Theosophy, and some misunderstanding of what Spiritualism is, unfortunately prevails even amongst the instructed writers who grace your columns. Spiritualism is by no means the silly and wicked thing that some consider it. We, Western Spiritualists, who fall under the ban of Râo Bêhâdur J. S. Gauhar, are severely unconsious of inverting any such revolting blossom in the garden of our own position that the paper in question displays. We are by no means prepared to admit either that we, Spiritualists of to-day in England, are engaged in an attempt to drag our dead relatives back to earth, and to cause them willy-nilly to "revisit the glimpses of the moon;" nor that, if we did engage in that wild-goose chase, we should merit the charge of anything more than folly and bad taste. 'The evidence of existence outside of a human body; from which they logically be a general spouse, and by the works they have done, and the immortality of our position that the paper in question displays. We are by no means exclusively from one's dead ancestors and friends. The point is to get it, to get it in abundance, to get it beyond the shadow of a perhaps, and to repeat it till a cross Materialism cries. Hold, enough! If, in that beneficent work, I come across some of my own friends, I certainly shall not turn my back on them and run away crying. 'Fic, for shame! you ought not to be here. Why, you are a Peshcha! I should rather think God and take revenge. If I have to prove that I had known and trusted in the days of their earthly life; and my respect for them would be increased by the work they are engaged upon, even as fresh lhstus has been shed on the name of woman by the deeds of Florence Nightingale, and many another such labourer in the saxes and alles of those advanced products of high civilization — our great cities.

I, for one, would never seek to attract to this unlovely life of mine, one who had passed beyond it. I should deem it selfish so to do. And my search after evidence of a spiritual life has not been fettered by any preconceived notions of what I would or would not ask for and accept. I have not thought it within my province to prescribe. I have hypothesized, and tested the evidence offered by the Reason that is in me, the only standard I have by which I can judge. I have, in this way, come upon evidence most abundant, most conclusive, and totally inescapable, that what is loosely called Spiritualism is a great and organised scheme for acting upon humanity in this state of existence by Spirits in an advanced state of knowledge and progression. In the course of this attempt, through the gates that are set ajar, a motley crowd, who live in this world's atmosphere, have no doubt intruded their selves. But the very human folly have attracted congenial spirits; and disorder has prevailed to an extent that might be expected. But all this is but the fringe, the mere border and edge of the subject. If the fringe were clipped off, if that which is vulgarly known as public Spiritualism were to be extinguished at once and for ever, that which I know and trace in its effects on modern thought and on modern Theology and Theosophy or, if you please, modern Religion, would not be in the least affected. For it is only by the removal of an inebus and drug from its progressive march.

No: the Spiritualism which I deal with is not that which your Essayist understands, and its effects are so far from being narrowed down to the little emotional titillation of the affections, that he contemplates, that they find their chiefest expression in fields of thought where the intellect rather than the emotions reigns supreme. That which I understand as Spiritualism is so far from being mere ghost-hunting that it deals fully as much with the spirit that is in the body — the ego, the self — as with any of the denizens of the vast world of spirit, of whom it is a mere accident that they are not my friends and relations, and of whom the vast majority whom I have come into communicating with, are persons of whom I had an antecedent knowledge, and with whom, save as children of one common father Adam, I am not in any way connected. They have come to me from no solicitation of mine: they are, one and all, animated by a rational motive in seeking my society: and when they have done their work, they go their ways. Why? They do me good, and I thank them. They do other people good through me, and I am honoured in being the instrument of their beneficence. They are themselves the intermediary agents of higher powers, and the work on which they are employed is one of far-reaching importance to mankind, with which any one may well be proud to be associated.

Spiritualism in my vocabulary includes much that is contained in your definition of Theosophy, but I have no sort of objection to the term if I will adopt it with pleasure, and know myself Spiritualist and Theosophist too. In the sense that Porphyry passed at the close of a life, spent in one long yearning for union with the Supreme, from a lower Spiritualism to a higher Theosophy, I can understand and truly appreciate the development. In his earlier years he had striven much after communion with the world of spirit; but he had found only vanity and vexation of spirit: illusion, delusion, and uncertainty. As the highest manifestation of the deepest desire, he pressed upon communion with the Supreme and Invisible Deity, the thought of a visible or tangible communion with any being less august became repugnant to his mind. For what purpose should he draw to him those unknown intelligences from the ocean of enveloping souls? For on those things which he desired to know there is no prophet or divine who can declare to him the truth, but himself only, by communion with God, who is enshrined, indeed, in his heart. And so, popular Spiritualism gives way to ecstatic Theosophy, then to theosophical Researches, and finally to Porphyry, the Theosophist. That is a piece of progress that commends itself to my mind. If Spiritualism meant for me grizzling spook-worship, I would have none of it. If it meant fruitless attempts to solve riddles propounded to me by consciousless spirits, who have powers I cannot gauge, and who are untrammelled by any law that I can fathom, I would give it up, and do something better worth the doing, if it were only to teach the alphabet to little boys. But this is not the case with me. I do not, therefore, press them to a communion and adoration of Porphyry's later aspirations; while I see that for the individual spirit no greater boon can be reached after than this union with the highest conceivable ideal, I am not prepared as yet to say that it is incompatible with the true Spiritualism which claims so much of my attention, nor even that it might not become, when carried to its legitimate issues, a sublimated and
superfine selfishness. It befits, at any rate, the close rather than the moon-day of life; and though never, as I should conceive, out of place, it should, as the medicine of spirit, in days of vigour and activity, temper the effect of the goods of earth. For when life is to lose a portion of education, and await the close of that part of experience before it assumes undivided sway. The perfect Theosophist would be a Spiritualist and he would be but a sorry Spiritualist who was not, in some sense, a Theosophist as well.

REAL BUDDHISM—KAMMA.

By the REV. F. T. TERWUINANSE, F. T. S.

Buddhist High Priest at Dodanduw, Ceylon.

The Pali term Kamma admits of a variety of meanings almost synonymous with each other, but they are of less importance in conveying any sense, and consequently do not call out serious contemplation, than its religious technical meaning, which reveals one of the main features of the Philosophical teachings of our Lord Sākya Muni. Kamma when viewed in this light is good or bad deeds sentient beings by the infallible influence or efficiency of which the said beings are met with due rewards or punishment, according as they deserve, in any state of life. Thus, a man who robbed his neighbour may be born in this world destitute of any kind of wealth, begging from door to door, after having been punished for an innumerable number of years: insinulating a righteous man is a sufficient cause for a man to be punished for a countless number of years; and to have his birth among the most degraded of mankind, where it is ten to one if he will be able to lead a life that we call righteous. On the other hand a man who abstained from stealing would be born in this world a very wealthy man, and a man who was of assistance to others would be attended with every prosperity when born in this world. If we see a blind, a cripple or any other deformed person, we attribute the cause of his deformity to his own Kamma.

However simple it may appear to those, whose knowledge of the doctrine of Kamma elucidated by Buddhists do not extend beyond what has been already alleged above, yet I think it demands some sort of explanation as to its nature and the manner in which it manifests itself. I shall, therefore, in the first place, call the attention of our readers to a fact our Lord Buddha has taught us, that the world (sātva loka) has no being, and that it is subject to an alternate process of destruction and renovation. Admitting this, therefore, the inference we are to draw from such a dictum will be quite uniformable by those who believe in the instrumentality of a divine agency in the world’s coming into existence and such other matters of importance. But are we to content with such a conclusion alone? On pushing our inquiries into the abstruse doctrines of Buddhism, so as to know whether the affairs of the mighty government of the world (sātva loka) are directed by any kind of power, or whether the vacancy thus caused by the non-existence of a creation, is filled up by any other kind of power, at least almost equivalent to divine, we shall find that Buddhism, on this very subject of this theme, as a potent t. monarch directing the general administration of the moral government of the world. In this respect Kamma occupies such a prominent place in Buddhism as that of the creator in Christianity:—The mysterious influence of Kamma may be explained thus:—At the death of a being nothing goes out from him to the other world for his rebirth, but by the efficacy or, to use a more figurative expression, by the ray of influence which Kamma emits, a new being is produced in the other world, very identical with the one who died away. In this light Kamma may be defined as the link which preserves the identity of a being through all the countless changes which it undergoes in its process through Sāsanna (transmigration of the soul), and hence we may call it that irresistible force which drags the criminal into the hell-fire until his lustful lamentation, the powerful hand that rescues the wretch from the merciless hands of the infernal angels, and takes him to a happier place for the annihilation of his miserable condition, or the heavenly angel who bears away, as it were, the penitent soul to the blissful abodes above, and takes back after a very long course of heavenly enjoyments to this world, or to hell itself, paying little or no attention to the sorrowful toils of the reprobate soul.

“That birth is an evil to man” says our Lord Sākyā Muni, for wherever life is, and in whatever state it may be it is inseparably bound up with grief, pain, sickness, old age, death, &c., hence the final emancipation of the soul or attaining Nirwāna, is the highest bliss and ultimate goal of Buddhists. It is Kamma that gave life to man, it is Kamma that supports life, and carries it, as it were, around with it; and in the world of freedom from Kamma is an enervating foe of the human soul, for it detains the soul in Sāsanna, subjecting it thereby to grief, pain, &c., and on the other hand Kamma is that spiritual power by the aid of which the final deliverance of the enervated soul is effected.

It is a well-known fact that misfortune attends many righteous people and reduces them to fearful extremities in spite of their virtues, temperance, industrions and economical habits and that desperately wicked people, are thriving in the world as though they had discovered the secrets of prosperity. In the enquiring mind there arises a doubt as to the propriety of the government of Kamma over the world. They say that the world is Kamma so unjust, as to make a wicked man proper, &c. To this the answer would be very simple, that it depends on Kamma in one of its past states of life, the present Kamma being reserved for another occasion. Some see good days for years together, and are darkened with clouds of adversity for the rest of their lives; others enjoy the sunshine of prosperity after a long course of adversity. All these viscerities of life are attributable to man’s own Kamma. Sātva loka is the vital importance of Kamma for man, because, that he is born of it, and lives with it, and is governed by it in all his affairs. The very essence, the spiritual food of his life, death itself the determiner of it in Transmigration, and the power that assists the reawakened soul in gaining its final redemption, is man’s own Kamma. The very existence of the animated world, the changes which it undergoes are all attributed to Kamma, without which the world (sātva loka) would come to nought.

(To be continued.)

ALL WHO CAN RECEIVE ADMITTANCE, HURRY TO SEE one of the greatest of natural phenomena, in the presence of which all the medical celebrities of London stand perplexed. In the London Hospital lies a young girl plunged into a lethargic sleep. For over three weeks, she has remained motionless, cold, without food or drink, dead to all intents and purposes, as the pulsations of the heart have completely ceased. Her eyes are shut; but, when the doctor deliberately lifts her eyelids, the bodkin is struck with the clear, intellectual expression of her bright eyes, in the pupils of which all her life seems to have concentrated itself, and which, when the lid is closed, are dimmed by a sort of feeble indistinct vision. The patient is but conscious of the subjectively understanding and hearing all that takes place around her. Nevertheless, she remains in this state of apparent death, with the exception of an occasional flutter of the pulse. The doctors confess their inability of explaining this extraordinary manifestation, and expect everything from time. Attempts have been made to arouse the patient by galvanism, electric currents, and fire, but all to no result. The young girl had been a student in a school in the hospital, which one night the awoke very much with fear as if she was dying. She was found in convulsions, and before the doctor could be summoned, she uttered a terrific cry and fell backwards motionless. From that time she did not move. For three weeks the doctors could not detect the slightest change. For certain reasons it is impossible to pass into her body any food.—(Extract from a private letter.)
Glauberich was pale and solemn, but composed. Bianca trembled from head to foot and kept her bottle of aromatic salts in constant use. The Prince and Hector looked like two criminals led to execution. The large room was lighted by only a single lamp, and even this dim light was suddenly extinguished. Amid the thick darkness, the lugubrious voice of the conjuror was heard to pronounce a short cabalistic formula in Latin, and finally, to command the shadow of Alfonso to appear,—if it were, indeed, in the land of the shadows.

Gradually the darkness of the farthest recess in the room became illuminated with a feeble bluish light, which, by slow degrees, brought before the sight of the audience a large magic mirror, which seemed to be covered with a thick mist. In its turn, this mist was gradually dissipated, and finally, the prostrate form of a man appeared to the eyes of those present. It was Alfonso: His body lay on the identical dress he wore on the evening of his disappearance; heavy chains clasped his hands, and he lay dead on the sea-shore. Water dripped from his long hair and blood-stained torn clothes; then a large wave rose and, in an instant, engulfed him, and he disappeared.

A dead silence had prevailed during the gradual progress of this fearful vision. The persons present trembling violently tried to keep their breath; then all relocated into darkness, and Bianca uttering a feeble moan, fell senseless into the arms of her guardian.

The shock had proved too much. The young girl had a brain fever which held her between life and death for weeks. The Prince felt little better; and Hector never left his room for a fortnight. No more doubts,—Alfonso was dead, he was drowned. The walls of the palace were hung with black cloth, mourners knelt over him, and the blood-stained water was flowing by him, and there was naught to be done.

It was the last thing he saw before his eyes closed. He beheld the dead life of the departed, and the memoral stones that had inscribed the names of the silent brother, whom his soul had desired to see. But his soul was not to know, that the dead life was but a delusion, that the memory of his absent brother was but a delusion. The memory of his dead brother, was a delusion of the night; and if he had seen the shadows, he had not seen the truth. He had beheld a vision, and his soul was to be punished for that vision.

But the young girl was not to know, that the dead life was but a delusion, that the memory of his absent brother was but a delusion. The memory of his dead brother, was a delusion of the night; and if he had seen the shadows, he had not seen the truth. He had beheld a vision, and his soul was to be punished for that vision.

Hector, Duke of R., was despondent. His heart wasbroken, and his grief was intense. He knew that the dead life was but a delusion, that the memory of his absent brother was but a delusion. The memory of his dead brother, was a delusion of the night; and if he had seen the shadows, he had not seen the truth. He had beheld a vision, and his soul was to be punished for that vision.

Hector made a violent effort and, wiping his trembling lips, tried to open them. But his tongue cleaved to the roof of his mouth and he failed to utter a sound. Every eye was riveted upon the young man. He was pallid as death and his mouth foamed. At last, after a superhuman struggle with his weakness he stammered out, "To the memory of Alfonso!..."

"The voice of my dear-dear!..." ejaculated the penitent in a deep but distinct tone.

With these words, throwing back his hood, he tore open his robe, and before the sight of the horrified guests there appeared the 
dead form of Alfonso, with four deep goring wounds on his breast, from which trickled four streams of blood!

The cries of terror and the fright of the spectators can be more easily imagined than described. In one moment the garden became empty; the whole table upset; the tables and flying as if for life.... But, more strange than all, was the fact that it was Gläuberich who, notwithstanding his intimate acquaintance with the dead, was most panic-stricken. Upon seeing a real ghost, the necromancer, who had raised the dead at will, hearing him talk as would a living being, fell senseless upon a bed of flowers, and was picked up, late that night, a stark raving, which he remained for months.
It was only half a year later that he learned what had taken place after the terrific arraignment. After uttering it, the penitent disappeared from the eyes of all, and Hector was carried into his room in violent convulsions, where, an hour later, after summoning his confessor to his bedside, he made him write down his deposition, and after signing it, drank, before he could be stopped, the contents of a hollow skull-rim, expiring almost immediately. The old Prince followed him to the grave a fortnight later, leaving all his fortune to Bianca. But the unfortunate girl, whose early life had been doomed to two such tragedies, sought refuge in a convent, and her immense wealth passed into the hands of the Jesuits. Guided by a dream, she had selected a distant and unrequited corner in the large garden of Monte Cavalli, as the site for a magnificent chapel, which she had erected as an expiatory monument of the fearful crime which put an end to the ancient family of the Princes of R—V. While digging the foundations of this last noble and weep misfortune, he found an old child, with four stabs in his half-decayed breast, and the wedding ring of Bianca upon his finger.

Such a scene as the one on the wedding-day, is sufficient to shake the most hardened sceptic. Upon recovering, Clairbock left Italy for ever, and returned to Vienna, where none of his friends was at first able to recognize the young man of hardly twenty-six in this old decrepit form with his hair as white as snow. He renowned the evocation of spirits and charlatantry for ever, because from that time a firm believer in the survival of the human soul in its occult powers. He died in 1844, an honest and reformed believer in this mystery of life and death, by a sudden and unaccountable misfortune.

The Persians, the Moguls, all the Tartars claim to be the children of the Sun. Their claim is not without foundation. We shall, in a future period, give the reader a view of the history of the Tartars honour above all the world, who are a kind of idol priests. These are men from India, persons of deep wisdom, well-conducted and of the gravest merits. They are usually acquainted with magic arts, and depend on the counsel and aid of demons; they exhibit many illusions, and predict some future events. For instance, one of the sages amongst them said to fly; the truth, however, was that he did not fly but walked close to the surface of the ground without touching it; and would seem to sit down without having any substance to support him.

This walking in the air, Colonel Yule observes, “was also witnessed by Ibn Batuta at Delhi, in the presence of Sultan Mahomed Tuchan; and the same power was shown by a Brahmin at Madras.”

I give the reference, as I know you are interested in the subject. It is with the Sun-descended rulers of Peru, however, that I am now concerned. Unfortunately, I am unable to quote two other books which illustrate the subject, namely, one by Dr. Lopez, “Races Aymennes de Pérou,” and another by Rankin which finds a connection between Peru and the princes of the Moguls.

THE VEDANTA PHILOSOPHY.
EXPounded by the Society of Brahmans PANDITS, AND TRANSLATED FOR THE THEOSOPHIST
BY PANDIT SUBYA NARAYEN, SEEY.

Although the different researches of the Vedanta Philosophy have resulted in a definite and decided conclusion, as to the existence of one Supreme Being only who is called Brahma, still the same Being under the different disguises of Jiva and Maya is designated by the term Idrishto in the Vedanta. Viewing the matter in a different light altogether, when He does not assume the disguises we have just touched upon, He may be called a Pure Animating Being. As, for instance, space, as it is covered by a vessel or by a mass of clouds, will be differently described, while space unaffected by these conditions will be called pure space. By the word Jiva we mean that state of the One Animating Being, which consists in the unconsciousness of His real nature. In that state He possesses qualities, in virtue of which He is called a doer, an enjoyer, and a possessor of limited knowledge of things; and the Supreme Being, seeing as it were brought, Maya, is the instrument of His disguises, under His yoke; is the only possessor of the qualities contrary to those we have ascribed to Jiva.

As to the marked difference between Brahma and Jiva, on account of the one possessing the quality of omniscience, and the other its reverse, we have to say that which follows. For example, “to say this is the very Deva Datta (that is, Deva Datta and no other), the same man, whom we saw in his childhood,” and is the same now in his grey hairs, involves the same kind of difficulty as in proving the sameness of Brahma and Jiva. But in this example we overlook the different times, at which we had seen him, and take the identity of the man into consideration. In the same manner, wherever the sameness of Brahma and Jiva is asserted, it will be found that the same argument is used. It is to be remarked, that though the quality of omniscience in the case of the one, and its reverse in that of the other, gives rise to some defects in the validity of this argument; still according to the process, called Bhagapatiya Lokshana (विश्वासलक्षण) which sanctions the dismemberment of the attributes relatively possessed by the things under comparison; neglecting the omniscience of Brahma and the unconsciousness of Jiva, we reach the point aimed at, which is the direct being or the sempiternal essence of the beings reflected.

This Jiva, when brought back to the right path through an adviser conversant with the precepts of the Vedas, recognises his native form. Having been thus released from the troubles he has endured on account of
his actions, he obtains salvation or the everlasting-happiness. An example will make this clear. Suppose there are ten persons in a boat crossing a river, and when the boat reaches the bank they all leave it. While thus on the bank, every one begins, in order, counting his companions exclusively of himself, and necessarily falls short of one in his count every time. This sudden disappearance of one of their number causes a great disturbance among them, inducing those who remain to realize their error, and chance some merciful man passes by and after asking the cause of their crying, sets everything right (by proving the existence of the tenth man) they all rejoice, and each man who performed the office of counting, perceiving himself the tenth man, becomes very happy, and gets rid of the trouble he had endured, when he had no knowledge of his real nature. Thus it is proved that Jiva on recognizing his native form or real nature obtains salvation through an able adviser.

So far we have discussed the unity of Brahma and Jiva, and made clear the way to Moksha or everlasting freedom for the latter (upon obtaining knowledge of his real nature with the aid of an able adviser). But the question might be raised that if the attainment of Moksha depends solely on the mere knowledge of one's real nature, why should men like Vyasa Dvate and others have suffered the pangs of misery in the same manner as those who were quite ignorant of the knowledge of being and knowing? Suffice it to say that as far as even the present standard of rational beings is concerned, we find the above position well taken. The answer to the question just posed is that every one (wise or unwise) undergoes the results of his Prartha-action. But that which lies on the surface, that is, one who is unwise bears the brunt of misery very clumsily, while the wise man, thinking he must have to experience the same sorts of troubles, bears its burden without any fear or expression of sorrow. Descend to instances and the sincerity of the argument will come out of its own accord. Let us suppose two persons, one wise and the other unwise, travelling towards the same city. Some unforeseen accident hinders them from completing their journey till the end of the day; the man who knows the ways much better than the others, and then the difficulty may be got over by extra travelling, takes pains to reach the place of destination on that very day. While the other man, being doubtful still of the end of his journey and chilled with the thoughts of the troubles he had experienced in the way, grows heavy-hearted and gloomily magnifies his troublesome task. So we see the troubles of this life do not spare anybody, as a matter of fact; the only difference is that one meets its solicitations without any fear, being unable to escape them, while another meets them with an ever increasing agitation and despondency of mind.

It should at the same time be borne in mind that those who are called the wise (सत्सिद्ध) break loose from the transmigration of the soul; but the wise (सत्सिद्धता) or after undeveloped human kinds of troubles continuously during their successive births. It is the wisdom of the wise in virtue of which they put an end to the actions called the Sanchit or stored, the cause of their successive births and deaths. When it is all over with the Sanchit actions, they are, in that case, like scorched grain productive of no plant if sown in a field. Similarly, when there is no chance of the second birth, the generation of those actions called the Agami (i.e., those that are yet to be done) is quite impossible. They are like the petals of lotus that do not betray any trace of water on their surface, even when they are taken out and when they are dried up and then taken away. The fact must be explained only one sort of action called the Prartha which brings forth its result as soon as the life of man sets in. Therefore, a man whose investigations as to the knowledge of the real nature of Jiva have reached the zenith, cannot fall under the different stages of creation.

We deal with three kinds of actions—the Sanchit, the Agami and the Prartha. The Sanchit actions lie buried in the hearts of man without giving vent to the effects produced. The Agami actions are those which remain to be finished or those which are being done, while the Prartha action is the result of our future actions terminating in bringing into light our present existence. For example, the existence of an arrow in a quiver implies the Sanchit action, and that which is adjusted on a bent bow for shooting is the Agami or the Kripamana action. The Prartha action may be designated by that arrow which is already shot and hence it must be productive of some result. Thus it is shown that the Prartha action never ceases to work upon created beings; even if they be enlightened in mind and soul.

The above communication we received from Pandit Ram Misra Shastri, Professor of Sanskys, Benares College, as Manager of the said Society.—End Times.

JOURNALIST VS. MISSIONARY:—Some weeks ago, the Times of India in a moment of rancorous spite towards the Isaulide Russe, which it had caught, mimeable dice! in a political lib, denounced the Russian nation as "all born liars". This was an insinuation made against Russia—Gorbachok, nihilists, and Gendarmenes included—could bear. The Times having "set a mark" upon the Northern Cain, henceforth every Russian ought to feel himself like one branded and estimated death, may, even the unpleasantness of being blown up by the Nihilists, as less terrible than such a public blowing up by the Times of India. One thing may, however, assure their woe, and offer a kind of consolation, and this is that they have been most unexpectedly thrown into a most saintly company of the world famous Archihald Forbes, whom we have the misfortune to write of. The writer of the Christian missionaries, in his letter to the Scotsman:—"I regard missionary enterprise as simply a gross impertinence; and did I chance to be a straightforward and self-respecting heathen, I would kick the interloping missionary who should come canting around me, seeking to pervert me from the faith of my fathers."

Not content with the expressed desire of "kicking" the holy payces, Mr. Forbes seeks to prove—and justice forces us to admit, with no mean success—the position of the missionary as "inherently false and illogical," and offers this argument:—"My experience of missionaries is, that they are mostly liars."

In a letter to the Pioneer, intended to pulverize the Theosophical Society and its General Council, the Rev. Mr. Scott, bitterly rereciting against Mrs. A. Gordon's article—"Mission in India"—published in the January number of the Theosophist, spoke of it as "an ignorant attempt at making it appear that missions are a failure." We wait with interest to learn what the reverend polemic will have to say now. For once as they are to fly into the Theosophists' faces for every quiet and polite remark in their organ, what will they answer to this bitter denunciation by the "light of newspaper correspondents," as some journalists call their fiery confere, who has encountered the missionary in every land? And to think that this Armstrong shell should have been fired from that heavy gun, the Scotsman, which is mounted in the very citadel of the bluest Presbyterianism!—

A NEW APPLICATION OF PHOTOGRAPHY HAS JUST BEEN discovered in Japan. The manufacturers of Japanese varnish have long since remarked that one of the substances used by them in their trade, when left for several hours exposed to the rays of the sun, becomes as hard as iron. Hence a Japanese workman had the idea of applying a layer of this substance (most probably some kind of pitch or asphalt, though they deny it) on a plank and then placing it behind the negative. The board remained thus for twelve hours; and the image appeared on it of a dull colour and as hard as a stone, while the other parts remained soft and lustrous as before, so that it was an easy matter to remove from the board by mechanical means the layer with which it was covered. This board is made after this process to serve the purposes of a lithographic stone.
THE LIFE OF SANKARACHARYA, PHILOSOPHER AND MYSTIC.

BY KASHINATH TRIMBALK TELANG, M.A.,LL.B.

The north thus disposed of, and accepting the respect and reverence of the Vedulas, the Kedagas, the Angas and the Bangas, Sankara went into the country of the Gaudas. It was then that the needful designs of the discomfited doctor of the Sakti School—mentioned in my last—culminated. Sankara suddenly caught the disease, called Dhanganbata* which had been sent upon him by the demoniac spirit, and the latter had performed a special sacrifice to accomplish his malicious plot. The greatest physicians attended on Sankara, but in vain. Meanwhile the patient himself behaved stoically or rather wedantically. But at last when the disease could not be cured, he prayed to Mahadeva to send down the Aishvinikumara, who were accordingly sent down disguised as Brahmas. But they pronounced the disease to be beyond their powers of cure as it was caused by the act of another. On this communication the pangs of Indianpa, the man who more came to the relief of the Vedantism of Sankara. For, though dismayed by Sankara himself, he muttered some mystic intuitions which transfixed the disease to A shinavagupta himself who died of it. (1)

About this time Sankara heard of a temple in Kuchmir which none but an all-knowing person could open, which had been opened on its northern, eastern and western sides, but which had continued closed till then on its southern side. Sankara accordingly went to open the same, but the controversialists there would not allow him to enter before they examined him. He was examined accordingly, and was found, as one may say, not wanting. He then entered, but as he was going to take his seat on the stool within, the Goddess of the temple—Samavati—said: "Your omniscience has been already more than sufficiently proved; but omniscience is not enough to entitle you to take your seat on this stool. Omniscience is also necessary. Think of your acts, and say whether you can claim it under these circumstances," Sankara replied: "This body is perfectly pure. It cannot be tarnished by the sins of another body." This was, of course, a clincher, and Sankara took his seat on the coveted stool! (2)

He thence went to the hermitage of Rishyasringa, and after staying there for some time to Badari. There he taught his Bhushya to some persons who were studying in the Patanjali School of Philosophy. Thence he proceeded to Kava where he made a tomb for himself with water for his bemused pupils. That was, of course, done; and Mahadev says the river still flows with hot water in that part of the country. (3)

He had now arrived at the close of his thirty-second year, and his term of life being over, all the Gods, and all the Siddhas, and all the Sages came down in divine vehicles to escort him up to heaven. As soon as Sankara made up his mind, his vehicle appeared for him and then "with his praises sung by the principal deities headed by Indra and Upendera; and with heavenly flowers, supported by the arm of the Lotus-born God, he mounted his excellent Bull, and exhibiting his knots of hair with their ornament, the noon, he started for his own residence hearing the word "victory" uttered by the sages. (4)

"This body seems too materialistic and non-vedantic. Aadvishir has the following alternative. Once in the city of Kauchli, the place of abolution, as he walked he absorbed his gross body into the subtle one and became existent; then destroying the subtle one into the body which is the cause of the world became 'pure intelligence'; and then (assuming the) size of a thumb, and attaining in the world of the Iśvara full happiness (unbroken) like a perfect circle, he became the intelligence which pervades the whole universe. And he still exists in the form of the all-pervading intelligence. The Brahmes of the place, and his pupils, and their pupils repeating the mantras, the Gita, and the Brahmastrata, then excavated a ditch in a very clean spot and offering to his body pigment, rice etc., raised a tomb over it there." (5)

And here ends the story of the life of Sankaracharya. As I look back over the narrative thus given by me after Madhav, methink I hear the genius of nineteenth century scepticism whisper in my ears. All this is an absurd fable from first to last: it is the 'inexcusable compliment' to whom that man can claim it. To whom, after the age of two, it is impossible to have learnt what Sankara is said to have learnt; those miracles which he is reported to have performed are mere and sheer impossibilities—in a word all Madhav's narrative is fitter for the pages of a romance than of a work professing to be historical." Now though I confess that I do believe there is some force in this argument, I must also confess that I am not prepared to give it as much weight as those who propound it seem to claim for it. I am perfectly willing to grant that there is considerable metaphor of poetry in this narrative: but I am not prepared to say that it is as much as may at first sight appear. Even in the sceptical nineteenth century, we have had accounts of historical personages, given as history which bear in some points a very striking resemblance to Madhav's account of Sankaracharya. I shall put forward two very good instances in point which occur to me at this moment. Dr. Thomas Brown, a man who flourished in this nineteenth century, a man whose life has been written by a prompt Western not guilty of Oriental hyperbole, is said to have been engaged in the fourth year of his age, in comparing the narratives of the evangelists in order to find out any discrepancies that there might be between them. To appreciate the full force of this example, it must be remembered, that this critical spirit was brought to bear upon a work, on which an opinion of the common rust would be—downright heresy. This circumstance, I may mention, is recorded in the memoir of Dr. Brown prefixed to his eloquent lectures on the Philosophy of Mind. (6)

Mr. John Morley, the present Editor of the Fortnightly Review, has contributed to the pages of that publication a valuable life of Turgot. Here is his deliverance on the precocity of the subject of his memoir. "It has been justly said of him that he possessed at once from infancy to manhood, and was in the rank of sages before he had shaken off the dust of the play-ground. (7)

If more authority is necessary for refusing to subscribe to the same way as the foregoing, which appears wonderful, is at once, and by reason of its being wonderful, to be put down as totally false, we have the authority of that prince of philosophic historians, Mr. George Grote. "In separating says that great authority upon all matters of historic criticism 'between the marvellous and the ordinary, there is no security that we are driving the felicitations from the real. (8) And not to depend on the authority of a philosopher, but to the wonders of science, which are "truths stranger than fiction", which yet we see performed before our eyes.


* A terrible form of exacerbated sore, or inflammation.—Ed. Times.

(1) Madhav XVI, 22—28. (2) An important point for the student of occult science is here made; for the power of making that action and reaction tend to equilibrate each other in the realm of thought and speech is, at all times and in all lands, the secret of controlling the Akasha currents—if it is permissible for us to coin a new word that will soon be wanted in the Western philosophy.—Ed. Times.

(3) Madhav XVI, 80.

(4) Madhav XVI, 164. According to Aadvishir the prayer for hot water was made to Narayana, p. 235.

Before the fact, what would one have thought of the Electric Telegraph? Before the fact, what was thought of the Railway? I would be6patic to pause here, to consider these matters fully from this point of view, before at once arguing "these circumstances are wonderful; ergo they are impossible." They are not of a piece with the common run of occurrences. I am willing to concede also that they may be much exaggerated. But when I am told that they are wholly false, when I am told that no responsible man can believe them, then I demur. I rather choose to hold myself in suspense.

We hope to say something about the works of Sankaracharya, and about some other matters connected with him. But want of time and the length to which this paper has already extended, have prevented me from incorporating these necessary portions of a biography into the present paper. I hope, however, in another paper to treat of these matters, as leisure and the materials accessible to me will permit.

NOTE A.

According to Anandagiri, Sankara does not seem to have left his birth-place before taking the Sannyasa, and when he left the place, he had already got numbers of pupils. He first went from Chidambaram, southward to Madhyaraja (p. 19) where he converted the people to adalism by a miracle (p. 20). Thence he proceeded to Rasulhevar near the Sut, where he stayed for two months, to decide the representatives of various sects that entered into controversies with him (p. 21). Then he went on to Ananta-gaya where he remained for one month (p. 51). Travelling westwards, he reached the town of Subrahmanya in fifteen days (p. 81). Proceeding thence in a north-westerly direction, he went to the town of Ganavara and sojourned there for a month (p. 102), thence to Bhanavanagura (p. 122), where he stayed for a month, and held discussions with the scribes of the neighbouring towns of Kuvantalapur and others (p. 127). From that town he went northward to Ujajini where he remained for two months (p. 138), thence in a north-westerly direction to the city of Aumall (p. 160) where he spent twenty-one days. Going westward, then the town of Amid (p. 164), and northward from that to Magdhala (p. 170) he went on first to Indraprastha (p. 174), and then to Yamaprasa, whence, after staying there for a month, (p. 178) he proceeded to Prayoga at "the confluence of the Ganges, the Jumna and the Sarayuti" (p. 184). Going eastward thence, he had a "fortnight" he reached Kashi (p. 205) and after staying there for some time, he went northward to Badari by the route of Kurukshetra (p. 235). Having next seen Dvaraka and other heaven-like places, he went to Ayodhya, thence to Gaya, and thence to Parvata by the route of Jagannath (p. 235). After a month he proceeded to Rudhala (p. 236) and northward thence to a very famous seat of learning—Vijhambho—situated towards the south-east (p. 237). Having there for some time, he proceeded to Madhwanada, and a monastery near Sringapura on the banks of the Tungabhadra, he stayed there for twelve months (p. 251), after which he proceeded to Ahaula, thence to Vaikaliagiri, and thence to the town of Kanchei, where within a month of his arrival he founded Sivakan-chei and Vishnukandhi (p. 251). Here his soul left this mortal coil. But before this end, he is said to have authorised five of his principal pupils to found the Shiva, Vishnava, Saiva, Sakta, Ganapatya systems of worship (p. 264 et seq.)

NOTE B.

I must confess that even after a great deal of time and labour spent upon the work, I am as far as ever from being able to comprehend the geography of the tour of Sankara-charya as related by Anandagiri and abstracted in the last note. Many of the names cannot be found noted in our modern maps. The only point worth noting is, perhaps, that Chidambaram, which is mentioned by Anandagiri as Sankara's birth-place may be Chilianburn (so-called in the map) a place to the south of Porto Novo. The account of Madhav is somewhat better, but there are difficulties. Thus, though his progress through the countries of the Pandyas, the Cholas, and the Dravidas, to Kanchei, and thence to the country of the Andhras, may be understood, why should he go up as far as the country of the Vidar-bhas—identified with Beira—and then return to the Kar-natic districts? What follows, however, is not very hard to understand. It may, perhaps, be worth while to mention some of the names which have been identified. The knowledge may not be new to those who have studied the subject, but it may be new to those who have not looked into it as it was to myself. Mahishmati is mentioned in Raghavans (V. 43) as situated on the Namrana. It is also mentioned in Magha (II 64) as the city of Shishupala, and it is identified in Mr. Garrett's recent dictionary with Chool Maheshwar. The Pandya country embraces the Tin­nevally and Madura districts; the Chola country is the Commanded Coast, southward from Godavari and eastward from the hills at Nandide (Elphinstone's India, fifth Edition, p. 239); the Dravida country about Madras up to Bengal on the west (Elphinstone, p. 231). Kanchei is Conjeveram, south of Madras (Elphinstone, p. 239). The Andhra country is about Warangal and forms part of Te­lingana. The country of the Vidar-bhas is Berr; that of the Surasena is Madhura; that of the Kamarupa is the east of Hindustan; that of the Vidar-bhas is Chidambaram; and north-west of Bengal Proper, Indraprastha is near Delhi. The probable situation of Chidambaram has been already stated, that of Stingeri is well-known, Sasanagram, mentioned above, I cannot find. May it not be the "Sallagrama" in the Mysore province; or perhaps, what is called "Sossily" in Cassell's Atlas, also situated in the same province? As to Kalbati mentioned by Madhav, I can say nothing at all. I may add here that it appears to me to be very probable that Madhava did not regard Stingeri as far from South-India; for in XIV, 29, he must not Sankara leave Stingeri in order to see his mother in her last moments, and it is then described as flying through space, while she herself for aught that appears to the contrary, continued to remain at the town of his birth where he had left her in charge of relatives.

A PRISONER FEIGNING DEATH.

The Glasgow News says:—"Sufficient justice has not been done to the genius of a certain native of the Emerald Isle, who, a short time ago, fell into the clutches of the Greenock police. When apprehended, the man dropped into, or feigned to have dropped into, a comatose state, which had many of the characteristics of approaching dis­solution. The appearance did not satisfy the Greenock police-surgeon, and a state of consciousness was success­fully produced. When removed to the town in which it was alleged he had committed a felony, he was lodged in a cell, and was told he had committed a felony for minutes after, when, in a way Robert Macaire could not have emulated. A few days afterwards he was caught red-handed, and taken into custody, but not before some hard knocks had been exchanged between him and the constables. Bleeding at the mouth, the result of a blow from a baton, the pri­soner, in the presence of the police-surgeon of the dis­trict, simulated illness and the last throes of departing life with such falseness that the police-surgeon hurried off to the procurator-fiscal to report a fatal assault by the police. The officer of police, believing the seemingly dying man, minus his boots, was laid out in the mortuary attached to the police-station, the door being left ajar. The fresh air of the place effected a rapid cure, and when the police-surgeon and the fiscal arrived the mortuary was empty."
SOUNDINGS IN THE OCEAN OF AYAN LITERATURE.

BY NILKANT K. CHHATRE, B.A., L.C.E.

Brijat Sandhi.

In a previous article it was shown that the sphyon was known to the commonest artisan in Aryavarta in the eleventh century. This time I propose to place before my readers some interesting information from the Brijat Sandhi. This work seems to have been written in the sixth century A.D. Because, firstly, the elaborate commentary of Pandit Dwarkanath Tripathi §1, and secondly, the author Varahamihira quotes from Aryabhata, who was born, as is decided by Dr. Bháu Dájée in the year 470 A.D. §2. We will call the following our second sounding.

(2) Thickness of Walls.

The fifty-third chapter of the work under review is devoted to architecture. The massive architectural buildings that have outlived the rule handling of destiny, create an impression on the common people that the ancient Aryás were ignorant of those arts that form the triumphs of modern architecture, that economy was unknown to them, and that they did not know what stability of structures is. This impression is heightened by the comparison always made between old massive structures and the new Public Works buildings. However, they forget that the former may have been designed to last for ages, whereas the latter are emphatically not so. The immense thickness of walls which generally obtains in buildings of old is at the bottom of this impression. But Varahamihira’s rule for the thickness of walls of storied buildings settles the matter at once: I have found out the thickness of walls of the several stories of a building twenty-four feet wide, and thirty-six feet high, divided into three stories. Varahamihira’s rule is as follows:—“Let the height of each story be one-twelfth less than that of the one below §3. For the thickness of walls built of burnt bricks take the diagonal length of the cross section of each story and divide it by twenty §4.” This gives thirteen feet, twelve feet and eleven feet as the height of the several stories, and 1’ 8½”, 1’ 7½” and 1’ 7" nearly for their respective thicknesses.

The rule given in the Rooree, Vol. II, is well known to every engineer. The thickness obtained by it is two feet nearly; 1’ 8½” and 1’ 7½” nearly.

The following table will prove that the results are analogous.

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<thead>
<tr>
<th>Thickness of walls for</th>
<th>Varahamihira’s rule gives</th>
<th>Rooree, Vol. II, rule gives</th>
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<tr>
<td>1st Story</td>
<td>1’ 8½”</td>
<td>2’ nearly</td>
</tr>
<tr>
<td>2nd Story</td>
<td>1’ 7½”</td>
<td>1’ 8½”</td>
</tr>
<tr>
<td>3rd Story</td>
<td>1’ 7”</td>
<td>1’ 7½”</td>
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It will thus be seen that structures that were designed to outlive ages were as a matter of course massive, but buildings which had no such pretensions, and which was generally used for dwelling purposes were constructed upon the rules of strict economical engineering.

(3) Pillars.

Pillars are perhaps the best index of the style followed in a particular kind of structure. “Pillar” says Varahamihira “which in section square, octagonal, 16-sided, 32-sided, or round. They are respectively called Rukhaka (pleasing): Vajra (strong); Dwavarjna (doubly strong); Pradeena; Vittā (round) §5.” He is very particular in describing the tapering form of the column. “The diameter of the bottom of a pillar is 9/80 of its height and that of its top 1/10 less than that of the former §6.” The Ionic order follows the same rule, though it is otherwise quite distinct. By the bye I cannot but remark, that the double scrols or volutes of the capital of this order are very like the horns of a figure which every Hindu knows is carved on the threshold of the temple of Śiva. The several parts of a pillar are described by Varahamihira as follows:—“Let the pillar be divided into nine parts, the first division being occupied by the figure of an animal (Vahana—beast of burden) and the second by that of a pot. Five divisions are left out for the shaft, which may be turned out octagonal, square, &c. of the remaining two, one is to be turned into a lotus and the other to serve as Uterarota, i.e., the upper portion having a sufficient bearing surface for the superimposed weight §7.” It will here be seen that the animal, the pot, and the lotus are three distinguishing features of an order which Varahamihira has described on the authority of Hindus writers older than himself. The three features just enumerated are so Aryan in conception, that the presence of even a single one of them will suffice to stamp the order as Aryan or Hindu. I think the capitals surmounted by double elephants in the Karli caves, are examples of the developed condition of the order which is spoken of by Varahamihira.

(To be continued.)

REFERENCES.

§ 1. क़ल्कनुसर दिव्याकाष्ठाय सुरक्षीय वर्णण (888) मन सरक कुर्सयोगनीमत्य पारामीलय वालिनर्यवर्लिवि संख्यानी प्राणुपर्वत: अभिशिष्कयस्थापितके स्थापितके प्रकटनय:

§ 2. वारहामीहिरयवर्तीयस्तपस्यापि: अयक्षा।

§ 3. हर्षदेशिनी मुख्य मीणी समालयः शास्त्र 12 भाग 15 बो।

§ 4. ह्यौरास्यड:मण, संवेदिकस्मिनीमत्यिविवित: पहलकृक्तृता।

§ 5. समाप्तुसधस्यको अर्थातःस्याविवितस्यहुँपुर्वक संवेदिकस्मिनीमत्यिविवितस्यहुँपुर्वक ममको युक् एव बो।

§ 6. नामप्रकाशायेभेः सर्वप्रकाशायेभः

§ 7. श्रं लम्बायतः बहुन मानी चोलस्यायेप्रेष: परम तत्त्वेनर्तक: कुज्योगनी माने।

PUZZLES FOR THE PHILOLOGISTS.

BY M. GRAVAN, ESQ.

In a somewhat lengthy article which appears in the March number of the Thesosophist under the above heading, an attempt is made to revive the question which has hitherto been deemed as settled among philologists and ethnologists, viz., that centuries ago, in the dim past, at a period long antecedent to all profane history, there took place at different intervals those emigrations of peoples from their personal seats in the great table-lands of Central Asia, which overflowed Europe up to the shores of the Atlantic, and, extending southward, overran Persia and passed beyond the Himalayas into India till they reached the margins of the Indian Ocean. I need hardly say that the subject is an interesting one, and affords a wide field for intelligent and useful discussions. For my part, I should be glad if it were soon taken up by other hands than mine, and more light thrown upon it, if possible, than has hitherto been done. However, as there are several points in the article referred to, which the writer has contrived to introduce, but for which there appears to be no valid foundation whatever, although a show is made of their being not without support of good authorities by numerous references in foot-notes to Mountstuart Elphinstone’s History of India, and Pococke’s India in Greece, perhaps you will kindly allow me to make a few remarks on some
of the most salient of these points, and to endeavour to show that the results of patient and laborious researches of European scholars and others in the matter are not the results of mere speculation and guess-work, but are too well founded upon ascertained facts as brought to light by the course of researches and the resources of Comparative Philology—to be swept away by the first vague whisperings of doubt and conjecture. The argument as adduced by the writer in support of his views is in the form of queries to the Theosophist, and, if I understand it aright, may be resolved and stated as follows:—That if ever the alleged emigration of Aryans took place towards the north-west, i.e., Europe, the European nations would have borne traces of their Aryan origin, i.e., they would have shared traces of the myths, the legends, the literature and religion, and their oldest extant histories would have contained ample records of their foreign progenitors, as in the case of the Hindus; but as no such traces are forthcoming among either the ancient or the modern European peoples, the allegation that the Aryans ever emigrated into Europe and settled there, must be guarded against, or relegated to the domains of myth and legend.

And, looking upon the subject from an historical point of view, he contends that the Aryans were never foreigners who invaded India, but were real aborigines and children of the soil, and refers for another instance to the Kirti-Parva and Vayu-Sutras, History mentioned above, which for the benefit of your readers, I feel, cannot do better than reproduce here in extenso, for it is only one of the many references quoted that has any direct bearing on the point at issue:—"It is opposed to their foreign origin that neither in the code, nor, I believe in the Vedas, nor in any book that is certainly older than the code, is there any allusion to a prior residence, or to a knowledge of more than the name of any country beyond the Indus. Even the History of the Aryans and their conquests is entirely mythical.

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As regards the passage in Mountstuart Elphinstone's History of India, Vol. I., page 97:—

"..."I think the argument adduced, such as it is, scarcely requires an effort to be upset; for it can hardly be said to be able to stand on its legs. Instead of there being no traces forthcoming, one would think after witnessing the facts of philology, that there were more than abundant traces and unmistakable ones too, if not absolutely Veloci, to be found and, persistently, if a branch of the one Aryan or eastern origin of the European people, as do the stars to the astronomers, or the rocks to the geologists. In short, the languages of Europe are too full of the fossil relics of the old Sanskrit, the language of the Aryans: and more full perhaps than are the earth's strata of the bones of extinct animals, to admit of a doubt on the subject.

As regards the passage in Mountstuart Elphinstone's History of India, above quoted, perhaps I might well quote, and with advantage, one or two from treatises on modern philology as a set-up against the former, to enable the reader to judge for himself, before proceeding to show why I consider that distinguished authority's dictum, at least in this particular case, as not entitled to much weight."

There have been historically two great streams of Aryan over-flow: the one southern, including the Brahmanic Aryans of India and the Persian followers of Zarathustra (Zoroaster); the other the northern at the outset, but western in the main, numerating the great families in North-Western Asia and in Europe."


Again:—"Has the Sanskrit reached India from Europe, or have the Lithuanic, the Slavonic, the Latin, the Greek, and the German reached Europe from India? If historical evidence be wanting, the a priori presumptions must be considered. I submit that history is silent, and that the presumptions are in favour of the smaller class having been deducted from the area of the larger rather than vice versa. If so, the idea of the Sanskrit is in the eastern, or south-eastern, frontier of the Lithuanic, and its origin is European."

Elements of Comparative Philology, by R. A. La- tham, M. A., page 611.

And again:—"At the first dawn of traditional history we see these Aryan tribes migrating across the snows of the Himalayas southward towards the "Seven Rivers" (the Indus, the five rivers of the Punjab and the Sarasvati), and ever since India has been called their home. That being the case, they had been living in the most remote regions, within the same provinces with the ancestors of the Greeks, Italians, Slavonians, Germans, and Celts, is a fact as firmly established, as that the Normans of William the Conqueror were the northern Scandina- vians. The evidence of language is irrefragable, and it is the only evidence worth listening to with regard to ante-historical periods. It would have been next to impossible to discover any traces of relationship between the swarthy nations of India and their conquerors, whether Alexander or Csesar. No, history cannot be explained away in this way.

"There is not an English jury now-a-days, which after ex-

amining the hoary documents of language, would reject the claim of a common descent and a legitimate relationship between the Hindus, Greek and Teuton. Many words still live in India and in England that have witnessed the first separation of the Northern and Southern Aryans, and these are witnesses not to be shaken by any cross-examination. The terms for God, for house, for father, mother, son, daughter, for dog, sheep, goat, and earth and tears, for the senses, for the parts of the body, and the Indo-European sounds are like the watch-word of soldiers. We challenge the seeming stranger, and whether he answers with the lips of a Greek, a German, or an Indian we recognise him as one of ourselves. Though the historian may shake his head, though the physiologist may doubt, and the poet scorn the idea, all must yield before the facts furnished by language. There was a time when the ancestors of the Aryans, the Germans, the Scythians, the Thracians, the Persians and Hindus were living together beneath the same roof, separate from the ancestors of the Semitic and Turanian races." Max Muller's Chips, Vol. I.—

Last Results of Sanskrit Researches in Comparative Philology by Max Muller.—Philology of Universal History by Chevalier Bunsen, page 139, Vol. I.

To resume. With all due reference to one who occupies so high a position in the literary world as the author to whom the writer in the article under notice refers for support, when the task before us is one of ascertaining the real origin of any people, we must not allow considerations to bias our minds. A knowledge of the past history of the people might do much to enable us to at-

tain that object, but it is not always the best, or the surest, or the most reliable. Traditions mislead as often as they guide the inquirer, and the indications afforded by mythology, manners, and customs, not to mention books and codes, which are their depositories, are frequently deceptive and always vague. Language alone is the surest and certain means available for this purpose. It is an enduring memorial, and whatever changes it may undergo in the course of ages, it rarely loses those fundamental elements which proclaim its origin and affinity. If then we conduct our inquiry into the origin of the European people by means of their language, we shall have no difficulty in coming to a satisfactory conclusion. Now if Mountstuart Elphinstone says "the common origin of the Sanskrit language with those of the West leaves no doubt that there was once a connection between the nations by whom they were used."* then there is, I submit, little ground for asserting that the Aryans were not foreigners but aborigines of India, and that they had no relationship to their contemporaries of Europe and Persia, but formed an exclusive race among themselves that never went out of, or came into, India. It may be true, as the same authority says, that "neither in the Sanskrit, nor in the Veda, but in any book that is certainly older than the code, is there any evi-

* Mountstuart Elphinstone's History of India, page 57, Vol. I.
The particulars of the case of "obsession" alluded to in the April number of this magazine are given in the following brief fragments. These students of Ormond's who have been accused of a respectably English medical man who in attendance to the case of "control." You will understand that the gentleman is being made a medium against his wish, through having attended a few seances for the purpose of witnessing "materialization."

Ever since he has been more or less subject to a series of persecution, the two chief of his malevolent being in spite of every effort of his to throw off the influence he has been made to suffer must shamefully and painfully in very many ways and under most trying and aggravating circumstances, especially by his thoughts being forced into forbidden channels without external causes being present—the bodily functions overruled, even being caused to bite his tongue and check severely whilst eating, &c., and subjected to every species of petty annoyance which will serve as a means for the "counter (unknown) to sustain and establish the connexion. The details shall not be our most painful features not such as I can write to you; but if there be any means known to you whereby the influence can be diverted, and it is thought necessary to be more particular in my description of this case, I will send you all the information I possess.

So little is known in India of the latest and most startling phase of Western mediunimistic phenomena—"materialization,"—that a few words of explanation are needed to make this case more intelligible. Briefly, then, for several years, in the presence of certain mediums in America and Europe there have been seen, often under good test conditions, apparitions of the dead, which in every respect seem like living human beings. They walk about, write messages to present and absent friends, speak audibly in the languages familiar to them in life, even though the medium may be unacquainted with them, and are dressed in the gowns they wore while alive. Many cases of fraudulent personation of the dead have been detected, pretended mediums have sometimes gone on for years deceiving the credulous, and real ones, whose psychical powers have been apparently proved beyond doubt, have been caught playing tricks in some evil hour when they have yielded to either the love of money or notoriety. Still, making every allowance for all these, there is a residuum of veritable cases of the materialization, or the making visible, tangible and audible of portrait figures of dead people. These wonderful phenomena have been variously regarded by investigators. Most Spiritualists have looked upon them as the most precious proofs of the soul-survival; while Theosophists, acquaintance with the views of the ancient Thracians and the still more ancient Aryan philosophers, have viewed them as at best misleading deceptions of the senses, fraught with danger to the physical and moral natures of both medium and spectator. The latter opinion is by no means in such matters as have been noticed that the mediums for materializations have too often been ruined in health by the strain upon their systems, and wrecked in morals. They have over and again warned the Spiritualistic public that mediunship was a most dangerous gift, one only to be tolerated under great precautions. And for this they have received much abuse and few thanks. Still one's duty must be done at every cost so that we may afford a valuable text for the next bit of friendly counsel.

We need not stop to discuss the question whether the so-called materialized forms above described are or are not those of the deceased they look like. That may be held in reserve until the bottom facts of Oriental psychology science are better understood. Nor need we argue as to whether there has ever been an authentic materialization. The London experiences of Mr. William Crookes, F.R.S.

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1. The able writer enters implicitly in prefacing his Biblical reference to the so-called human being. In the book of Genesis we read: "and the heaven, and the earth, and all the fruits thereof, is the world, and the earth, and all the dominion thereof, and the heaven, is the world." —H. C. A. A. 2. "Universal" in 2, 3, 4, B.C., is proved beyond any doubt or cavil by geology. Barlow says in "A Picture of History," where a "universal" of 100,000 B.C. "Ohmn or Hann is now recognized by anthropologists to have had nothing to do with the Egyptian race, the skulls of whose ancestors have been proved to beEuropaleum and whose high civilization is related to the Nubian deities of the Red Sea and the Sumerians. The best text is: E. T. Wicks.
and the American ones of Colonel Olcott, both so widely known and of so convincing a character, give us a sufficient basis of fact to argue upon. We assume the reality of materializations, and shall take the instance cited by the English physician as a subject for diagnosis.

The patient then is described as having been "controlled" since attending "circles" where there were materializations, and as having become the bond-servant of some evil powers which force him to say and do painful and even disgusting things, despite his resistance. Why is this? Has the patient in the ether field fallen ill? What is Obsession? Three brief questions these are, but most difficult to explain to an uninitiated public. The laws of Obsession can only be well understood by him who has sounded the depths of Indian philosophy. The only clue to the secret which the West possesses is contained in that most beneficent science, Magnetism or Mesmerism. That does teach the existence of a vital fluid within and about the human being; the fact of different human polarities; and the possibility of one person projecting this fluid or force at will, to and upon another person differently polarized. Bachmann's theory of Odyle or Odic force shows us the existence of this same fluid in the mineral and vegetable as well as the animal kingdoms. To complete the chain of evidence, Bachmann's discovery of the psychometrical faculty in man enables us to prove, by the help of this faculty, that a subtle influence is exerted by people upon the houses and even the healthies they live in, the paper they write upon, the clothing they wear, the portion of the Universal Ether (the Arym Abder) they exist in—and that this is a permanent influence, perceptible even at the most distant epochs from the time when the individual lived and exerted this influence. In one word, we may say that the discoveries of Western science corroborate most fully the hints thrown out by Greek sages and the more defined theories of certain Indian philosophers.

Indians and Buddhists believe alike that thought and deed are both material, that they survive, that the evil desires and the good ones of a man environ him in a world of his own making, that these desires and thoughts take on shapes that become real to him after death, and that Moksha, in the one case, and Nirvana, in the other, cannot be attained until the disembodied soul has passed quite through this shadow-world of the haunting thoughts, and become divested of the last spot of its earthly taint. The progress of Western discovery in this direction has been and must ever be very gradual. From the phenomenon of telepathy, the discovery of the fourth dimension, evolution and the mysteries of spirit is the hard road made necessity by the precepts of Aristotle. Western Science first ascertained that our outworn breathing is charged with carbonic acid and, in excess, becomes fatal to human life; then, that certain dangerous diseases are passed from person to person in the spores thrown off into the air from the sick body; then, that man projects upon his body and everything he encounters a magnetic aura peculiar to himself; and finally the physical disturbance set up by the movement of the earth with its evolution is now postulated. Another step in advance will be to realize the magical creative power of the human mind, and the fact that moral taint is just as transmissible as physical. The "influence" of bad companions will then be understood to imply a degrading personal magnetism, more subtle than the impressions conveyed to the eye or the ear by the sights and sounds of a vicious company. The latter may be repelled by resolutely avoiding to see or hear what is bad; but the former envelops the sensitive and penetrates his very being if he but stop where the moral current is flowing. One other step in the direction of knowledge is now postulated. Another step in advance will be to realize the magical creative power of the human mind, and the fact that moral taint is just as transmissible as physical. The "influence" of bad companions will then be understood to imply a degrading personal magnetism, more subtle than the impressions conveyed to the eye or the ear by the sights and sounds of a vicious company. The latter may be repelled by resolutely avoiding to see or hear what is bad; but the former envelops the sensitive and penetrates his very being if he but stop where the moral current is flowing.

Keeping the present case in view, we see a man highly susceptible to magnetic impressions, ignorant of the nature of the "materializations" and, therefore, unable to protect himself from their insidious drip, industrial with promises of circles where the impressionable unit has long been the unwitting nucleus of evil magnetism, his system saturated with the emanations of the suffering thoughts and desires of those who are living and those who are dead. The reader is referred to an interesting paper by Judge Gaggil of Baroda, (see our December number) on "Hindu Ideas about Communion with the Dead," for a plain exposition of this question of earth-tide souls, for "It is considered" says that writer, "that in this state the soul, being deprived of the means of enjoyment of sensual pleasures through its own physical body, is perpetually tormented by hunger, appetite and other bodily desires, and can have only vicarious enjoyment by entering into the living physical bodies of others, or by absorbing the subtlest essences of libations and oblations offered for their own sake." What is there to surprise us in the fact that a negatively polarized man, a man of a susceptible temperament, being suddenly brought into a current of foul emanations from some vicious person perhaps, can find his soul, if not his body, temporarily poisoned as rapidly as quicklime does moisture, until he is saturated with it. Thus, a susceptible body will absorb the virus of small-pox, or cholera, or typhus, and we need only recall this to draw the analogy which Occult Science affirms to be warranted.

Next the Earth's surface there hangs over us—to use a convenient simile—a steamy moral fog, composed of the dispersed emanations of human vice and passion. This fog penetrates the sensitive to the very soul's core; his psychic self absorbs it as the sponge does water, or fresh milk, ellulion. It beums his moral sense, spurs his lower instincts into activity, overpowers his good qualities, and he is taken into the moral vortex, as the choker-snake utters its breath in a mine, so this heavy cloud of immoral influences carries away the sensitive beyond the limits of self-control, and he becomes "obsessed," like our English patient.

What remedy is there to suggest? Does not our very diagnosis indicate that? The sensitive must have his sensitiveness destroyed; the negative polarity must be changed to a positive; he must become active instead of passive. He can be helped by a magnetiser who understands the nature of obsession, and who is morally pure and physically healthy; it must be a powerful magnetiser, a man of commanding will—fore, for the fight for freedom will, after all, have to be fought by the patient himself. His will-power must be aroused. He must expel his poison from his system. Such by which he must win back the lost ground. He must realize that "it is a question of life or death, salivation or ruin, and strive for victory, like one who makes a last and heroic effort to save his life. His diet must be of the simplest, he must neither eat animal food, nor touch any stimulant, nor put himself in any company where there is the smallest chance for suggestion. He must have as little contact with the positive as possible, but his companions should be carefully chosen. He should take exercise and be much in the open air; use wood-ash, instead of coal. Every indication that the bad influence was still working within him should be taken as a challenge to control his thoughts and compel them to dwell upon pure, elevating, spiritual things, at every hazard and with a determination to suffer anything rather than give way. If this man can have such a spirit infused into him, and his physician can secure the benevolent help of a strong, healthy magnetiser, of the character of Dr. Sheldrake, he may be saved. But the fight for freedom will be exactly like this one, except that the patient was a lady, came under our notice in America: the same advice as the case was given and followed, and the obsession "devil" was driven out and has been kept back ever since.
WELCOME THEOSOPHY!
BY KARMAIDASHERKHAR, ESQ.
(The Gujarati Poet.)
Composed for, and read at, the Fourth Anniversary of the Theosophical Society.

May, 1880.

THE THEOSOPHIST.

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(REPRINT)

वर्ष अदात उपर अमेरिकामा ठोक
मूलपृष्ठ भगि सय, दालाखालेप्रथम-१،
वर्ष थायि छ चार सय, विभागकोही
त माम्रि: ३ सय विभागकोही
२२ पशुभिकामा विमा, अनुक्र मोटा विविहतो।
Pमतलाई मलसोतहिँ, कहरी लाभिनी
३१ वर्ष थायि बृहस्पति निविष्य ब्यापारी
दस्त सेवन थायि ब्यापारी, विविहतो—२४
पाँच वर्षहि बहरी हता, जे विनयरता
संख्या दाँड़ि थया सिद्धियोमा तनान्ता—२५
पवित्र न पृथ्वित्र दयानंद स्वाभीम सय
अ दस्त संबंध सत्यां जनान्ता—२६
योगा योगां करः कर्म अनुपु आमाना
सत्यसंस्कार तथा मिलार्टमा निविष्य दक्ष्या—२७
सम्व विषाद अभी अयो योग छ भागी
हष्ठ अयो सत्य योग छ सत्यी
अल नीतिमा रूप, पिला बाला, अनुपु आमाना
वर्ष अदात उपर अमेरिका मा ठोक
मूलपृष्ठ भगि सय, दालाखालेप्रथम-१,}
वर्ष थायि छ चार सय, विभागकोही
त माम्रि: ३ सय विभागकोही
२२ पशुभिकामा विमा, अनुक्र मोटा विविहतो।
Pमतलाई मलसोतहिँ, कहरी लाभिनी
३१ वर्ष थायि बृहस्पति निविष्य ब्यापारी
दस्त सेवन थायि ब्यापारी, विविहतो—२४
पाँच वर्षहि बहरी हता, जे विनयरता
संख्या दाँड़ि थया सिद्धियोमा तनान्ता—२५
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अ दस्त संबंध सत्यां जनान्ता—२६
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सत्यसंस्कार तथा मिलार्टमा निविष्य दक्ष्या—२७
सम्व विषाद अभी अयो योग छ भागी
हष्ठ अयो सत्य योग छ सत्यी
अल नीतिमा रूप, पिला बाला, अनुपु आमाना

(REPRINT)

(Visakha)

JOGI

Hail, happy gathering of happy men:
What friends and what occasion have combined
To bring ye thus together? What seek ye?

Ye come to welcome those who, leaving all
They cherished in their far Columbian home,
Have taken India for their mother-land,
And us, the sons of India, for their friends.
Science and art, and all the past conceals
In its wide womb, all laws of mind and matter,—
This is the empire where they reign supreme,
The vision of the goddess Sapt-Silati? 
But now the laugh is turned the other way:—
The thoughtless lay aside their septic garb:—
For in their hearts the truth of Siddhis shines.
And does he not, the Pandit Dayanand, 
The celebrated Swami, prove beyond 
The shadow of a doubt, the human soul 
Attains to yog and highest wonders works, 
And reconciles all jarring elements?
And the Theosophists have come to land, 
And hand-in-hand with thi' Aryans work to clear 
The mists of ignorance from this fair land,
Yet ignorance sometimes is linked with faith, 
And those to whom the Siddhas will not speak, 
Still cling to Siddhis with a blind belief.
There are a few, whose wisdom comprehends 
All but the truth of Siddhis, and for whom 
Philosophy's more common truths have charms, 
But let the learned agitate the theme, 
And test the truth of this or that belief:—
The world cannot but profit by the search.
They shall the veil, that hides the face of death, 
Be lifted, and the knowledge of the world, 
And the religious and moral truths, 
Of the supreme and all-pervading God, 
Flash lightning-like into the hearts of men! 
Then shall the learned Titans work to solve 
Nature's mysterious laws, and utilize 
Their knowledge for the good of human kind.
Now ancient learning once more flows again, 
The tide swells on, and soon the time shall come, 
When Siddhis shall resume their former sway, 
And the soul's hidden powers assert their own:—

THE BUDDHIST IDEA ABOUT SOUL.
The following events, due to misprints in the Sanskrit original already noticed, occurred in the translated article in page 144:—

Line 11—Jārātkas' read 'Tārātkas'.

14—The animal soul is eternal; read 'in that system the animal soul is also regarded as eternal.'

Line 27—Sensational 'real' 'material.'

29—Perceptual 'real' 'mental.'

31—Sensational 'real' 'material.'

32—Sensible 'real' 'material.'

34—The nominal aggregates are those that give names as characterising recognition &c. 
read 'The perceptional aggregates are those that receive the knowledge of objects by the senses.'

37—Beautiful 'real' 'good.'

Between line 40 & 41 insert 'Of these the four beginning with the regional are called Nāma, and material aggregates are called Rāpa; except these—Nāma and Rāpa—there is no soul or person, whatever the living being.'

45—That which knows, &c. read 'That which is subject to growth and decay is shown to be inscrutable(sic)
I doubt not but that almost all the thinking Aryans of India will join with me in voting unanimously their approbation of the recommendation of Mr. B. P. Sukdhar, of Meerut, in the THEOSOPHIST for April, that his Aryan countrymen should discard from their vocabulary the name Hind = by which they have hitherto been wrongly calling themselves, and substitute instead the old appropriate and dignified term "Arya," by which their ancestors were known. I have long been thinking on the subject, and have always laughed in my sleeve, whenever the Hindus, not content, as it were, with their lamentable ignorance in so designating themselves, have shown a sort of pride, to boot, in the assumption of that contemptible name or rather nick-name, as I must call it.

The word Hindu cannot, I think, be traced to any other language than Sanskrit for its first origin, viz, to either Ind, the moon, or Simha, the river Indus, giving the name Ind or Hind to the country, Hindi to the language, and Hindo to the people of that country, so-called by the neighboring Aflaghs, Persians, and Arabs. The name was not at first intended as a term of reproach, as Mr. Sukdhar is led to suppose, but as a simple designation derived from the name of the country. But, when, in the course of time, the Mahomedan conquered this country and settled in it, they retained the same name. And as conquerors, full of enthusiasm for the propagation of their new religion, they were often led by pride and arrogance to use it in its derogatory and opprobrious sense to signify a dark and weak race; just as the word sinner is hereby applied to all the races of India in our own days by some incommodious and low-bred Englishmen—an ignominious fate which every conquered people must always be prepared to meet and to submit to. Dark, no doubt, appeared to the conquerors the bulk of the population as compared to the fair-complexioned Persians and Turks (of Turkistan and Tartary), who comprised the majority of the governing race. In this way the word Hindu soon came to signify dark or black, in the Persian language, as will be clearly seen from the following couplet from the celebrated Persian poet, Hafiz—

Agar un Turk-i-Shirazi ba-dast adad dili-main;
Bakhsh-i-Hindi osh bashaume Stancieland-o-Bakhshav.

In this couplet Hafiz qualifies the noun khil, a mole, on the face of a damsel whom the lover is seen here courting with the adjective Hindi in the sense of dark or black. I should not, therefore, wonder more at the contemptuous sense in which the name Hindu came to be used by the Mahomedans as the then conquering race, than at the word Native used in the same sense by some palpable sons of Britain; though in the intrinsic sense of neither of these two terms themselves there is anything derogatory. Both words are indispensable in the vocabulary of foreign nations, to distinguish one race or community from the other with respect to either its country or its creed. But this view of the question constitutes no argument at all in favor of the appropriation of a name, apparently contemptuous and derogatory, by a race or community at the expense of its own self-respect and dignity. To continue to call oneself by a name which causes foreigners call one self, is a most lamentable mistake on the part of our Aryan brother, and the sooner he avoids it the better; especially now that he has been told that there is an appropriate and dignified name by which he may designate himself and his whole community and which was long in vogue amongst his own noble ancestors. Let foreigners call him by whatever name they please, for he cannot control their tongues.

But, allow me to speak here more fairly and candidly than I have already done to my countrymen—Anarya (not Arya, or opposite to Arya) as they now really appear in the sight of more enlightened and civilized nations, on account of their many self-derogatory practices to which they still cling under the guidance of an ignorant and selfish priesthood, as an essential part of their present creed—that unless they become really Arya in the true sense of the word, as were their ancestors of old, by their moral courage and magnanimity, I would not lay any great stress on the mere assumption or hearing of a name, however high-sounding and proud it may be. Let them, therefore, first strive to deserve the name before they begin to wear it.

As to the term Native, to which many of my countrymen seem to object, as will be seen from another column (page 169) of the THEOSOPHIST, I quite agree in the observance on this point of the Editor of that journal.

Equally, if not more objectionable is another practice into which almost all the English-educated Natives of India appear to be inadvertently and thoughtlessly falling fast, in imitation of the nation peculiar to Europeans. I shall advert to it in my next communication.

BOMBAY, 8th April, 1880.

THE NATURE AND OFFICE OF BUDDHA'S RELIGION.

By the Rev. H. Simangala, F.T.S.

Sama Boddhisattva,

Right Meditation.

I propose to treat briefly on Sama Boddhisattva, the subject of this paper. This is the last (avisa) member of the Arja astrum (planet) Rom. In religion Sama Boddhisattvas are of various natures, but I shall here confine myself to one particular Sama Boddhisattva and shall endeavour to offer a few remarks, explaining the process by which that state should be attained.

Sama Boddhisattva is that state of the mind in which dispersed thoughts are brought together and concentrated on one particular object. The chief feature in Sama Boddhisattva is composure of the mind and its essential characteristic is the restriction of thoughts from dispersion. Stability aids its sustentation and undisturbed happiness is its natural result. The mind being thus calmed and reconciled attains the state of Sama Boddhisattva. The primary stage of this state of the mind is known as Upadana Sama Boddhisattva which simply restrains thoughts from being dispersed. The second or the advanced stage is Uppada Sama Boddhisattva which effects a complete reconciliation and composure of the mind.

Again, Sama Boddhisattva is divided into two classes—Lokiy and Lokattattarai. Lokiy (worldly) Sama Boddhisattva is a state into which any one may enter, if he is so disposed, whereas Lokattattarai (superluminous) Sama Boddhisattva can be entered into only by those who are free from worldly desires. Lokiy Sama Boddhisattva is a preliminary step to the attainment of Lokattattarai. The devotee who is desirous of entering into Lokiy Sama Boddhisattva should be guided by the directions laid down in Patana, a process of meditation. In order to reach this stage the devotee should, as a primary step, entirely give himself up to devotion and this is to be done in the manner prescribed in the third, fourth, and fifth angus of the Arja astamangalirya Chaturpiarda Gaiti. He next should proceed to free himself from the ten worldly troubles. They are—

1. Astapalbodhia—troubles arising from burning houses.
2. Lokadapalbodhia—troubles arising from the connection with a family, its happiness and sorrows.
3. Lokapalbodhia—from excessive gains.
4. Gupapalbodhia—from duties incumbent on atterech
According to this command the word "Om" is always pronounced before any sacred recitation begins.

Vayu Puran has one chapter on the subject. The two following verses are extracted from it:

\[ \text{Om} \]

The Bhagwat Gita has the following verse:

\[ \text{Om} \]

The Mandukya Upanishad contains a long exordium upon the word "Om."

The Jains say that the word is the most sacred according to their books. They divide it into five letters, A, O, A, O, and M.

The first indicates Aarti, i.e., a man who has obtained salvation of soul and has attained the degree of Jivanmukta.

The second shows Amrit or Amrit, a saved soul which has left the mortal body.

The third letter denotes Anamukti or superior teacher.

The fourth means Upamukti or subordinate teacher.

The fifth shows Upanishad.

These five together are called Vakasana and the word "Om" is equal to five persons to whom adoration is due and is daily offered.

The following magadh lines express all that is written above:

\[ \text{Om} \]

and maintains that if it is necessary to suppose that there is a creator, then there must be a creator of the creator. Every result must have a cause and by analogy there must be a God for God. The soul is stated to be immortal without beginning, but capable of highest virtue, improvement and salvation. This is the Jain view of the Creator. The above is one of the many arguments which the Jains give for disproving the existence of a creator. They have no creator nor any prayer. They believe that each act produces its result which is either punishment or reward, pain or pleasure. Some English writer in your magazine said that the Jains believed in the existence of a creator, but this does not appear to be correct according to the Ratnakar cited above.

Bombay, 15th April 1880.

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THE POONA EXHIBITION OF 1880.

We have received from the Secretaries of the Poona Exhibition Committee, Messrs. Chintamani S. Chitais and M. B. Nampious, the official circular and premium-list just issued. The Exhibition will open in the month of May in Hirabad, and doubtless include a large and important display of specimens of Native Industrial Art.
Prizes of Rs. 100 each are offered by His Highness the Maharajah Holkar for cotton grown in the Deccan or Malwa; by His Excellency Raja Sir T. Madhav Rao, K.C.S.I., for large or small locks in imitation of Chubb locks; by the Poona Museum Committee for specimens of useful earths, with articles made from them; for useful stones for lithographic, tool-sharpening, and other purposes; for woods of all kinds; for grasses and leaves of trees that can be employed in the arts; for glass bangles; and for rashed and burned oak—specimens and a written description to accompany each exhibit.

As the competitors were required to hand in their essays and specimens by the last day of April, we can only announce the prizes and add our earnest hope that there has been a full response to the Committee's liberal offers. Every attempt to revive Indian art is entitled to the approbation and support of the whole country.

HOW BEST TO BECOME A THEOSOPHIST.

BY DR. GEORGE WYLD.

President, British Theosophical Society.


DEAR COLONEL OLCCOTT,

The Theosophist for March has just come to hand and in order to catch the post, I sit down to write to you at once a few hurried lines.

I thank you for the kind and flattering words you use in speaking of my Presidential address, but at the same time I think you have failed to appreciate the full meaning of the position I take.

When I speak of an Oriental adept, I distinctly declare that I do so with all deference, confessing my imperfect information and even my ignorance. When, for instance, I say that “the adept obtains magical powers which he uses for his own ends and over spirits,” you misinterpret me by implying selfish ends and consorting with spirits.

This is the reverse of what I meant. I meant that his ends were more private than public, and that he commanded but did not consort with weaker spirits than himself.

As I intend shortly to reprint six of my papers which have during the last two years appeared in the Spiritualist, I will take care to express myself so as to correct the words on which you inadvertently misinterpret my meaning.

I suppose you at once admit that the adept works chiefly in secret, and that so far he differs from those Christians who in the history of the church obtained divine powers.

I will also note what you say about female adepts, although I think in London we are under the belief that H. P. B. led us to understand that no fully initiated female adept existed.

You say, your “fifty years’ experience forces you to conclude that Christianity is a bad religion, and fosters every sin and vice against which its ethical code inveighs.”

Surely you have not pondered your words—for how can a perfect ethical code foster every sin and vice?

What you mean is that so-called Christian churches and priesthoods have been guilty of every sin and vice. I might with equal logic say, Buddhism must be an abominable religion, because I find the most disgusting ignorance and vice is to be found in many of the houses of Thibet.

But, instead of reasoning thus, I, in my address speak of esoteric Buddhism with the greatest reverence and respect, and I assert that esoteric Christianity and esoteric Buddhism are in their central spirit identical.

I hope you may be able to insert this short letter in the Theosophist, because I wish my oriental brothers to understand that in all I write, I desire truth only, and I am prepared now and always to stand thereby at whatever cost.

Moreover, I feel this, as a conviction of my soul, which were I admitted to intimate conversation with a truly spiritual adept, we should find our views on religion, in their central essence, identical.

Believe me, dear Brother,

Yours sincerely,

GEORGE WYLD, M.D.

Notes on the above.

My explanations of the real motive of the Indian ascetic’s sev'ere course of self-spiritualization, as given in the article to which Dr. Wyld refers, were so clear that, upon a second reading I do not see that further elucidation is called for. I think I showed that the acquisition of divine powers to use them for good of mankind and not for private benefit of one’s kind, was what is sought. The ascetic of India “works in secret” while developing his powers only because contact with the filthy selfishness and sensuality of the world would prevent the development. And if the full adept, after becoming such lives apart, it is because he can thus best work for humanity. Though unseemly, he is nevertheless ever doing good. I recall no instance of Christian “adapts” indeed, no instance of another faith—who did not at least ignore and, vice in the degradation and seclusion; nor any who afterward freely lived and mingled with the glutinous and vicious crowd.

The long list of untrained religious sectaries we will not take into account. Whether epileptics, mediums, natural clairvoyants, or mesmerized neurotics, they are not to be mentioned in the same breath with the instructed, powerful initiate of Esoteric Science, to whom nature’s secrets are known and her laws his auxiliaries.

I re-affirm that I have met some female ascetics possessing magical power, but many. But I did say that either of these or any female adept had reached the highest possible degree of power in occult science; there are many stages, and all persons do not reach the same.

Dr. Wyld should not make me appear to call the Christian ethical code “perfect.” If it were perfect, then it certainly would not lend itself to a double interpretation and so foster every vice and sin. In my judgment, the doctrine of vicarious atonement, the very basis of Christianity, neutralizes all its lofty moralities, since it pretends that faith, not merit, secures salvation. In this respect Buddhism is vastly superior. As to the degrading ignorance and vice in the languages of Thibet, if Dr. Wyld has “found” them there, it must have been through the eyes of some imaginative bookmaker; for no real traveler—the Abbé Huc and excepted —has had the chance to make such a discovery. However, let us sift the humors, which we do not know to be a base of sensualistic redundancies, against the Christian monstrosity and mummery which we do know to have so often been such, and confine ourselves to the main subject. The author of a very recent essay, speaking in an Australian magazine from the standpoint of personal observation, says:—“On the other hand, savage and civilized races may be found whose domestic life is in the highest degree moral, as the Zulus, among whom crimes, such as we regard them, do not exist, and a more honest, truthful, and chaste race is not to be found, as I can affirm from years’ residence among them. And that this morality arises from intuition is proved by the fact that, when they are educated and taught Bible truths, they immediately become immoral; and, like the English mistress who puts into her advertisement, ‘No Irish need apply,’ the Natal mistress says, ‘No Christian Karen,’ that is, she had not astonished the men are thieves and the women unchaste.” On behalf of Buddhist, Vedicist, Jain and Parsi, I am quite satisfied to let the moral code of either of these faiths, which alike teach that merit can alone save, be compared with the code of Christianity, which teaches that the sinner may be saved from the natural consequences of his sin by faith in the vicarious efficacy of the blood of one named Jesus. As was remarked in the previous article, if my respected friend and brother, Dr. Wyld, were to study Eastern philosophies under Eastern masters, his opinions would certainly change.

H. S. Olcott

Bombay, April, 1880.
MR. WHITWORTH'S GAUNTLET.

To such as do not know the reluctance of the Christian church and its bullys to attack a strong and manly foe (except by innuendo), the silence in which Mr. G. C. Whitworth's "Personal Statement of Religious Belief" has been received, must seem strange. This brave pamphlet deserves the thoughtful attention of not only every Christian, but every man of any faith who cares for the approval of conscience. It is a clarion call to honest speech and useful living. Most fortunately, our extended notice of the work (see p. 180 of THEOSOPHIST for April) was so cramped in between the article on "Creation in America" and the crowded matter in the last page, that it may have escaped the notice of many; which the printer's aggravating omission of its title from the Table of Contents makes more probable still, If any have passed it over let them read it and take its lesson to heart.

THE THEOSOPHICAL SOCIETY.

Important events in the Society's history occurred during the month of April. Among these were the selection of officers for the current year; the issue of a Charter to Signor Pasquale Menada and associates, of Corfu, Greece, to regularly organize the Ionian THEOSOPHICAL SOCIETY, and the formation of the BOMBAY THEOSOPHICAL SOCIETY, which will be under a special charter and have jurisdiction over Theosophical affairs throughout the Bombay Presidency. Increasing demands upon the time of the executive officers of the Parent Society made the latter step necessary, and the effect will doubtless be most salutary. Another highly encouraging circumstance was the adhesion of the Parent Society to a considerable number of eminent Freethinkers, among them M. René Guilié, the engineer, associate of de Lassées in building the Suez Canal, and President of the Paris Psychological Society; M. Camille Flammarion, the distinguished astronomer; M. Faurey, the philosopher and author; M. Trémèseins: Éugène Nus, the well-known author; Charles de Rappard, founder of the journal Licht, Mehr Licht: Camille Chainguez, the poet; Georges Cochet, the magnetist, and others. And now that the "Russian spy" scare about the Theosophists has blown over and we can afford a good-natured laugh with the detectives who at great cost "shadowed" as throughout India, their attention is invited to the names of our British Members of Council, among which is that of a nobleman whose rank as a man of science is very great, since he is one of the Council of the Royal Society of England, and President of the Astronomical Society. Such Englishmen are not commonly supposed to consort with Russian spies.

The next step to be taken by the Society is one of the most important possible. On the 6th instant, the President and Corresponding Secretary, accompanied by a Special Committee of the Bombay Society, will sail for Ceylon to inaugurate the long-contemplated Buddhist branch. Full particulars of this voyage will appear next month.

Following are the—

EXECUTIVE OFFICERS FOR 1880.

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Rt. Rev. H. Samangala (Buddhist High Priest).

Jules Denis du Potet.

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Corresponding Secretary:

H. P. Blavatsky.

Supreme Chief of the Theosophists of the Arya Samaj,

PANDIT DAYANAND SARASWATI, SWAMI.

[This is a distinct branch of the Theosophical Society and of the Arya Samaj of India. It is composed of Western and Eastern Theosophists who accept Swamini Dayanand as their leader.]

THE BOMBAY THEOSOPHICAL SOCIETY,

OFFICERS AND COUNCIL—1880.

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Vice-Presidents: K. N. Scevati and Rao Bahadur Gopal Rao Hari Deshmukh:

Secretary: Manzoor Rastani Joshi:

Treasurer: Keshowrao Nursing Mavalankar:


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Klausalgarh.
Kolat.
Kotri.
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Limri.
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Ludhiana.
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Namkin.
Namkhan.
Nasiri.
Narin.
Nasik.
Nagapata.
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Tana.
Tampatury.
Tipperah.
Tevendrum.
Trichinopoly.
Trichur.
Trivandrum.
Ура.
Vaniabandi.
Vayalpad.
Vizagapatam.
Vizianagram.
Wadhwa.

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Virgina City (U. S. A.).
Washington.
West Virginia.
Wisconsin.
Wiesbaden (Germany).
Wiscouin (U. S. A.).

* N. B.—The name of Dr. C. Carter Blake was last month, through a mistake, included in the list of Subscribers.
MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 5s.

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Ceylon: I. W. Westmoreland, Deputy Coroner, Badulla; John Robert de Silva, Colombo.

THE THEOSOPHIST.

BOMBAY, JUNE 1st, 1880.

The editorial notice of the proposed visit of our Theosophical Delegation to the Island of Ceylon, which is transferred to our columns from those of the Pioneer, will be read with pleasure and interest by every Fellow of our Society, Western and Eastern. Its tone is so kind, frank and honourable that we are all placed under lasting obligations to the Editor. It will be taken as a most encouraging fact that within a single twelvemonth the two races of India have become so apparent, despite the strenuous efforts that interested opponents have made to place us in a false position. A year ago, the Government was spending large sums to track our steps; now the case is somewhat different!

The women who are forming societies to help the heathen, the negro and the Indian, might find a large field of Christian love and service unoccupied among the sorely tempted shop-girls and sewing-women here in this city.—Golden Rule, Boston.

THE GRIP OF A FRIEND.

"Madame Blavatsky and Colonel Olcott"—says the Pioneer (Allahabad) of April 28th — the principal representatives of the Theosophical Society which has taken root at Bombay—are about to pay a visit to Ceylon, accompanied by seven other members of the Society, with the view of organizing a new branch at the great head-quarters of Buddhism. They express their wish that in India is well attended, quite apart from all questions as to the relative merits of creeds. Hitherto the motives which have brought Europeans to India have been simple and easily defined. They have come to govern, to make money, or to convert the people to Christianity. Curiosity and philological study may have tempted a few stragglers, but these have come and gone and left no trace. The Theosophists on the other hand, have come because they are filled with a loving enthusiasm for Indian religious philosophy and psychological science. They come neither to rule nor to dominate, but to learn. They regard the ancient civilization of India as having attained to higher truths concerning nature and the human soul than have been compassed yet by the science of the West. So far as they seek to teach or influence the native mind, they come to recall the heirs of this ancient knowledge to a sense of the dignity of their own inheritance, and this is the secret, apparently, of their great success with the natives. Human nature, to that extent, is the same in all countries, and everybody feels more kindly towards people who assure him that he is great and wise,—if he knew it,—than towards people who, however benevolent, tell him he is foolish and contemptible. He will more willingly exert himself in the direction of a moral improvement, which consists in the development of his own talents and faculties, and the revival of his ancient civilization than in the direction of a wholly new scheme of ideas, the very pursuit of which is a confession of historical inferiority. We need not here consider the absolute merits of the Theosophical theory concerning the philosophical value of ancient Indian literature, but we have no hesitation in recognizing the Theosophical Society as a beneficent agency in promoting good feelings, between the two races in this country, not merely on account of the ardent response it awakens from the native community, but also because of the way in which it certainly does tend to give Europeans in India a better kind of interest in the country than they had before. To find reason even to conjecture, that from the midst of what seems more primitive superstition, one may be able to extract a knowledge of facts calculated to throw a new light on natural sciences and on the highest mysteries of human nature, is to be put in a new relation with the people of India—in one which conveys a large and interesting promise. So there is ground for watching the progress of the Society with a friendly eye, and we shall look forward with interest to news of its establishment in Ceylon. By the Buddhists it will certainly be received with enthusiasm, and we hope the colonists will give the travellers an European welcome also. In India—Anglo-India as well as native India—they have many friends, and have lived down the idiotic fancies to which their advent first gave rise. The objects they have in view, have no connection with politics, and their indirect influence on their native
ENTHUSIAST.

BY PROFESSOR ALEXANDER WILDER, M.D., F.T.S., ETC., ETC.

The concept of actual communication with Divinity underlies all philosophic thought. It is the basis of religious faith. It has in all ages constituted the goal toward which the steps of every believer in a future life have been directed. The world has always had its Mysteries fondly cherishing that ideal, sometimes even fondly believing that they had attained it. We may deem them visionary and mistaken, but we cannot impeach the excellence of their desire and purpose. If it is creditable to do good, to be good, to entertain good-will toward others, certainly the highest need belongs to whoever aspires to achieve the Supreme Good.

Such an attainment requires the most imperative conditions. It is an essential to know as to believe. Indeed, faith is of little advantage where it is not fixed in actual truth, so that it shall possess the stability of knowledge. It requires all the moral energy of a strong nature to believe. The weak and vacillating character carries doubt for its index. It is often necessary in important undertakings, where all the strength is required to achieve the desired result, to thrust such persons aside. The vision of the Right is darkened in the atmosphere where they dwell. Any transcendental knowledge is rendered imperceptible. They not only shut out the light from themselves, but dim the sky into which others desire to peer. In this way, whether unwittingly or purposely, they do to others the greatest mischief of which they are capable.

The highest type of a spiritual and religious knowledge is really nothing which any one can afford not to know. It is a coming short of the human ideal to be ignorant in any respect. To love knowledge is to desire perfection; to despise it is equivalent to being content with a hasty life. In all times the wise have won respect, as being the able and better among mankind; and even when they were passed by and unheeded when living, they have been praised, revered, and obeyed in subsequent time. They are the luminaries that have from age to age preserved light to the world, and thereby rendered it capable of renovation.

It has always been the aim of every right-thinking person to extend the circuit of his mental vision, and to exalt as well as intensify his perception. The field of the sciences has been explored and mastered with profit as well as pleasure. It is a labour of achievement worthy of human endeavour. The mind is expanded in its scope and faculty; and the power to accomplish results is vastly enhanced. The inventor of a mechanical implement, who’d it a stone hatchet, or a telephone—and the discoverer of a new star or a new mineral, is a benefactor. He has given us more room to think in, and, with it, the opportunity.

Our earlier lesson of Origins instructed us that man was produced from the spore-dust of the earth—protoform, perhaps—and chemistry ratified the declaration. We have since been told that our corporal substance was compacted from the same material as the stars, and animated by food-stuff and identical with those which operate in the vastest of worlds. Yet what manner is it if the postulate of the scientists is true, that we took our origin from molecules not unlike to those of the jellyfish and fungus? We are not bound to such conditions, but have a universe to occupy. The Delphic maxim—Γνωθί σοικέν (know yourself) is our commission of conquest. The knowledge of the ego is to know the all: and that which is known is possessed.

Charters and franchises are limited. The right of man to liberty, which we are told by high authority that no man can divest himself of the ignorant cannot enjoy or exercise. They are free whom the truth makes free. The verily and fruit of liberty is a horizon from the book.

The liberal are the learned, the intelligent, who therefore are free. Codes and constitutions whatever their provisions, can declare and establish no more; so necessary is it to eat of the tree of knowledge. But we may begin with our own interior selves. The germ is in us; it may not be transplanted from without. Not letters, but life chiefly educates him who becomes truly learned. We cannot create that which is not born; we may only evolve and enrich the normal endowment.

In right here we labour ever cares for ought rather than for the highest. To such we are only visionary. They have neither time nor ears for us. Where delusion is the breath of one’s life, to know is to die. As for wisdom—

"To some she is the goddess great; To some the milk-cow of the field— Their care is but to calculate What better she will yield."†

In these days that which has been characterized as Modern Science, is laborious to reproduce whatever it does not cancel as a fact. Unable to cast its magnificent line over the infinite, it appears to be diligent in the endeavour to eliminate Him out of its methods. The personality of Deity, as implying an active principle in the universe, is now sometimes denied. Whatever we do, think, or wish, must be with no conception of Him in the mind. An actual communion with Him is nowhere within in this modern scientific cognition or recognition.

A leading medical journal several years since contained an editorial upon this subject, which significantly expresses the view taken by physicians who alone may be esteemed to be learned and regular. "Nuna, Zarozier, Mohammed, Swenenden," it remarks, "claimed communion with higher spirits; they were what the Greeks called outcasts—immersed in God—a striking word which Byron introduced into our tongue." W. B. Carpenter describes the condition as an automatic action of the brain. The inspired ideas, he says, arise in the mind suddenly, spontaneously, but very vividly, at some time when thinking of some other topic. Francis Galton defines "phantom to the automatic activity of the mind as distinguished from the effort of the will—the ideas coming by inspiration." This action, the editor remarks, is largely favored by a condition approaching mental disorder—at least by one remote from the ordinary working-day habits of thought.

This is about the attitude which modern exact science has attained to in its understanding of man when compared, or so regarded, as compared with the Deity. We fail to find any better explanation in its definitions. Whoever would know the truth of the matter must "go up higher." It is hardly acceptable reasoning that inspired ideas coming in the mind spontaneously, indicate a condition approaching mental disorder, because they seem to be remote from ordinary habits of thought. In everyday life many faculties are atrophied, because of not having been duly exercised. On the other hand, any habitual employment becomes more or less automatic, and even involuntary. What we habitually do, and often the thing which we purpose to do, fixes itself upon us, in such a manner that we perform it almost unconsciously. We awake from sleep at the hour assigned; we become suddenly conscious of a fact or idea from specific association; and do things that we are not aware of or thinking about. The man who has the habit of speaking the truth may do so automatically. Honest and upright dealing may be practiced in the same way. Goodness becomes a part of the being as the girdle and fibers of the brain. Faith, too, grounds itself in the constitution, and love in the corpuscles of the flowing blood. All this is normal. It is legitimate to carry the conclusions farther,

* Liber, a book or writing—lifer, free, whence liberty, freedom.
† Schiller.
‡ The Medical and Surgical Reports, 1856.

* Corrected for the Theosophist by the author, from the advanced sheets of the Theosophical Journal.
and to consider whether enthusiasm, even though supposedly
autonomic, is not, nevertheless, a wholesome condition of
the human mind, and the true means of receiving ac-
tual knowledge.

How is the next inquiry, how may we know God, or
define Him? A king of Sicily once asked the poet Si-
monides to give him such a definition. He erased a day
to consider; then two, three, and eight. The impatient
king finally asked why it should take him so long. He
merely said the more he considered the question, the
more difficult he had found the solution. The finite hu-
mankind understanding is not equal to the endeavour to com-
prehend the Infinite.

In a world of unreasoning disbelief God is regarded as a
thing. Even now, in several schools of opinion, it is com-
mon to affirm that He is not a person. This seems to be
equivalent to declaring Him an illusion of the fancy, a
monocacy, and not in any sense whatever a thinking, in-
telligent Being, but simply a vagary or whim of the
imagination. It is doubtless a notion evolved by the re-
lection of the soul, that the peculiarly important thing to
be worshipped as God. Somewhere between these two
tremors is the golden wedge of truth. It is the vocation
of the true student to find it. But let modesty go hand in
hand with faith. A person was once discussing volubly with a
Spartan concerning the felicities of the future life, "Why"
demanded the latter, "why do you not die in order to
enjoy it?" It was a pert, if not a pertinent question, and
certainly conveyed a taunt that might profitably be ac-
cepted as a wholesome reproof. We may not, often we
cannot, speak profoundly to those who are irreverent or
wild in their faith in truth by reproving them. In uttering to
another something which is real to our-

selves, we veil it in a mantle of illusion which may trans-
form its nature, in its comprehension, to something in-
congruous. The impure ear will tarnish the purest speech.
It is well to believe in God, but ill to say much about Him.

We may not reject utterly the methods which they em-
ploy who stubbornly, and perhaps obstinately, demand the
reasons on which faith is based. We can hope to be truly
sparked by others, even by those who wholly rational. The
true man supposes no methods because transcends to his
concepts are characterized by a wisdom of their own.
Although in his case it may not be the product of the
schools, it is capable of deriving lustre from their light. The
plurality of faculties of the human mind exist for a pur-
pose. They are to be trained and employed, but none of
them may be eradicated.

Simple men long ago inferred that fire and air or spirit,
in some arcane manner, constituted the entity of man.
They had noticed that the dying departed with the breath,
and that the warmth peculiar to the living body appeared.
This led to the adoration of the flame as the symbol
, and to the contemplation of the spirit as the source of
life. Analogy pointed out the fact that as living
being derived existence from parents, man was
descended from the first Father.

We are all of us conscious that the individual, as we see
him with our eyes and perceive with our other physi-
ological senses, is not the actual personality. If the should fall
deaf in our presence, there would still be a body to look
upon, as distinctly as before. But the something has
faded, which we call the person. The consciousness, the
impression, the muscles. It was the person, the real
man, that went. The life or spirit gives place to the it. The
person had seemed to accompany his body, but has de-
parted leaving it behind. We witness the phenomena, but
ask to learn the moment. Here exterior, positive, "ex-
act" science fails us. Its probe can detect no real person-
ality, nor its microscope disclose any source or entity of
being. The higher faculties must afford the solution of the
problem on which everything depends.

The witty, but somewhat irreverent, Robert Ingersoll
prefixed one of his lectures with the travesty of Pope's
mortal verse: "An honest God is the noblest work of
man." Many are astonished, perhaps shocked, at the
audacious expression. Nevertheless, it has a par
which we will do well to contemplate. If we have an actual
spiritual entity exceeding the constituents of the corporal
frame, it exists from a vital principle extending from the
Divine Source. A genuine, earnest faith is essential to our
felicity. Do we regard Him as having "formed man in
His own image" and after His likeness? Are we sure
that our ideal of Him is not some extraneous, personifica-
tion, instead of the inherent qualities or dispositions
created in our image? Have we caught a view of our
own reflection in the mirror of infinity and set up as God?

Certainly we have no medium for the divine ray except
in our own minds. If it is refracted, or even hideously
distorted, this must be because that medium is clouded
and pervaded with evil thoughts, motives, and propensi-
ties. The image which will then be formed may be the
individual's highest ideal of God. But it will look to en-
lighted eyes more like an adversary of the good. Fear
alone could persuade us to offer it worship. To speak the
truth, the nearest we can come to the idea of the divine
essences that are so often ascribed as the highest concept of
the Divine Being. Many of us would say as much if we only
had the courage.

Let us bear in mind, then, that what we consider to be
God is only the index to what we conceive of Him. We
need not hesitate, because His actual Being transcends
the power of the mind to comprehend Him. The ability to
form an idea, implies that it is possible to realize it. The
idea is itself the actual entity, the prophecy of its ac-

complishment in the world of phenomena. Such concep-
tions as being of God, spiritual existence, eternity, the
interior union of God with man, the eventual triumph of
the Right, could never be found in the mind as dreams, if
they had not somehow been there inspired from that region
of Causes where real Being has its abode. We must,
however, go up higher than external science reaches into
the domain of Faith.

The other which contains the Light is more tempo-

nous and spirit-like than the air that transmits sound; but it is
none the less real because of the greater difficulty to ex-

ceptions, is the concept of God, spiritual existence, eternity, the
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or, at most, the cause of disorder in the minds of men. We cannot wisely seek for truth at such oases. The earlier teachers taught and built better.

The conviction has been universal that men did communicate with the Deity and receive inspiration from Him. The Hebrew polity had its seers and prophets, selected by Kenites and Nazarim. There were similar cases of wise men in the various countries of Arabia, Egypt, Palestine, Syria, and Inner Asia. The Greeks, whose arts and poetry are even now praised and imitated, had also their seers, and intercessors in the persons of the soothsayers, likewise, however bestial, cruel, and arrogant, nevertheless endeavoured, by means of pontiffs, augurs, and haruspices, as well as by adopting the worship and divinities of other nations, to learn whatever they could from the supernal world. All seem to have believed that the living on earth was really death, and that dying from the earth was a passing from this death to that of actual life. A gift of poison did not extinguish Socrates. The phenomena of the everyday world were regarded as the visible changes of the inner world; but beyond it they contemplated the existence of a region ethereal, and not aerial, with no limits of time or space, where all was real and permanent. Thitherward they aspired in the hope that thither they might unite the potencies of that world with the scenes of the temporal universe. Was it a hopeless inspiration, a beauteous of the air, a vagary of untutored frenzy?

Among the individuals notably regarded as ethnarch, were Socrates, also styled theoretician, or God-inspired. Among the Greeks the god-intoxicated, Plato, Gauvann-Siddharta, Appolonius and lamblicius, were also named divine. "They were called gods to whom the word of God came." It was the universal belief that men might receive superior illumination, and that a higher and more interior faculty was thereby developed.

It should not embarrass us that peculiar disorders of the body are sometimes attended by extraordinary spiritual phenomena, nor that genuine and mutual communications of the mind may occasion them. No more is proved by this than by the fact, equally well established, that shocks and excitement often restore paralyzed limbs and functions. As for fasting and prolonged intense mental action, they are methods in every studiosus endeavor to develop a more perfect perception. They are legitimate aids to enable the mind to go beyond the impediments to clear thinking and intuition, into a higher spiritual domain. There is no morbidness or abnormality in this, but a closer approach in the mind to the Source of all knowledge, and a natural inclination to such methods as scientists are aware or willing to acknowledge. It is not fair to cite them as arguments against spirituality.

The ethnarchic condition indicates a life that is lived beyond and above the physical senses. It is a state of illumination rather than a receiving of messages from the Divinity. Indeed, it is safe to affirm that there are no new revelations. The same word that ordained Light to exist never ceases to so ordain; the same spirit or mighty mind that moved and operated upon the waters at the geneius is potent and active today. The world may vary in form and aspect, but that which gives it life is always the same. Whoever will ascend above the changing scenes, will know and mirror in himself the Unchanging. This is what is meant by being involved and included in the divine aura and light.

The old Mystics used to teach that we must be passive and not active. This by no means implied physical or moral inactivity, but a quietness of spirit as a light of mind that infused an image so divine every radiation and inflow should be retained and embalmed. The light is not given or received for the sake of having the borrowed splendor to shine with, but that it may be assimilated and incorporated into the life. The word is not mere speech, but the reason taking that form. The true speaking of a man is itself the man. Every revelation of God is God, himself coming to man. Every such one expressing God in his life and act is the word of God made flesh.

Thus we perceive that ethnarchism is the participation of the divine nature, spirit, and power. It is the end for which mankind have existed on the earth, the culmination of the divine purpose.

A MYSTERY OF MAGNETISM.

BY D. S. MACMIC.

Permit me to report a case which has lately come under my observation, and which appears to me to be remarkable enough to warrant its consideration by Indian Magnetists. I trust, that some under whose eyes the facts will be stated, will furnish an explanatory or corrective explanation of the same. It is a curious instance of the effects of magnetism, exercised in some occult way upon a woman sensitive to such influences.

The woman I speak of was about thirty years old, historical and subject to convulsions; she had besides (according to the doctors) paralysis of the feet and could not walk. She had consulted all the physicians of Corin without benefit, and after four years' illness, driven by despair, as is usually the case, she begged one of our friends to magnetise her; but, before continuing my recital, I must say, that the said woman had once visited a monastery in a neighboring village, and that the Father Superior of the monastery had produced on her a strange impression. The first time she was magnetised, she saw him in a dream and thought he told her that he would be her protector, that to him she owed her lucid somnambulism, and that he would care for her.

During her somnambulism she prescribed for herself many remedies which never failed to relieve her, and every time she was magnetised she saw her so-called protector. After four or six months of magnetism being almost cured, her protector ordered her to try certain baths, for which purpose she was to take a voyage that would last eighteen months, and at the end of that time to be back again. All this she did exactly, and the protector kept his promise that during her journey he would appear to her whenever he should consider it necessary. I will relate two instances only. During her sojourn at Naples she was attacked by a sudden swelling which frightened her so much that she called in one of the best doctors in the place, who told her that she must remain in Naples that he might observe the case, and that her departure might give rise to dangerous consequences. But the same night she saw her protector, who told her to leave the next day, and promised that while travelling by rail the swelling would all disappear. This really happened. She started, and after twenty-four hours the swelling no longer existed.

Again, being at Paris, she was told that, in spite of all the precautions she could take, her clothes would catch fire, and on the seventh day, sitting near the fire, this really happened to her, and if it had not been for the servant girl, she might have been burned to death. An important point is that, thanks to magnetism alone, she is now perfectly cured, but her protector tells her that she must still remain four years under his care, and that she must continue to obey him. It is a strange incident in the history of magnetism, and I hope, that with your usual kindness, you will explain in it what I do not yet understand.

A FRIEND AT TRICHINOPOLY TELLS THE FOLLOWING STORY: "A female relative of mine in a village, named Musor, near Madras, is in the habit of visiting actual stones occasionally. It is said a magician has commands a devil to possess her in this extraordinary, and, of course, very difficult way. Physicians cannot prescribe any remedy for this and here is what you will certainly admit to be a marvellous example of the Hindu esculptism, of which I have been an eye-witness."

THE ECONOMIST IN CONTEMPLATING GOOD; THERE IS A GREATER PLEASURE IN RECEIVING GOOD; BUT THE GREATEST PLEASURE OF ALL IS IN DOING GOOD, WHICH COMPREHENDS THE REST.

[June, 1880.]
OFFICIAL DESPATCHES FROM THE
AMERICAN GOVERNMENT.

The undersigned asks the attention of the class of persons indicated in the subjoined communications, to the requests for cooperation made on behalf of the United States Government. The documents mentioned by Colonel Mallory have come safely to hand, and will be forwarded to any gentlemen who may be willing to aid the Bureau of Ethnology in its attempt to define the gesture-speech of mankind. In this connection the reader cannot avoid calling to mind the inestimable benefit which resulted, a few years ago, from the voluntary assistance rendered by shipmasters to the United States Naval Observatory, in observing the ocean currents and prevailing winds in different parts of the globe. Maury's charts were the previous result. In the hope of largely increasing the number of observers, I have written to Colonel Mallory to send me duplicates of the illustrative wood-cuts which illustrate his circular, with the view of publishing them in this journal.

The "Official Gazette" of the United States Patent Office is the most valuable publication of the kind issued by any Government. I will be happy to receive the applications of any publishers or societies that may be desirous of accepting the Librarian's offer for an exchange of publications.

HENRY S. OLCOTT.

Girgama, Bombay, May 1880.


COL. H. S. OLcott.

U. S. Commissioner,  
E/o American Consul,  
Bombay, India.

MY DEAR SIR,

I have the honor to mail to you herewith ten copies of the preliminary paper on Sign Language referred to in my letter of November 18, 1879, as in preparation for distribution to persons in various parts of the world who may be expected to take interest and give assistance by contributions to the final work. You will confer a favor upon this Bureau and myself by distributing the copies according to your judgment, as I well know that you have both the acquaintance and the personal influence which may be relied upon to secure attention in the most useful quarters to my undertaking.

I also mail fifty sheets of "Outlines of Arm," and five of "Types of Hand Positions" so that if any of the persons receiving the pamphlet are ready to contribute they can do so without the delay of application to me.

I remain, very sincerely yours,

GARRICK MALLORY.

Bos. LL. Col., U. S. A.

LIBRARY OF THE UNITED STATES PATENT OFFICE,  
Washington, D. C., Feb. 27, 1880.

COL. HENRY S. OLcott.

Dear Sir,

At the request of the Department of State, I send you copies of the Patent publications of this office, viz.:

1. A volume of the "Official Gazette," some copies of numbers of the same.

2. A volume showing the weekly issue of Patents and Specifications of the form in which they are issued.

I hope these may be of use to you in showing the work of this Government in the matter of Patents as related to commerce and manufactures. I would also add that if you desire other copies, we shall be glad to supply them, and only regret that the haste in which these are sent prevents our giving the best styles of art in the specimens now sent.

In your labors for the interests of commerce, may I ask in behalf of this Library, that you will, if convenient, suggest to those you meet the desire of this office to procure all publications in the East that refer to the arts or manufactures in any way. We especially desire to procure the transactions of learned societies, periodicals and other works published in India and the East, and in exchange shall be glad to send the "Official Gazette" (weekly) to such as will favor us with their publications. I would especially call your attention to the branches of the Royal Asiatic Society at Bombay and Calcutta, sets of whose publications should be very useful to us. I should like also to secure an exchange with the Calcutta Review. I mention these as specimens, but would say that any publication in the East will be most welcome, and in your troubles, if you can suggest the desire expressed herein, you will confer a great favor which will be duly appreciated.

Very respectfully,

Winston Flint, Librarian.

THE REVIVAL OF MESMERISM.

It is a fortunate thing that the Baron du Pueyt has survived to lead the new movement for the study of Magnetic Science that has begun. The dignity of his venerable age, his high personal character, his learning, his devotion to science, and especially his own marvelous magnetic power and experience in psychological cases, mark him to the very end as the fittest of all to be the leader.

A vigorous constitution has aided him over a long series of vital crises, such as would have killed ordinary mortals. During the sixty years that have elapsed since the time when, a young man, he crushed the scepticism of the French Academicians by his experiments at the Hôtel-Dieu, what changes has he not seen? What revelations have there not come to him of the cowardice, treachery, falsity and narrow-mindedness of the so-called scientific world! Sixty years of comparative isolation spent in search of honest men who were ready to be convinced by proofs. More than half a century during which this devoted student of Psychology has been exploring the labyrinths of nature and human nature with the help of Hermes and the wand of the Indian adept. His long day began with a hard-earned triumph, and though constantly overloaded by the hostility of the ignorant and the sceptical, it now seems likely to close with the bright promise of a better era for his favourite science.

Not within thirty years there has been such an outburst of interest paid to mesmerism as now. The Spiritualists and Spiritists have hitherto quite neglected it for the more sensational phenomena of their "circles," and such scant attention as science would have otherwise grudgingly given it, has also been absorbed by the mediunistic marvels. But, like all novelties, phenonemalistic spiritualism has apparently lost its first momentum. A variety of causes among them the Theosophical movement, have combined to force Magnetic Science again upon the public notice. Thoughtful Spiritualists have at last discovered that mediums can never be understood without the aid of Mesmerism. Yet a little while and we will see the invaluable property valued, and the mesmero-therapeutist accorded his due place among our medical benefactors. Yet a little longer, and the sublime utterances of Aryan seers and the philosophic expositions of Aryan sages, will be eagerly read by a West that is already tired of its blind guides in theology and science. The West waits for the mystery of life to be disclosed to it. Who will help along this consummation? Who is ready to unite with sympathetic minds, the world over, irrespective of race or creed, and give the Science of Magnetism the attention and study its transcendental merits deserve? Our Society has begun the work in Asia and will see that it does not flag.
The magnetists of Paris under the lead of du Pueet are organizing societies, publishing journals, opening free dispensaries, giving public lectures with experiments by scientific magnetists, and educating a corps of female practitioners to relieve patients of their own sex. It is plainly seen, on reading the Chaleur Magnetique, the able organ of the Parisian magnetists, howParacelsus and Mesmer is fully revived. At Vienna, the Court, Academy and public are alike staggered by the marvelous cures and experiments of a Danish physician, named Hansen. At St. Petersburg some of the most eminent scientists, moved by the late Parisian successes of our colleague the Hon. Alexandre Aksakoff—already described in this magazine—are investigating magnetism and spiritualism. Leipzig is now one of the world's great centres of psychological interest, Zillner, Fichte and other philosophers and scientists of the first rank having made most important discoveries in psychic force. The wave has reached America, and our neighboring colony of Australia responds with enthusiasm. Thus, on every side breaks a splendid morning in whose full light we may see perfected a science whose beginnings are found in the remotest antiquity—the noblest, most absorbing that mankind ever studied.

For Asia this magnetic revival has a paramount interest. Every advance made by Western Science in this direction brings out more clearly the grandeur of Indian philosophy. We have said this before, but will not rest until the fact is fully recognized. It cannot be denied that modern magnetism makes it easy to understand Yoga, Yoga. When one sees how the psychic self manifests its separate activities while the physical body is plunged in the deepest insensibility, Patanjali's Apherisms acquire a meaning which might otherwise escape us. When the magnetist can by processes of his own release the somnambule's "soul" from the bodily prison, and send it wandering wherever he wills, the Siddhis of Krishna are seen to be realities and not fanciful imaginings. Knowing that the clairvoyant's sight discloses the most hidden things, his inner ear hears the most distant sounds, and neither space nor time exist for him any longer, how dull an observer must he be who fails to understand that the Yoga's powers as described in the Tantric Sashtra, the Dnyanshavari, and the Sriman Bhagavata, must be attainable. Exstas is but a modern name for the old Somadhi, the sensitive's double nothing but the Indian Kauma-rupa and Mâyika-rupa. And, if the magnetists of our age can point to their multifarious cures of disease by the laying-on of hands, the self-same results are already proved in everyone of the older Asiatic works treating of psychological science. So runs the world's experience in cycles after cycles, ever starting from a fixed point and always returning to it again. As matter and spirit oppose and balance each other, so material science and spiritual philosophy are ever in conflict, but still effecting an equilibrium. Materialism has had its day; the time has now come for its opposite to show its power. The gate of the secret shrine is about to be opened and the magnetist has the key at his girdle.

In Lemaistre's Travels we read that over the gate of a church of La Chairreuse, near Milan, is the following inscription:—Marie Virgin, mater jilie, sponsa Dei, which in English is, "To the Virgin Mary, the Mother, the Daughter, the Wife of God." This adds another to the mysteries of Goodness, for, according to this demus, he was his own father and the son of his own daughter.

JAMES COLE, OF NEW JERSEY, LEFT $80,000 TO THE cause of the heathen, in his will, and his own sister, living a mile away, was sick and suffering for a nurse. James has gone where coal is not needed, and yet, they'll take him in.—Banner of Light.

SHOULD WE CALL OURSELVES ARYAS?

BY A MITTRE

Little less than a quarter of a century ago, the thought first occurred to me that the proper designation of the people who believed in the Vedâ religion was not Hindu but Arya. The term Hindu having been first applied to them by the Mohammedans, as the name of a caste of transgressors, reverence, sentimental at least, for that noble race the Ancient Aryans, and the term Arya is certainly associated with all that is great and glorious in human character. Nevertheless, truth requires it to be stated that your correspondent goes rather too far when he says that the term Hindu is a name of continual and disgrace. Far from being so, it is derived or rather corrupted in pronunciation, from a genuine Sanskrit word—Sindhu which was the name of the great river, a name under which many invaders from the North crossing the Sindhu and finding the people whom they first met, called Sindhu, applied the name to the people of the whole Peninsula. Thus Hind, India and Hindu are all derived from the Sanskrit Sindhu, the first two terms coming to designate the country and the last, the people on this side of Sindhu or India. It is, indeed, gratifying to think that the name of our great ancestors—Arya—which, but a few years ago, was almost unknown to all but a few scholars, has now become to be so generally respected by them. And this, it must be frankly confessed, is due to the exertions of Pandit Dayânand Saraswati. It is, however, not only pedantic but simply judicious to apply, as some do, the term Arya instead of Hindu, to the vernacular of the North-Western Provinces, in contradistinction to Sanskrit. It betrays an ignorance or careless disregard, least pardonable in an Arya who presumes to be conversant with Sanskrit literature, of the fact that the language which, at a comparatively later period, was styled Sanskrit (Polished), was the native tongue of the Aryas alone and that if Arya is to stand for the distinctive name of a language, it must be the name of the Sanskrit only. To call the Hindu language Arya and the vernacular, for instance, of Bengal, Maharashtria, Guzarat—Bengali, Maharashtry and Guzerat and the ancient Indian language Sanskrit, is ignorantly, though unintentionally to insinuate that the ancient Aryans are not Aryas. I would also take this opportunity of pointing out the mistake, which has been now too often repeated, of supposing Aryávarta to be the name of the whole peninsula; whilst it is the name of only Hindustan Proper or India between the Hindálaya and Vinayá mountains. I may add that the word Ind is not, as your correspondent supposes, derived from Indu; Sindhi, Hind, and Ind being, as I have already said, all modifications of Sindhu as pronounced by different races.

With reference to the proposal of our resuming at once the title of Arya, I must say—first desire, then desire. The first step, says your correspondent, towards the gradual restoration of India to her ancient greatness would be to assume the title. To me it seems, ought to be the last. How few are there among us whose knowledge of Sanskrit enables them even to hold a communion with our noble ancestors. We, a considerable number of us, have formed ourselves into Arya Samajis to discuss questions of old Indian religion and philosophy. But here we, not correspond either with themselves or with you in the language in which they are embroiled? Your correspondent admits that until recently the names of Vela and Arya were scarcely known to thousands of our ignorant

* True, the term Hindu is sometimes used in a bad sense by Persian writers, but the Sanskrit word Durm, meaning firstly itself, is employed by all Mohammedans and Hindus with a sense of contempt, and often a threat. The very word is an object of ridicule among the Mahomedans. One should ever think of relinquishing the title Muslim, simply because the term is sometimes used by Hindus in an improper sense. Doubt Arya is a better and more appropriate term than Hindu, which, though certainly of Sanskrit origin, is after all a corruption and was applied to Indians by the Mahomedans.

** The letters A and A according to a well-known philological law, are interchangeable, as in the words new and few.
countrymen. He adds that it was "Panctl Dayãanã, the Lãther of India, who made these names echo and reecho all over India." It is very good that you have been taught to be fond of these names. But is it a mere sentimental or a real, active foolishness! Are you, any Arya brethren, especially those of the Arya Saunders, are you labouring to acquire the insignificance of your forefathers? Can you be permitted to judge for yourselves, the merits of the energetic productions of your Indian Luther and compare them with the abler commentators? Can you honestly claim the right of passing, just now, any judgment whatever on Panch Dayãanã work and awarding him any title whatever? Are you content with being blindly led by his teachings—favoring perhaps, as they do, the Somic notions of deity and worship, have you imbibed from English books;—and with satisfying your vanity by the empty title of Arya? I hope not. Then do drink at the very fountain of ancient wisdom and let your breast be inspired, purified and elevated with divine sentiments, lofty, indeed, as they are, of Aryan philosophy and religion. Resolve solemnly to devote at least a couple of hours daily to the study of Sanskrit. Unite and strive for the general diffusion of Sanskrit learning. Let Aryan words and Aryan thoughts be far more familiar to your tongue and heart than English is at present. Appeal to the liberality of the princes and chiefs of India, awaken them to a sense of their duty to their dear native land, for it is they that can really help the cause of Aryan learning. It is for them to lay down the example of doing it, to begin in the princi­pal cities of India, besides those under the own administra­tion, to found scholarships and fellowships for the encouragement and support of scholars and learned men. Is it not the chief object of our literary ambition, at present to be able to compose an article in good English and to deliver an eloquent speech in the same language? And can we have not even a smattering of the Aryan tongue honestly claim the denomination of Arya? Is it not a painful, a shameful necessity that compels me, at the present moment, to advocate the cause of Aryan learning in a foreign tongue! Should not the Sanskrit rather than the English be the language of communication in the Aryan land? I am here reminded of the Veil of Injunction of the Saddharma-Pundaríka: "The Aryas by their speech never act the Mleccha." How can the study of Sanskrit be widely and deeply diffused throughout India? Who would devote himself to the study of Sanskrit for the sake of starvation? The knowledge of English alone leads to posts of emoluments—may, it is necessary for natives, in order even that they may live. I have already hinted that the ancient learning of the land must depend, for its revival, upon the patriotic liberality of those who yet represent the more or less amount of power of the British Government. The British Government has already granted a munificent fund for the preservation of Sanskrit manuscripts, and it can hardly be expected (though we may naturally hope for it) to lend stronger and more effectual aid to the cause of Sanskrit instruction than it is already giving. Some time ago I heard from Colonel Oclott that the Theosophists were going to address, in the vernacular, the princes and chiefs of India on the subject. Should this noble band that is inspired with so ardent a love for our country succeed in awakening them from the sleep of ignorance and apathy in this all-important matter, India shall ever remain be­tween the Theosophical Society and shall have every reason to look upon its establishment as providential and Godsend. The charity of Indian chiefs is perhaps more bountiful than that of the nobles of other lands. Hundreds are daily fed, though alas! without much discrimination, in almshouses (sannasatras) established by the Theosophists. Sir Charles, the sacred character—the most sacred under the teach­ings of the Dhammasastras—of gifts organized and perpetuated for the encouragement and maintenance of learned men; if it be but shown to them that their religion itself rests upon sacred learning and teaching and that the class of scholars and Pandits—the real representatives of the old Aryas—whose chief business is to receive and bestow Sanskrit instruction, is daily dying away from want of livelihood, they are sure to turn their liberality in this direc­tion also.

I cannot help adding that the cultivation of Sanskrit alone will not be sufficient for the restoration of Indian greatness at a time when the study of natural sciences has created a new power in civilized Europe and America. Though the Theosophists very justly deplore—and we heartily sympathize with them—this materialist tendency of Modern Science, they cannot deny that the present national superiority of Europe and America to India is due to no other cause. Until (if at all) Psychology or Spiritualism secures men in general powers by which he could demonize the mind of the highest metaphysical, India will see no external nature due. The son of Bharata, therefore, must combine a knowledge of Sanskrit and of English, but no useless waste of time should be made, as at present for the study of the latter, beyond what is necessary for the acquisition of the sciences. Amply encour­agement should be held out for the translation of valuable scientific works into Sanskrit and then, as more easily practicable, into the different vernaculars. All this is, of course, a work of time, and cannot be at once accomplish­ed. When we consider that Greek and Latin are both studied in European Universities, it cannot be fairly con­tended that the Indian youth would find it almost impos­sible to learn both Sanskrit and English, difficult, as they are. It is to be remembered that Sanskrit is more inti­mately connected with our vernaculars than Greek and Latin are with the modern languages of Europe.

In conclusion, I would remark that the appellation Veda-vadi, or still better Brahme-vadi—the word Bindu denoting not only the Veda, but the Eternal and Infinite Spirit underlying nature,—may be used to indicate our creed as the term Arya may be employed in more particular reference to our nationality.

A MODERN SEEKER OF VISIONS.

Mr. Ambrose March Phillips-de-Lisle, of Gavendon Park and Grace-Dion Manor, an English gentleman of ancient lineage and a fine estate, who has died early in 1873, has left behind him the most startling story of his spiritual experience. He became a Catholic while very young, in obedience to a "heavenly vision" like that which was witnessed by M. de Ratisbonne in the Church of St. Andrea della Valle, at Rome. While wandering over the hills and woods of his Leicestershire estates he saw a light in the heavens and heard a voice cry "Mahomet is Anti-Christ," which led to his writing a work on Mahometanism. In France, lying ill of a fever, he was instantly cured by an invocation of the blessed Virgin; and so was cured of a nervous paralytic which he had with his private chaplain at Gavendon he heard an uncouthly voice saying: "Wouldst thou not rather dwell in heaven than on earth?" to which he replied that he would, and was that day seized with the illness of which he died. These things are all attested of himself by a man of unquestioned veracity, rare accomplishments, high social position, and of remarkable ability in managing his ordinary affairs as a landowner and a magistrate.

* * *

* I cannot resist the temptation of quoting here the beautiful contrast drawn in "Isa Unveiled." I. 152. between Aryan and Semitic worship, noting however, at the same time most distinctly that the Deity, in the Aryan creed, is more necessary, as Focused to Nature, how­ever it may be conceivably, it must never be forgotten, in the Being beyond Nature and manifested in Nature, or more correctly, in which Nature is manifested.

* Christians call this abbreviation of Nature in her most concealed vestures—Pericopes, in the latter, in which she and revealed to us in Space in His only objective form that of visible nature—perpetually reminds humanity of His immensity. In the religion of theological dogmas only serves to conceal Him the more from our sight, which is the better adapted to the needs of mankind!"
A LAND OF MYSTERY.

BY H. P. B.

The ruins of Central America are no less imposing. Massively built, with walls of a great thickness, they are usually marked by broad stairways, leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either nude of stone or stuccoed, are covered with elaborately carved, symbolized figures; and the interior consists of wide dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones, constituting a pointed arch, corresponding in type with the earliest monuments of the old world. Within several chambers at Palenque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copan, a whole city—temples, houses and grand monuments intricately carved—was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copan are unique, and no such style or even anything approaching it has been found anywhere else, except at Quirigua, and in the islands of Lake Nicaragua. No one can decipher the weird hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of recent stone, "to Copan, we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted," says the New American Cyclopedia. At the period of the Spanish conquest, Copan was already a forgotten ruin, concerning which existed only the vaguest traditions.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the degrading hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquistadors themselves, they found it, on their arrival, a kind of a fairy-tale castle. With the SUN; the temples of sun, the walls covered with engravings of the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveler, "Aquaducts opened within the sacred enclosure; and within it were gardens, and walks among shrubs and flowers of gold and silver, made in imitation of the productions of nature. It was attended by 4,000 priests." "The ground," says La Vega, "for 200 paces round the temple, was considered holy, and no one was allowed to pass in this boundary but with naked feet." Outside the temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty, was the celebrated temple of Pachacamac. Still another great temple of the Sun is mentioned by Humboldt; and, "at the base of the hill of Caman was formerly a famous shrine of the Sun, consisting of the universal symbol of that lambry, formed by nature upon the face of a great rock." Roman tells us" that the temples of Peru were built upon high grounds or the top of the hills, and were supported by one or four circular embankments of earth one upon the other. Other remains seen by myself—especially mounds—are surrounded by two, three, and four circles of stones. Near the town of Cajamarca, on the very spot on which Ulla saw and described an ancient Peruvian temple "perfectly circular in form, and open at the top," there are several such cromlechs. Quoting from an article in the Madras Times of 1876, Mr. J. H. Rivett-Carnac gives, in his Archæological Notes, the following information relative to the town and neighborhood of Bangalore. "Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones around it, and is called by the natives 'Pandavaram Gudi' or the temples of the Pandavas. This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a by-gone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stones only.

In the 37th degree of latitude, the Azurine Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Altair!, R. Callou, F.G.S., of the United States Army Survey Commission, is surrounded with the same symbolic wall of stones, as is found in Stonehenge and elsewhere. By far the most interesting and full account we have read for a long time upon the Peruvian antiquities is that from the pen of Mr. Heath of Kansas, already mentioned. Condensing the general picture of these remains, the learned speaker of an extensive periodical, he yet manages to present a masterly and vivid picture of the wealth of these remains. More than one spectator has grown rich in a few days through his descents of the "loucas." The remains of countless generations of unknown races, who had slept there undisturbed—who knows for how many ages—are now left by the sacrilegious treasure-hunter to crumble into dust under the tropical sun, Mr. Heath's conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions: In the Degradepogue valley in Peru in 70° 24' S. Latitude, near the north of the port of Pecasmayo is the Degradepoge river. Near it, beside the southern shore, is an elevated platform 'one-fourth of a mile square and forty feet high, all of adobe or sun-burnt bricks. A wall of fifty feet in width connects it with another;' 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of rooms, ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds—temples to worship the sun, as the case may be—have on the nearly side an incline for an entrance. Treasure-seekers have cut into this one about half-way, and it is said 150,000 dollars worth of gold and silver ornaments were found. Here many thousands of men were buried and beside the skeletons were found in abundance ornaments of gold, silver, copper, coral beads, &c.; "On the north side of the river, are the extensive ruins of a walled city, two miles wide by six long. . . . Follow the river to the mountains. All along you pass ruin after ruin marking ancient houses (burial places). At Tolto, a much smaller city, is another ruined city. Five miles further, up the river, "there is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphs; fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more than fifty feet with the same class of hieroglyphs—birds, fishes, snakes, cats, monkeys, men, sun, moon, and many odd and uninteresting forms. The rock on which these are cut is a silicated sandstone, and many of the lines are made of much such, even to the same color. The rock has three holes twenty to thirty inches deep, six inches in diameter at the orifice and two at the apex. . . . At Anqui, on the Rimac river, upon the face of a perpendicular wall 200 feet above the river-bed, there are two hieroglyphics, representing an imperfect B and a perfect D. In a crevice below them, near the river, were found buried 25,000 dollars worth of gold and silver, when the Incas learned of the number of their chief, what did they do with the gold they were bringing for his ransom? Roman says they buried it. "May not these markings of Yuman tell something, since they are on the road and near to the Incal city?"

The above was published in November, 1878, when, in October 1877, in my work "Isis Unveiled" (Vol. I. p. 595) I gave a legend, which, for circumstances too long to ex-
plain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Incas' ransom, a journal more satirical than polite: classed it with the tales of Baron Munchausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock, which tradition points to as the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can see curious hieroglyphics inscribed upon it. These characters form one of the hard-markers that show how to get at the immense treasures buried in solid gold given away by Pizzaro. I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work; and the statement may be less pooh-pooed now than it was then. Some miles beyond Yomna on a ridge of a mountain 700 feet above the river are the walls of another city. Six and twelve miles further are extensive walls and terraces; seventy-eight miles from the coast, "you zigzag up the mountain side 7,000 feet, then descend 2,000" to arrive at Caxamoles, the city where, unto this day, stands the house in which Atahualpa, the unfortunate Inca, was held prisoner by the treacherous Pizzaro. It is the house which the Inca "promised to fill with gold as high as he could reach, in exchange for his liberty" in 1532; he did fill it with 17,500,000 dollars worth of gold, and so kept his promise. But Pizzaro, the ancient swineherd of Spain and the worthy acolyte of the priest Hernando de Lagos, murdered him notwithstanding his pledge of honour. Three miles from this town, "there is a wall of unknown make, cemented, the coronet is higher than stone itself..."

At Caxamoles, there is a mountain with a wall twenty feet high, the summit being almost entirely artificial. Fifty miles south of Pachacoumo, between the seaport of Huamachuco and Truxillo, are the ruins of Chan-Chan, the capital city of the Chimu kingdom. The road from the port to the city crosses these ruins, entering by a causeway about four feet from the ground, and leading from one great mass of ruins to another; beneath this is a tunnel. Beyond this, castles, palaces or burial mounds called "hucnas" all bear the name of Chan-Chan. Hours of wandering on horseback among these ruins give only a confused idea of them, and any explorers there point out what were palaces and what were not. The highest enclosures must have cost an immense amount of labour.

To give an idea of the wealth found in the country by the Spaniards, we copy the following, taken from the records of the munificence in the city of Truxillo by Mr. Heath. It is a copy of the accounts that are found in the book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the "Huaca de Toledo" by one man alone.

First.—In Truxillo, Peru, on the 22nd of July 1577, Don Gracia Gutierrez de Toledo presented himself at the royal treasury, to give into the royal chest at-fifth. He brought a bar of gold 19 carats ley and weighing 2,400 Spanish dollars, of which the fifth being 708 dollars, together with 13 per cent. to the chief assayer, were deposited in the royal box.

Secondly.—On the 12th of December he presented himself with five bars of gold, 15 and 19 carats ley, weighing 6,918 dollars.

Thirdly.—On the 7th of January 1578, he came with his fifth of large bars and plates of gold, one hundred and fifteen in number, 13 to 20 carats ley, weighing 133,280 dollars.

Fourth.—On the 9th of March he brought sixteen bars of gold, 14 to 21 carats ley, weighing 21,118 dollars.

Fifthly.—On the 5th of April he brought different ornaments of gold, being little "belts of gold and patterns of corn-heads and other things," of 14 carats ley, weighing 6,272 dollars.

Sixthly.—On the 20th of April he brought three small bars of gold, 20 carats ley, weighing 4,170 dollars.

Seventhly.—On the 12th of July he came with forty-seven bars, 14 to 21 carats ley, weighing 77,312 dollars.

Eighthly.—On the same day he came back with another portion of gold and ornaments of corn-heads and pieces of effigies of animals, weighing 4,794 dollars.

The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives 4,450,784 silver dollars. Deducting the royal fifth 5,983,837.5 dollars left 3,404,860.25 dollars as Toledo's portion! Even after this great haul, effigies of different animals of gold were found from time to time. Mantles, also adorned with square pieces of gold, as well as robes hanging down with folds, were also found in great numbers; there is a tradition that in the tents of Toledo there were two treasures, known as the great and little fish. The smaller only has been found. Between Huacho and Supe, the latter being 120 miles north of Callao, near a point called Atahualpa, there are two enormous mounds, resembling the Campaña and San Miguel, of the Huacin Valley, soon to be described. About five miles from Pataviria (south, and near Supe) is a place called "Paramonga" or the fortress. The ruins of a fortress of great extent are here visible, the walls are of tempered clay about six feet thick. The principal building stood on an eminence, but the walls were continued to the foot of it, like regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles, which probably served as outworks to defend the place. In this neighbourhood much treasure has been excavated, all of which must have been concealed by the pre-historic Indian, as we have no evidence of the Inca in the upper valley possessing occupied this part of Peru after they had subdued it.

Not far from Ancón on a circuit of six to eight miles, "on every side you see skulls, legs, arms and whole skeletons lying about in thousands... At Parnayo, fourteen miles further down north," and on the sea-shore, is another great burying-ground. Thousands of skeletons lie about, thrown out by the treasure-seekers. It has more than half a mile of cutting through it... It extends up the face of the hill from the sea-shore to the height of about 600 feet... We have here an area of 17,800 square yards, where are buried at Ancón Time and time again the archaologist finds himself face to face with such questions, to which he can only shrug his shoulders and say with the natives, "Quian Sahet?" who knows!

Dr. Hutchinson writes, under date of Oct. 30, 1872, in the South Pacific Times: "I am come to the conclusion that Chaneyca is a great city of the dead, or has been an immense ossuary of Peru; for go where you will, you always come to the same coffin or the same cemetery, and no one can now tell who lived and died there. At each of these ossuaries you meet at every turn skulls and bones of all descriptions.

In the Huacin Valley, which is an extensive rain, there are seventeen mounds, called "hucas" although, remarks the writer, "they present more the form of fortresses, or castles than burying-ground." A triple wall surrounded the city. These walls are often three yards in thickness and from fifteen to twenty feet high. To the east of these is the enormous mound called Huaca de Paulo... and the great mounds of fortresses, which natives call Huanes of the Bell, La campava, the Huaca of Paulo, consisting of a series of large and small mounds, and extending over a stretch of ground ineducable without being measured, form a colossal accumulation. The mound "Bell" is 110 feet high. Towards Callao, there is a square plateau (278 yards long and 96 across) having on the top eight gradations of declivity, each from one to two yards lower than its neighbour, and making a total in length and breadth of 278 yards. The impression of Mr. J. B. Sterne, of Michigan, Professor of Natural History.

The square plateau first mentioned at the base consists of two divisions... each measuring a perfect square 47 to 48 yards; the two joining form the square of 96 yards. Besides this, is another square of 47 to 48 yards. On the top returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a symbol for the Inca nation. Was it by accident or design? The mound is a truncated pyramidal form, and is calculated to contain a mass of 1,46,418,000 cubic feet of material. The
"Fortress" is a large structure, 80 feet high and 150 yards in measurement. Great large square rooms show their outlines on the top but are filled with earth, and it is supposed that the filling was accomplished by the work of obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself. Two miles south, we find another similar structure, more spacious and with a greater number of apartments. It is nearly 170 yards in length, and 138 in breadth, and 98 feet high. The whole of these ruins were enclosed by high walls, of which many bricks are from 1 to 2 yards in thickness, length and breadth. The "lunar" of the "Bell" contains about 20,220,840 cubic feet of material, while that of "San Miguel" has 25,650,800. These two buildings with their terraces, parapets and bastions, with a large number of rooms and squares are now filled up with earth!

Near "Mira Flores" is Ocharan—the largest mound in the Huasteca valley. It has 95 feet of elevation and a width of 55 yards on the summit, and a total length of 428 yards, or 1,284 feet, another multiple of twelve. It is enclosed by a double wall, 516 yards in length by 700 acres, thus enclosing 117 acres. Between Ocharan and the sea are from 15 to 20 masses of ruins like those already described.

The Ieca temple of the Sun, like the temple of Chichili on the plains of Mexico, is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi-lunar shape that is beyond half a mile in extent. Its top measures about 10 acres square. Many of the walls are washed over with red paint, and are as fresh and bright as when centuries ago it was first put on. In the Canete valley, opposite the Chichila Guano Islands are extensive ruins, described by Squier. From the hill called "Hill of Gold" copper and silver pens were taken like those used by ladies to pin their shawls; also tweezers for pulling out the hair of the eyebrows, eyelids and whiskers, as well as silver cups.

The coast of Peru" says Mr. Hendy, "extends from Trumby to the river Les, a distance of 1,233 miles. Setered over this whole extent, there are thousands of ruins besides those that are mentioned. While nearly every hill and spire of the mountains have upon them or about them some relic of the post; and in every ravine, from the coast to the central plateau, there are ruins of walls, cities, fortresses, burial-ruins, etc. In a ravine, near the mouth of the river, there is a wall entirely of volcanic brickwork. It is 10 feet wide and 15 feet high. The space cut out for the door is 7 feet by 2 feet wide. The whole face of the stone above the door is engraved. Another similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock; hence we infer they must have been brought from elsewhere. At Chavin de Huantar, a town in the province of Ancash, there are some ruins worthy of notice. The entrance to them is by an alley-way 6 feet wide, and 9 feet high, roofed over with sand-stone partly dressed, of more than 12 feet in length. On each side there are doors 12 feet wide, roofed over by large pieces of sand-stones 13 feet thick and from 6 to 9 feet wide. The walls of the ruins are 6 feet thick, and have some loopholes in them, probably for ventilation. In the floor of this passage there is a very narrow entrance to a subterranean passage through which passes a river, of water carbonate, from the other side. From this many flumes, stone drinking-vessels, instruments of copper and silver, and a skeleton of an Indian sitting were taken. The greater part of these ruins were situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, 24 feet long, 2 feet wide by 12 thick. Some of the granite stones are covered with hieroglyphics. At Cercadores, 24 miles from Ayacucho, there are hieroglyphics engraved on massive granite, which appears as part of the wall. They consist of a number of letters, lines, circles, parallelograms, letters as a B and a Q, and even remains of a system of astronomy. At Huypar, in the province of Castro Vireine, there is an edifice with the same engravings. At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, four to five feet high and 3 feet wide, very straight, double-walled, of unfinished stone, flagged on top. The Quinua, not far from Chocapayuc, have lately been examined some extensive works. A wall of dressed stone, 560 feet wide, 3,600 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 300 width, and 180 feet elevation of 150 feet. There are niches over both walls, three feet long, one-and-a-half wide and thick, containing the remains of those ancient inhabitants, some naked, others enclosed in shawls of cotton of distinct colours and well embroidered. Following the entrances of the second and highest wall,
there are other sepulchres like small ovens, six feet high and twenty-four inches circumference in their base are flags, upon which cadavers reposed. On the north side there is on the perpendicular rocky side of the mountain, a brick wall, having small windows six feet from the bottom. In reason for this, nor means of approach, can now be found. The skilful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone, make it also probably of pre-historic date...Estimating five hundred ravines in the 1,200 miles of Peru, and ten miles of terraces of fifty tiers to each, which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high—enough to encircle this globe ten times. Surprising as these estimates may seem, I am fully convinced that an actual measurement would more than double them, for these ravines vary from 30 to 100 miles in length. While at San Mateo, a town in the valley of the River Riaza, where the mountains rise to a height of 1,500 or 2,000 feet above the river bed, I counted two hundred tiers, none of which were less than four and many more than six miles.

"Who then," very pertinently enquires Mr. Heath, "were these people, cutting through sixty miles of granite; transplanting blocks of hard porphyry, of Basaltic dimensions, miles from the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people (said he) ignorant of the use of word with the embellisms their only hearse of barns; who after having brought these stones fitted them into stones with Mosaic precise, and in monasteries of miles of terraces to one; building hills of palaces and earth and tall huge cities; leaving works in clay, stone, copper, silver, gold, and embroidery, many of which cannot be duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy, and the ant and bee in industry?"

Callao was submerged in 1746, and entirely destroyed, Lima was ruined in 1776; in 1746 only 20 houses out of 8,000 were left standing, while the ancient cities in the Huanta and Lurin valleys still remain in a comparatively good state of preservation. San Miguel de Petro, founded by Pizarro in 1531, was entirely destroyed in 1853, while the old ruins near by sufficient little. Arqueo was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

LONDON CALLS FOR BUDDHIST MISSIONARIES.

The following interesting letter from a philanthropist of London, addressed to a Hindu Buddhist, has been trans- lated to us for publication. The sort of practical Christianity they have in the commercial metropolis of the world is herein graphically depicted. The letter should be read and pondered over with advantage, and become the common work of every mission house, school and chapel throughout "Heathendom." A religion that cannot save its professors from becoming drunkards and criminals is a poor sort of religion, it would seem.

London, March 26, 1877.

Sir,—Write with a faint hope that this letter may reach you, not knowing your private address. I have just seen in one of our newspapers a short statement that you had delivered an address in August last to the citizens of • • • • on your visit to Tassmania, that you spoke of the interpenetrating habits of the people, as well as of their immorality, and that you made a proposition to send Buddhist teachers to the Christians to convert them to a virtuous life.

As I read these few lines I was deeply moved by feelings of wonder, admiration and gratitude to you and your fellow-citizens for their truly good intention; and though I am only a humble person, I trust you will not think my earnest expression of encouragement unworthy your acceptance.

I have read a little of your Vedas, and have admired their excellent precepts, and the purity of thoughts in them. I believe the Great Father of all has had many sons who came to teach us His Will, among whom were also Buddha and Jesus; but our priests have always spoken evil of them, and so our people are prejudiced, because they are ignorant of their divine teachings.

In my country the forms of religion are greatly respected, and it is all well spoken. Instead of preaching the duty of righteousness or holiness of life, they are always preaching doctrines which are useless, having no influence on morals or manners. Here is one of them—Jesus died as a sacrifice to God for the sins of man—and no matter how bad a man you have been, if you only believe this, God will take you to Heaven when you die. This doctrine is all an invention of man's fancy, and quite contrary to the teachings of Jesus, and may truly be considered irrational, anti-Christian, and impious; yet they are always impressing it on the public mind and so doing great harm to our practical truth.

The vice of drunkenness is truly awful here and the utter indifference to its sinfulness is still worse. Every rank and class of people, from the highest nobility to the lowest puggers, have drunkards in their families. Our judges tell us that nine-tenths of the criminal cases brought before them are directly the result of using intoxicating drinks. Every day our newspapers are full of reports of murders, robberies, and all kinds of wickedness; yet so accustomed are we to all this that no notice is taken. If the drinker of London were placed in a line, they would extend seventy-two miles, or the distance a soldier on a forced march would make in 24 hours.

Forty years ago some good men of the working classes formed a society to reform this national vice; the clergy would not assist them—for they were all spirit drinkers—the religious people would not join them, as they were led by the clergy (priests). But these good men persisted, and at last have succeeded in drawing public attention to the subject, and efforts are being made to have proper laws made on the subject; but one-fourth of our present drunks are not in the drinking habits, to make money from them.

My brother, I ask you and your good people to come and help us in London! Send us a few pens-minded, clever, prudent men, to teach us the precepts of Buddha, and call on the Christians to renounce their evil practices and become a good people instead of being a drunken people. Here you will find friends to aid you in every way.

I have several reasons for asking you to come here, not desiring that you should turn away from any other place where you may have thought your assistance needed.

First.—London is the great commercial centre of many nations, and her influence extends over almost all countries in the world. As the heart sends its life-blood to every portion of the body, so the mind of London, to a great degree, sends its influence, good or bad, to all the extremities of the Earth; and if you, good Buddhists, for love of humanity, come here to teach us, bad Christians, how to live righteously, it would shame our Christian priests into action. The newspapers would report your speeches and criticize your teachings, and you would find numbers to sustain you.

Secondly.—You would, in a great measure, break down the prejudice against your religion. We are all prejudiced, because we do not know its goodness.

Thirdly.—Your influence as foreign missionaries would be powerful, coming from "the land of darkness and blind idolatry" as India is falsely called; for our priests are found the best emulators of all that we have given up with a true, and that all your sacred books are mere invention! You would break down this idea and create respect for the Hindus. I do not think you would get many believers in Buddha; but if you level your artillery against drinking alcohol, and tell the people to avoid it as they
would a consuming fire, then you would do much good.

Our holy books are full of lessons to shun evil and do good.

Should you entertain this proposition of making Londoners endowment to endeavor to eradicate the habit of it, and the avoidance of evil people, evil actions, and evil thoughts, and encourage us to purity of mind, you would inflict a tremendous blow on our hypocritical priests and our deluded nation. The force of the blow would lie in this—

that you, Hindus, to whom we send missionaries to teach you Christianity, return the compliment by sending us missionaries to teach us that it is wrong in God's sight to drink alcohol, which is the devil's instrument to curse England with, and command public attention, and win for yourselves, for your country, and for your beautiful religion the respect of every good man.

**Dissolved Soul.**

It may at first glance stagger, or even disgust us, to hear the soul spoken of as a volatile odouriferous principle, existing in the body in a gas-tune, and yet this is the last new thing in Science. Professor Jäger, the author of this strange hypothesis, is not merely a biologist of known merit, but, what is more to the purpose, by no means the gross materialist which an outline of his views might lead us to suspect. Like many eminent philosophers and theologians, he considers man as a thirdfold being, formed of body, soul, and spirit; but unlike the majority of these writers, he regards the spirit as the immaterial and indivisible principle, connected to the body by means of the soul-volatile, through material elements which is the seat of the passions, the mind, and the will.

Psychogen, the material of which he regards the soul as constituted, is present, he holds not merely in the body as

At the distant place (Bolney) we are not able to refer to original sources for the exact statement contained in this article—which we find in Spiritual Notes for April. But, if the discoveries of Dr. Jäger are correctly described, it will be seen that they are highly important. Their value consists in their giving basis to a new and valuable line of first-class psychological facts supported by another line of proof. In his "Anthropology," published in America in the year 1840, Professor Joseph R. Buchanan—now a Fellow of our Society—announced his discovery of the psychogen. It is a material capable of existing in any object, even such an object that another person had been in long contact with the subtle emanations of his character. This he called Psychogeny, or soul-volatile. One of these psychogen—could, by merely holding the object in the hand or applying it to the forehead, feel and describe the first dominant mood or strongest characteristic of the absent person, and then the psychogen would pass into the condition of "conscious gravitation," and though not in the magnetic sleep, see the writer of the letter, the painter of the picture, &c., his house, family, friends, and surroundings, even the minute details in the room. By applying the psychogen to the test of medicines and chemicals of any sort, the sensitive holding a closed packet of the chemical or medicinal substance could discover what it was by its effects upon the taste or other senses; though no substance had been pulverized and the paper wrapper bore no mark whatever to indicate what was within. All these experiments we have personally seen, tried many times, and made themselves, Professor War. Denon's "Soul of Things," is a work whose scope it is no easy matter to determine, and its chemistry. The writer of the article now quoted does not say whether Dr. Jäger establishes the well-known facts that some dogs will immediately jump to conclusions as to the quality of a mass of objects, after having been crossed even so many times, and that the bloodhound will track the fugitive if allowed to smell a glove or a bit of any textile fabric he may have worn. Nor is anything said about the "loves and antipathies" of the plant kingdom, or even such assuasions come legimtely within the scope of this inquiry. However, an important beginning is made, and Dr. Jäger stands at one end of a path that runs straight towards the heart of Asiatic Occultism.

A whole, but in every individual cell, in the ovum and even in the ultimate elements of protoplasm. It forms an invaluable source of the molecular reality, and as long as such molecules remain intact, the soul is maintained in a combined state, and is completely void of action; but on the decomposition of such molecules, it is set free and appears at once in a state of activity. Hence it follows that the decomposition of the allamen in the human tissues must go hand in hand with psychical activity. The professor asserts, that during pleasurable excitement, as well as during fear or distress, the expenditure of nitrogenous matter is greater than during muscular action. And thereby truly he is able to press Böckers, Benceke, Peint, and Hugnithon, this is exactly what takes place. Violent muscular work does not increase the percentage of nitrogenous compounds in the urine as much as does excitement or agitation of mind.

Again, if we prepare the purest allamen from the blood of any animal, we have a tasteless and scentless mass. Neither chemical analysis, nor microscopic examination, can discover whether such allamen was prepared from the blood of a man, an ox, or a dog, &c. But if we add to it an acid, there is a brief development of an odour which people feel as a certain specific fragrance of the animal. If the acid we use is formic, and the resulting decomposition incomplete, we have the peculiar, not unpleasant, odour which the flesh of the animal gives off in boiling or gentle roasting; but if we use a more powerful acid, and effect a more thorough decomposition, the scent off may be at once recognised as that peculiar to the excrement of the species.

Hungri is an agent which powerfully excites the living animal, and its excitations then possess an exceptionally powerful effect. This effect is being recognized. Thus, to our nostrils, all beasts of prey are regarded as exceedingly offensive. In like manner, the odour of a cat is well known to vanish from any locality, as may be observed, even in case of the Persian cats, so generally kept in Paris, and which will rarely condescend to chase a mouse. The bare is thrown into panic dread on scenting a fox, a hound, or a huntsman.

Dr. Jäger's theory is, that instinctive hatred, or fear, as the case may be, arises between two beings whose excitations do not harmonise; while, on the other hand, where such harmonious excitations exist, such instinctive sympathy and mutual attraction. These observations, he considers, explain the repulsion—the antipathy—between different races of mankind. The negro, the black fellow of Australia, and even the Chinese possesses a different specific odour from the white man, and hence they can scarcely form other than distinct and mutually hostile elements in any community where they co-exist.

It will be seen at once, that though the professor deals with many admitted facts, and brings them into a certain accord with his hypothesis, it is far from demonstrated that they do not admit of other explanations; and this new theory must be judged by the light it may be capable of throwing upon the many unsolved problems of biology and psychology. As regards some of these, to wit heredity, instinct, fascination, the transmission of certain classes of diseases, and perhaps the action of animal poisons, it may not improbably prove suggestive.

Herr Dr. C. Wittig, who writes on this subject in Psychische Erkennung, intimates that Jäger's theory may perhaps help us to reduce somnambulism and related phenomena to the study of these soul-emanations or albumen vapours. On the other hand, it is quite possible that some of the phenomena upon which Jäger relies may be accounted for on spiritual principles. We are told that the learned professor placed a number of hares in a large wire cage, whilst a dog was allowed to prowl around and sniff at the terrified animals for two hours. The dog being then killed, his olfactory nerves and the living membranes of the nose were taken out and ground up with very pure glycerine. The extract thus obtained was an essence of thinness—a liquid panic.
A PEOPLB'S MONTHLY.

The tone of our private correspondence encourages us to think that our magazine is satisfying the wants of the Indian public, and that it may lay some claim at least to be called the Asiatic People's Magazine. Our contributions have been as varied in literary merit as the writers and editors to whom we are indebted. Some have referred to the hopes and aspirations of undergraduates, while others, by ripe Eastern scholars, have won the admiring praise of the greatest authorities of European science. The subjects have been infinitely various, it having been the aim of the Editors to fulfil the promises of the Prospectus and make a free platform, from which the advocates of all the old religions might bespeak the attention of a patient public. It appears that our plan was a good one. Despite the ominous warnings of timid friends about the perils of a literary venture, the prejudice arrayed against us, the malicious obstructiveness of the enemies of Theosophy, the improbably cheap rate of subscription and every other obstacle, our magazine is a financial success; owing no man a piece and paying its way. The table of subscribers' post-offices, copied last month from our mailing-registers, shows that it is a regular visitor at some hundreds of towns and cities situated in the four quarters of the globe. This means that our advocacy of the study of ancient lore has a world-wide evidence, and that in the remotest countries people are being taught to reverence the sacred texts of man. The most gratifying fact in connection with our journalistic enterprise is that our subscribers are of every sect and caste, and not preponderatingly of any particular one. Most of those who write to us say that the magazine has been recommended by friends, and many, of every rank and every degree of education, express their gratification with what has appeared in these pages.

What proceeds will prepare the reader to understand that if, now and then, place has been given to articles of somewhat inferior caliber, the fact must be attributed to design rather than to accident. Not that it would not have been more agreeable to print none but essays of a higher quality, that goes without saying. But we are publishing our magazine for the general public, not alone for the literary critics or antiquarians, and so we always welcome the representatives of popular thought to say their say in the best way they can. To whom shall we look for the revival of Aryan wisdom, the resurrection of Aryan nationality, the beginning of a reformation of the world, if not to the millions of ordinary men who are old, for their tendency is towards conservatism and reaction. Such as such persons may intellectually revere the sages of old, it is worse than useless to look to them to set an example of putting away prejudices, customs and notions which those very sages would have abhorred and many of which they actually denounced. The hope of the century is in the young, the ardent, the suscepible, the energetic, who are just stepping upon the stage of life. It is a sad fact that the flame of life is much too hot to rekindle among the ashes of their elders' hopes the flickering semblance of a flame. So let us give the young men a chance to explore old records, question and counsel with their parents and teachers, and then publish the results to the great public. They may not always say very profound things, nor use the most elegant phrases, but at least they are sincere and, if encouraged, will be stimulated to study more, take further counsel, and try to write better next time. And their example will be imitated by others.

Most Western men who have attempted to teach the Eastern reading public seem to have the idea that what pleases and satisfies their own countrymen, will equally please and satisfy the Orientals. There could be no greater mistake. The Eastern and Western minds are as unlike as day and night. What pleases the one is not at all likely to meet the requirements of the other, for their respective developments are the result of totally dissimilar environments. The true teachers for the East are a few native men who are learning the awakened Western spirit, and this rejuvenation of the theosophical spirit, shall be nourished, with patriotic, religious zeal, in the several bounties for the revival of ancient wisdom and their general study of the records of that far-gone era when their ancestors boasted with sparkling eyes that they were Aryas.

LONG LIFE.

Some Interesting Cases of Unusual Longevity.

The oldest woman in the world is supposed to be Mary Benton, now residing at Elton, in the county of Durham, England. She was born on the 12th of February, 1731, and is, of course, in her 148th year. She is in possession of all her faculties, perfect memory, hearing and eyesight. She cooks, washes and irons, in the usual family avocations, threads her needle and sews without spectacles. It is a matter of statistical fact that in the district of Guzagh, which includes the pyramids, and a population of 200,000, there are 100 persons over 100 years of age, or one in every 333. Nnumacs de Cuyan, a native of Bengal, in India, died at the incredible age of 370 years! He possessed great memory even to his death. Of other aged persons we might mention Mr. Dobson, aged 139, of Hadfield, England, farmer. His diet was principally fish, fruit, vegetables, milk and cider. Ninety-one children and grandchildren attended his funeral.

John de la Sente, of Virginia, is 190 years old. Old Thomas Parr, of Wimington, Shropshire, England, lived to the age of 152 years. He was first married at 88, and a second time at 120. He was covered from head to foot all over with a thick cover of hair.

Henry Jenkins lived to the extraordinary age of 169 years. At the age of 160 he walked a journey to London to see King Charles II. The King introduced Jenkins to his Queen, who took much interest in him, putting numerous questions to the patriarch, among which she asked, "Well, my good man, may I ask of you what you have done during the long period of life granted to you, more than any other man of shorter longevity?" The old man, looking the Queen in the face, with a bow, naively replied, "Indeed Madam, I know of nothing greater than becoming a father when I was over a hundred years old." He replied to the King that temperance and sobriety of living had been the means, by the blessings of God, of lengthening his days beyond the usual time.

Edward Drinker, aged 103, of Philadelphia, rarely ate any sugar.

Valentine Cately, aged 116, at Preston, near Hull, England. His diet for the last twenty years was milk and biscuit. His intellect was perfect until within two days of his death. There died in 1840, at Kingston upon the Thames, Surrey, a Mr. Warrell, aged 120 years.—St. Louis Post.
THE DRAMA OF RAJJI MANGA, AND HIS WIVES, BY A RAJA—THE ESOPHIST OF BENGAL.

The natural conflict between good and evil propensities in the human heart, and the struggle of life securing the victory for the one or the other, is always a very good book, which I wish to bring to the notice of Western Orientalists, if any have not seen it. It is, like so many of our Eastern works on morals, in the form of a drama. Its title is "Prabhodh Chandrasayā Nātak." "Mano (mind)" is represented as a king having two wives, named, respectively, Praputri and Kivutri. The children of the former are:—Mahī Moha (great attachment to, or love for, the world); Kāna (sexual desire); Koodhi (anger); Loba (desire for riches and luxury); and Mani (pride or vanity). These children have attendants, concubines, wives and children congenial to themselves. The second wife has only one son, named Virēka (which means an inclination for the search after truth, a repugnance for what is transient, and a comprehension of the illusive nature of this earthly life). His concubines are Shāna (peace of mind), Prema (content and calm desire). Yonna (undisturbed state of mind), Kṛṣṇam (the methods of Yoga), and others. Their wives are of their nature. These two parties are then represented to have waged war with each other to usurp the paternal right. Shāna, the father, then grew too weak and powerless to be able to enforce his authority. Mahī Moha, the eldest, then proclaimed himself king on one side, while Virēka on the other. By force of arms the former finally succeeded. When the latter saw that the state of affairs was very much against him, he took an opportunity to run away and pretend that he was dead. "It is not in your power to subdue your enemy. You will have a son, named Prabhodhachandu, and a daughter, named Vidula, who alone can expel Mahī Moha and his concubines from your father's kingdom, the world. You should, first of all, get shrudhā (desire), but you must take care to see that it is not Tāmasi shrudhā (evil desire). You must find out Satvati shrudhā (a desire to acquire truth) to be used in subduing Virēka Mahī Moha (who resides by Satvati Dēḍī) whom you should marry. By this marriage you will have the required son and the daughter, who will drive your enemies away; and you will thus be installed in your paternal kingdom." I think the reader will be very glad to see the picture as it is drawn in the book, which can be found in the Western Indian Libraries.

THE CHRISTIAN ART OF WAR.

Will some reverend preacher, devoted to the work of propagating Christianity among the "poor Heathens," generously lend me his next Bible-class, Sunday-school, or even one meeting the following extract from a great London journal as a practical illustration of how a Christian army wages war upon naked savages: it will make a deep impression. Says the Cape Town correspondent of the Daily News:—

Sad accounts are being brought to light of the atrocities committed by our allies the Amurwazi in the Seccodi expedition. They are reported to have spared neither man, woman, nor child in their course and to have driven those who chance to escape to the woods; these things will possibly never come to light. Had they been done under any other flag, they would have called down a world of just indignation; but the name of civilization is supposed to throw a cloak over such occurrences. It is a fact that on national honours that, in order to avenge a doubtful quarrel with a man who at least seemed to be capable of understanding the rudiments of civilization, we let loose upon him and the greatest barbarians in South Africa and, according to more than one report, absolutely stamped out his clan. No man can justify the employment of the Amurwazi in the Seccodi campaigns—certainly not success or cheapness, which seems to be the great merit of the operation. It is enough to make one despire of Christianity to think that in the nineteenth century its professors are able to justify such deeds, and to accept for credit advocating towards the natives of this continent the same atrocities by which the Spaniards of the sixteenth century converted the Indians of the Spanish Main. Slavery may be a bad thing, but between that and extermination there is mighty little to choose, and the employment of such collaborators as the Amurwazi means extermination, or it means nothing. That such deeds should take place at all is so monstrous a fact that they should take place under the British flag is enough to make every right-minded Englishman demand a searching inquiry; and to insist that no official veracity should go without question which, if committed by Boers or redmans, would be subjected to a storm of righteous indignation. The following telegram has been received this morning by the Daily News, a Dutch organ, which certainly cannot be accused of unfair prejudice:—"Farther atrocities by Scots at Sekodi, the muskets come to light. Volkeren mentions a few, such as cutting off women's breasts, burning infants, cutting throats, and slaying children from in the cradle. It is enough to see that these deeds were seen to be done by our allies, or rather by our auxiliaries under the British flag.

THE DEWITCHED MIRROR.

BY PRINCE A. ZEMSTOFF.

A few years ago I purchased at Moscow an old and long-deserted house. The whole building had to be repaired and almost rebuilt. Unwilling to travel from Hinlly, my summer residence, to town and back several times a week, I decided to superintend the work personally and to take up my abode on the premises. As a result of this decision, a new relationship of sorts sprang into existence. It was in August; all my acquaintances and friends had left the city; nowhere to go, no one to talk with; it was the dullest period in my life.

Once—as I well remember it was on the 27th of August—after passing the whole morning in the intellectual occupation of disputing with the carpenters, having rows with the masons, and debates with the furniture men, and thus spoiling several courses of blood—a torture known to all Moscow proprietors—I was suddenly called to dinner at the Goarinsk Inn, where—oh joy!—I met with two old and valued friends. I pounced upon them and would not let them go before they had accompanied me home, and taken a cup of tea with me. After talking over more or less subjects with more or less animated debates, the conversation changed to turn upon Spiritualism. As a matter of course, none of us believed in spirits, every one of us fastening to bring forward the threadbare and commonplace arguments which usually serve such occasions. "Do you know, Vanya Ivanovitch," said to me one of my friends, "that I was actually assured the other day that there was nothing in the world more terrifying for a person than to stand alone, at midnight, before a mirror, and with two lighted candles in one’s hands, to thrice repeat loudly and slowly one’s own name, without dropping the eyes from the reflected image? I was told that it produced the most awful feeling of nervousness. Feverish cold crept into each of a sudden, and the knees were weak and unsteady. "It’s all bosh," remarked his companion, getting up to take his leave of me. "This superstitution is of the same kind as that other one, of being unable to eat champagne out of a soup-plate with a large spoon, without perceiving the devil at the bottom of the plate. I tried it myself and nothing happened. However, you can make the mirror experiment yourself. In your deserted and empty house, the thing must come out quite solemn. Well, go ahead; it is getting late, and our train leaves tomorrow at nine." They went away. My servant came to enquire whether I needed him for anything else, and being answered in the negative, went off to bed at the other end of the large house, where he slept in some far-off hole. I was left alone.

I feel positively ashamed to confess what happened after that—but I must do so. How the idea of trying that experiment with the mirror could have entered into my head—the head of a respectable husband, father of a large family, and a Judge—I know not, but it did. It was like an obsession. I looked at my watch, it was a quarter to twelve—just the very time. Taking a lighted candle in each hand, I proceeded to the hall-room.

I must tell you that the whole width of my new house was occupied by a large and very long lighted gallery with windows at the two ends. It was just then under repairs.
June, 1880.]

THE THEOSOPHIST.

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Along the walls there stood scaffolding, and the place was full of lumber and rubbish. At one side an enormous glass-door opened into the conservatory and garden; at the opposite there was a gigantic looking-glass over the mantel-piece. A better spot for the evocation of spirits could hardly be found. It is with difficulty that I can now describe or account for the state of my feelings, while I was passing along the deserted and gloomy passage leading to the ball-room. I had been so thoroughly annoyed during the whole day, so prossaciously irritated, that my mental state could hardly be favorable to anything of such a kind. I remember well, that upon pushing the heavy doors open, my attention was drawn to the once elegant, but now very damaged, carving upon it, and that I was calculating how much money I would have to lay out for its thorough repARATION, I was calm, completely calm.

When I entered, I was caught in an atmosphere of decay, dunnness, white-wash, and fresh lumber. The air was heavy; I felt oppressed with heat, and yet chilly. The numerous windows, stripped of their blinds and curtains, stared in glaring black squares upon the naked walls; the unnatural rain (which I had not even suspected while in my room) was drizzling against the window panes; trembling at every gust of wind, the glass rattled in the old window-frames; while the draught creeping through the crevices and key-holes, whined and sung, filling the old house with mournful cadences. The very sound of my footsteps seemed to awaken a strange and weird echo...I stopped—but the sound did not stop me at once; it went on slowly dying away until it broke with a soft and wearisome sigh...-

A strange sensation suddenly and irresistibly got hold of me. It was not fear—no, but a kind of sickly, melancholy feeling in the heart. Aroused by the silence reigning in this old unhabited mansion, and by the unnatural surroundings, there now awoke at the bottom of my soul much of that long-forgotten past which had slumbered for so many years amid the wear and tear of commonplace daily life. Who knows whence and why these unbidden guests now came trooping before the eyes of memory, bringing forth a series of pictures with them: scenes of early childhood and youth, which never could have sported recollections, hopes unfulfilled; and grief—heavy sorrows which I had lived through and thought over. All this arose at once and simultaneously with its images of the past and the present; crowding in upon me at all sides, it confused and entangled the clearly defined pictures, and replaced them with vague recollections. But as in our dreams, when the sorrow of the preceding day as well as the expected joy of the morrow never leave us completely free from their grip, so over all these dreamy recollections, whether joyful or melancholy, spread like the cold and heavy mist of an unnatural rain day, the cold and dull reality...A hopeless, an unaccountable weariness got hold of me, enveloping my whole being as in a ghastly shroud......

The sudden noise of a rat disturbed in its nocturnal wanderings put an abrupt stop to the wanderings of my imagination. I slowly approached the mirror, pulled off its brown hollow cover, and shuddered at my own reflection: a pale, sorrowful face, with dark flickering shadows upon it, looked at me with an unfamiliar expression in its eyes and upon its features which never could have sported recollections, hopes unfulfilled; and grief—heavy sorrows which I had lived through and thought over. The whole interior of the large hall with its lumber and scaffolding, its veiled statues, and the enormous garden door; at the end of a double row of pillars, was reflected in the mirror. The weak, wavering light of the thin wax candles was hardly able to chase the darkness lying in thick black shadows under the lofty ceiling, upon which the heavy chandeliers with their innumerable crystal droplets painted fantastic spots; from my legs extended two gigantic shadows, back-leaping, and up-arching into the tremendous of the corners; at every movement these shadows ran swiftly right and left, now lengthening, at another moment shortening. Again, I glanced at my watch, it wanted three minutes to midnight. Placing a chair before the looking-glass, I laid my chromometer upon it, and with the two little candles glanced

in by hands stood before the mirror, awaiting midnight. All was quiet and the silence around was profound. Nought was heard but the ticking of my watch, and the occasional fall of a rain-drop passing through the old leaky roof. And now, the watch-hands met; I straightened myself up, and, firmly looking upon my own countenance in the mirror, pronounced slowly, faintly and distinctly, "Y—u—r—e—y 1—va—no—vitch Ta—nil—shet?"

If I had failed before to recognize my own face, at this time I was utterly unable to recognize my own voice! It was as if the sounds reached me from far, far off; as if the voice of another somebody had called me. I went on staring at myself, though never taking off my eyes from the face. The reflection had become paler still, the eyes seemed immeasurably enlarged and the candles trembled violently in its hands. All was quiet; only my two shadows began moving swifter than ever; they joined each other, then separated again, and all at once began rapidly growing, elongating themselves, moving on higher and higher...they slipped along the veiled statues, hung their clear, out, black patches upon the white walls, climbed along the pillars, separated upon the ceiling and began approaching nearer and nearer..."Yu-ree—va-no—vitch Tanishet?" I slowly pronounced again my name; and this once, my voice resounded in the old hall more muffled than ever. There was in it something like a note of sorrow, reproach, and warning. . . . No, this voice, so soft, with tones in it so broken, was not my voice....

It was the familiar voice of some one I knew well, who was near and dear to me...I heard it more than once, whether in my dreams or waking hours...It had hardly died away, when a window-pane, jangling and tinkling under a new gust of wind, suddenly burst. It was as if a harp-chord had broken its pure, metallic ring, filled the room, and was caught up by the wind which began its long and lugubrious song, a song of woe, a dirge of despair, a song of the first impulse. I took off my eyes for an instant from the mirror, and was going to turn abruptly round, when suddenly recolecting that I had to keep my eyes fixed upon it all the time I looked again, and—remained rooted to the spot with horror......

I found myself no more in the looking-glass...No; I was not asleep, neither was I insane; I recognised every smallest object around me: there was the chair with my watch upon it; and I saw distinctly in the mirror every part of the room reflected; the scaffolding and statues, and the drop-lights were there, all of them as they were before...But my shadow had also disappeared, and I vainly searched for it upon the inland floor. The room was empty; it had lost its only tenant. ...I myself had gone, and was there no more!.....

An inexpressible wild terror got hold of me. Never, in the range of the experience of my whole life, had I experienced anything approaching this feeling. It seemed to come as if I had been hearing over this same event for a second time; that all this had happened to me before, in the same spot, illuminated by that same flickering light, in this same identical, heavy, gloomy silence...that I had experienced all this, and had waited here before now...feeling that something was going to happen, that it noiselessly approached, that invisible and inaudible, it is already near the door, that this empty ball-room is a—stage, whose curtain is slowly rolling up, and that one second more, one more effort, but to pronounce once more my name...only one...and that door will noiselessly open......

The name, the name...I have to pronounce it for the third and last time...I repeated over and over to myself mentally, trying to summon up my courage and collect myself for the last and final word. I felt as if one petrified, I was no longer my own self, but a part of something else; I could not and did not think; I only instinctively felt that I was being irresistibly drawn into a vortex of fatal events, and went on staring like a maniac into the mirror, in which I saw the empty hall with everything in it, but—myself;
With a desperate superhuman effort, I shook off that state of paralysis and began to utter my name for the third time: "Yaa—ye—ye—vitch—Ta—.......?" but my voice broke down and gave place gradually to a kind of my mouth, at the shrill, trembling, extraordinary tones which made the whole house vibrate with echoes in the midst of this ominous silence. The wind howled and moaned, the doors and windows violently trembled, as the knoll of the entrance door slowly but audibly and distinctly turned...

Uttering a shriek of terror, I threw down both the lights and pressing my head between my palms, rushed out of the room like a madman.

What happened after that I know not. I came to my senses only when I found myself, in my bed, in my own room, and with a dim mist working in my brain. Gradually I recalled all the incidents of the preceding night, and was just going to decide in my own thoughts that the whole was but a dream, when my servant handed me with a look of blank amazement my watch and the two candlesticks that the workmen had just found before the uncovered mirror in the ball-room.

I have narrated a FACT: though to explain it is more than I could undertake. One thing I know well, I will evoke myself before a looking-glass no more, and strongly advise others never to attempt the experiment.

THE NUMBER SEVEN.

A deep significance was attached to numbers in heathen antiquity. There was not a people with any religion like the Egyptian, but gave great prominence to numbers in their application to religious observances, the establishment of festival days, symbols, dogmas, and even the geographical distribution of empires. The mysterious numerical system of Pythagoras was nothing novel when it appeared far earlier than 600 years B.C. The occult meaning of figures and their combinations entered into the meditations of the sages of every people; and the day is not far off when, compelled by the eternal cyclic rotation of events our most sceptical unbeliever will have to acknowledge in that region of ever recurring events there is something more than a mere blind chance. Already our Western sects begin to notice it. Of late they have picked up their cars and begun speculating upon cycles, numbers and all that, which, a few years ago, they had relegated to oblivion in the old closets of memory, never to be unlocked but for the purpose of grinning at the smooth and idiotic superstitions of our monoscelic forefathers.

As one of such novelties, the old, and matter-of-fact German journal Die Gegenwart has a serious and learned article upon "the significance of the number seven" introduced to the readers as a "Culture-historical Essay." After quoting from it a few extracts, we will have something to add to it perhaps. The author says that

"The number seven was considered sacred not only by all the cultual nations of antiquity and the East, but was held in the greatest reverence in the natural sciences also. The whole logical origin of this number is established beyond any doubt. Man, feeling himself out of mind dependent upon the heavenly severes, ever and everywhere made earth subject to heaven. The largest body of knowledge, and in his sight the most important and highest of powers, were the planets which the whole antiquity numbered a seven. In course of time these were transformed into seven deities. The Egyptians had seven original and higher gods; the Phrygians seven kairos; the Persians, seven sacred horses of Mithra; the Parsees, seven angels opposed by seven demons, and seven celestial abodes paralleled by seven lower regions. To represent the more clearly this idea in its concrete form, the seven deities are often represented as one seven-headed deity. The whole heaven was subjected to the seven planets; hence, in nearly all the religious systems we find seven heavens."

The belief in the seven lakes of the Brahminical religion has derived faithful to the archaic philosophy; and—who knows—but the idea itself was originated in Aryavarta, this cradle of all philosophies and mother of all subsequent religions? If the Egyptian dogma of the metempsychosis or the transmigration of soul taught that there were seven states of purification and progressive perfection it is also true that the Buddhists took from the Aryans of India, not from Egypt, their idea of seven stages of progressive development, and of heavenly bliss and allegorical progress by the seven stories and umbrellas gradually diminishing towards the top on their pagodas.

In the mysterious worship of Mithra there were "seven gates," seven altars, seven mysteries. The priests of many Oriental nations were subdivided into seven degrees: seven steps led to the altars and in the temples burnt candles in seven-branched candlesticks. Several of the Masonic Lodges have to this day, seven and fourteen steps.

Seven were the completely theoretical model for state divisions and organization. China was divided into seven provinces; ancient Persia into seven satrapies. According to the Arabian legend seven angels cool the sun with ice and snow; lest it should burn the earth to cinders; and, seven thousand angels wind up and set the sun in motion every morning. The two oldest rivers of the East—the Ganges and the Nile—had each seven mouths. The East had in the antiquity seven principal rivers (the Nile, the Tigris, the Euphrates, the Oxus, the Yaksar, the Axius and the Indus); seven incense measures; seven cities full of gold; seven mountains of the world; &c. Egypt was divided into seven prominent quarters of the temple in architecture and palaces. The famous pagoda of Chilingham is surrounded by seven square walls, painted in seven different colours, and in the middle of each wall is a seven storied pyramid; just as in the antediluvian days the temple of Borsippa, now the Birs-Nimrud, had seven stages, symbolical of the seven concentric circles of the seven spheres, each built of tiles and metals to correspond with the colour of the ruling planet of the时期才所究之物所附之子神

These are all "remnants of paganism" we are told—traces of the superstitions of old, which, like the owls and bats in a dark subterranean flew away to return no more before the glorious light of Christianity—a statement but too easy of refutation. If the author of the article in question has collected hundreds of instances to show that not only the Christians of old but even the modern Christians have preserved the number seven, and as scarcely as it ever was before, there might be found in reality thousands. To begin with the astronomical and religious calculation of one of the seven planets, Rousillon divided the week into seven days, and held the seventh day as the most sacred the Sod or Sun-day of Jupiter, and to which all the Christian nations—especially the Protestants—make pri of this day. If, perchance, we are answered that it is not from the pegan Romans but from the monothestic Jews that we have it, then why is not the Saturday or the real "Sabbath" kept instead of the Sunday, or Sod's day?

The "Rannyana" seven yards are mentioned in the residences of the Indian kings; and seven gates generally led to the famous temples and cities of old, then why should the Frieslanders have in the tenth century of the Christian era strictly adhered to the number seven in dividing their provinces, and insisted upon paying seven "pennings of contribution" The Holy Roman and Christian Empire has seven Kurfursts, or Electors. The Hungarians emigrated under the leadership of seven lukes and founded seven towns, now called Semianydal (now Transylvania). If pegan Rome was built on seven hills, Constantinople has carried the name of seven. In ancient Greece, Athens, Nero, Rome, the town of Constantine, The Separator of the World's Parts, The Treasure of Islam, Stamboul—and was also called the city on the seven Hills, and the city of the seven Towers as an adjunct to others. With the Mussulman "it was besieged seven times and taken after seven weeks by the seventh of the Ottoman Sultans. In the ideas of the Eastern peoples, the seven planetary spheres are represented by the seven rings worn by the women on seven parts of the body—the head, the neck, the hands, the feet, in the ears, in the nose, around the waist—and these seven rings or circles are presented to this time by the Eastern suitors to their brides; the beauty of the woman consisting in the Persian songs of seven charms.
The seven planets ever remaining at an equal distance from each other, and rotating in the same path, hence the idea suggested by this motion, of the eternal harmony of the universe. In this connection the number seven became especially sacred with them, and ever preserved its importance with the astrologers. The Pythagoreans considered the figure seven as the image and model of the divine order and harmony in nature. It was the number containing twice the sacred number three or the "trial," to which the "one" or the divine unmanifest was added: 2 + 1 + 3. As the harmony of nature sounds on the tongue, so do the sounds of seven, and the harmony of audible sound takes place on a smaller plan within the musical scale of the ever-recurring seven tone. Hence, seven pipes in the syrinx of the god Pan (or Nature), their gradually diminishing proportion of shape, representing the distance between the planets and between the latter and the earth—and, the seven-strung lyre of Apollo, Consisting of a union between the number three (the symbol of the divine trinity with all and every people, Christians as well as pagans) and of four (the symbol of the creative forces or elements), the seven is designated point out symbolically to the union of the Deity with the universe; this Pythagorean idea was applied by the Christians—especially during the Middle Ages—who largely used the number seven in the symbolism of their sacred architecture. So, for instance, the famous Cathedral of Cologne and the Dominican Church at Regensburg display this number in the smallest architectural details.

No less an importance has this mystical number in the world of intellect and philosophy. Greece had seven sages, the Christian Middle Ages seven free arts (grammar, rhetoric, dialectics, logic, arithmetic, music, geometry), the Mahometan Sheikh-ul-Islam calls in for every important meeting seven "ulama." In the Middle Ages an oath had to be taken before seven witnesses, and the one to whom it was administered was sprinkled seven times with blood. The processions around the temples went seven times, and the devotees had to kneel seven times before uttering a vow. The Mahometan pilgrims turn round Kaaba seven times, at their arrival. The sacred vessels were made of gold and silver purifled seven times. The highest grades of the College of cardinals, the pope devolved onto seven trees, under which were placed seven "Schaffers" (judges) who required seven witnesses. The criminal was threatened with a seven-fold punishment, and a seven-fold purification was required as a seven-fold reward was prom.ised to the virtuous. Everyone knows the great importance placed in the West on the seventh son of a seventh son. All the mystic personages are generally endowed with seven sons. In Germany, the king and now the emperor cannot refuse to stand as godfather to a seventh son, if he be even a beggar. In the East in making up for a quarrel or signing a treaty of peace, the rulers exchange either seven or forty-nine (7 = 7) presents.

To attempt to cite all the things included in this mystical number would require a library. We will close by quoting but a few more from the region of the demoniacal. According to authorities in those matters—the Christian clergy of old—a contract with the devil had to contain seven paragraphs, was concluded for seven years and signed by the contractor seven times; all the magical drinks prepared by the perverted witch contained seven kinds of seven herbs; that lottery ticket which is drawn out by a seven-year old child. Legendary wars lasted seven years, seven months and seven days; and the combatant heroes number seven, seventy, seven hundred, seven thousand and seventy thousand. The princesses in the fairy tales remained seven years under a spell, and the boots of the famous cat—the Marquis de Carabas,—were seven leagues. The ancients divided the human frame into seven parts; the head, the chest, the stomach, two hands and two feet, and man's life was divided into seven periods. A baby begins teething in the seventh month; a child begins to sit after fourteen months (2 x 7); begins to walk after twenty-one months (3 x 7); to speak after twenty-eight months (4 x 7); leaves off sucking after thirty-five months (5 x 7); at fourteen years (2 x 7) he begins to finally form himself; at twenty-one (3 x 7) he ceases growing. The average height of a man before mankind degenerated was seven feet; hence the old Western laws ordering the garden walls to be seven feet high. The education of the boys began with the Spartans and the old Persians at the age of seven. And in the Christian religions—with the Roman Catholics and the Greeks—the child is not held responsible for any crime till he is seven, and it is the proper age for him to go to confession.

If the Hindus will think of their Maha and recall what the old Shantars contain, beyond doubt they will find the ring of all this symbolism. Nowhere did the number seven play so prominent a part as with the old Aryas in India. We have but to think of the seven sages—the Saptaraaias, the seven worlds; the Saptaraas, the seven holy cities; the Saptaraas, the seven holy islands; the Saptaraas, the seven holy seas; the Saptaraas, the seven deserts; the Saptaraas, the seven seas, and the seven continents of the hypothesis. The Aryas sevenor borrowed anything, nor did the Brahmanas, who were too proud and exclusive for that. Hence, then, the mystery and sacredness of the number seven.

**WHAT THE WEST EXPECTS.**

Some time ago, a letter was written from here to one of the cleverest of American editors upon the subject of Oriental psychology, asking him to indicate how, in his judgment, it would be best to present it to the Western world, so as to arouse the widest popular interest. The editor, unlike most Western journalists, is well read in Oriental religious questions. He answers as follows:—

"You ask me to state what special line of inquiry into Asiatic Philosophy is most likely to meet the Western demand. My dear Sir, there is no Western demand as yet. It is your business to create it. And while, it speaking from the standpoint of the student, I should urge you to devote your attention principally to the religions of Asia, regard less of their ultimate popularity, I should rather advise you to develop and illustrate such phases of Oriental Supernaturalism as it may be in your power to describe or explain. You will perhaps rejoin that Oriental Supernaturalism is so wrapped up with religion that the two must be studied together. Granted. But what we are seeking, I take it, is the means of arousing general interest, and the surest way to do that in regard to any religion has always been by exciting the wonder and awe of the vulgar. In a word, do and have the holy arteries have ever done; appeal to popular curiosities. Give the public interesting accounts of the marvels your Hindustan becomes capable of (according to tradition) when he attains the position of a Rishi or Athar. Tell how this state is attained. Lift the veil from the psychological mysteries which are involved. Conflate the pragmatical postulants of unconscious celebration, hypnotism, and what not, as the sources and explanations of everything that puzzles them in Nature. Take, if you can, the jugglers of India as well as the Brahmanas, describe their feats which have so bewildered the witnesses from the time of Kubilai Khan until to-day. Give the world the first serious attempt it has seen to investigate the magic of India. Is there, or is there not, anything in it? That is the question which I believe most interests those who have given the subject any attention, and it is one which you must undertake to deal with, or your mission will be abortive. As to the philosophies and religions of Asia, I confess that my study of them has not impressed me with any greater reverence for them than I entertain for the philosophies and religions of the Occident. Their chief interest to me appears to lie in the light they throw upon the evolution of human intelligence, and the proofs they furnish of the strong family resemblances which accompany its gradual advances. The literature of
early Buddhism is as full of nobility and purity as that of Christianity. Both religions in time became overlaid and smothered with ceremonial. As to the Vedic literature. I confess, I know nothing of it, except the rude and clumsy efforts of a primitive people to fashion a mythology of Nature they had learnt to fear. In fact, there is only one thing in India which possesses my living interest for me at present, and that is the subject of occult knowledge. In regard to this I would suggest one or two ideas which seem to me to require special examination. In the first place the development of supernatural power appears to be conditioned, among Indian religiosists, and upon an aesthetic pretension which physicalists would shudder to be very prejudicial to the maintenance of a sound mind in a sound body. This is a point which I think demands particular attention, for neglect of it threatens to vitiate all the conclusions of otherwise cautious witnesses. Again, in recounting any alleged supernatural phenomena, it is necessary that corroborative testimony should be supplied, of the most minute, exhaustive and exclusive character. A mere unsupported narration of such matters will in these days of exact and profound research and analysis be accorded no significance. Thus have the fatal defect of all the statements now in possession of the Western world with regard to Indian mysteries. They have been spoken of as carelessly as if they were ordinary phenomena, and as a result they have been stigmatized as mere travellers' tales. Now, you know perfectly well the importance of such careful verification as I have spoken of. Without it I am sure you will fail to accomplish any thing important. With it you are in a position to revitalize the belief of the West, and to advance the frontier of science enormously. I regard you as being under a great responsibility. You possess an opportunity which has perhaps never before been enjoyed by the Aryans since the primeval race settled beyond the Himalayas. But it is clear to me that this great opportunity will be wasted unless you fully realize the necessity of securing every step you take. Remember that one well-attested phenomenon is worth more as a means of conviction than a library of loosely told and unsupported stories. The age is past at which intelligent men could be taken on trust narrators in any way transcending common experience. You have marvelous things to unfold, and you can only do it by the force of your own power. I hope that you will succeed even beyond your most sanguine anticipations, but I am sure you can only satisfy the Western critical mind by making it apparent that you were disposed to take nothing for granted, but resolute to prove all things. No doubt you have experienced annoyance from the bigotry and intolerance of the Christian missionaries. In any case it would be well done to show the world how small has been their success in making conversions, and how great a humbug the whole Indian mission system is.

ON THE JAIN NOTION OF THE CREATOR.

BY DR. RAM DAS SEN.

In the May number of the Theosophist, Eido Eshu Hai Deshmukh says in his article on "The Jain View of Om," that the Jains do not believe in the existence of a Creator, in controversy of what I said on the same subject in the December number. It was stated there that the Jains were not atheists in the strict sense of the term. This has been the result of my following quotations from two very authentic Jain Sanskrit works:

These quotations may not bear out or concern with Ratnakar, admittedly a recent work and of inferior authority, but there they are.

IMPROVEMENT IN INDIAN AGRICULTURE.

Always preponderatingly an agricultural country, India has of late been growing still more so by the gradual extinction of her dependence on her former sources of income and the artificial, mechanical arts. The struggle for life now goes on more desperately than ever. A good monsoon means life, a bad one sometimes death to millions. Hearing of present surplus against future necessities has become almost impossible: the tax-burthened, debt-crushed riyat has learnt to eat the bread of to-day with thankfulness, and in dumb fear await what the morrow may bring forth. How much of this is due to national environment, how much to careless selection of seed-grain, how much to death of pasturage for working-cattle, how much to untruthy habits and the rash accumulation of debt, how much to lack of water for irrigation; what part should be ascribed to the tax-gatherer, what to the zambiar, what to the system of landholdings—let others discuss. The first, most vital fact for us to realize is that the months to feel are increasing faster than the food to put into them. It is this that grieves the heart of every lover of India. How can the case be yet? Let us take work? It is not to argument the country wants; the situation is not disputed, and no one has the time to quarrel over it when the hungry are crying for bread. Let us take counsel together then. It is a simple question of arithmetic, after all. We cannot extend the area of cultivable land, nor can we shay the extra children that are born to make the ratio of crop to eaters keep stationary. We must do one of two things then—either make each acre yield more or make each person consume less. If a certain fixed acreage will support only a fixed number of people, I shall be under another system; and if the increase of population in the country where the more imperfect farming prevails has reached and passed the utmost productive limit of the land under that system—then what? Simply that patriotism, statesmanship and philanthrophy alike demand that an earnest and concrete effort should be made to improve the method of agriculture until it is thoroughly reformed, and the fixed number of acres shall be made as productive as possible. This is the case of India.

The position in which India now finds herself is a new one. Other countries have been so situated before, both in modern and ancient times. China, now, and Peru, in the pre-historic period, are examples in point; so are the Belgium of to-day and the Egypt of the olden time. England has passed the point where the utmost skill can extract enough from the land to support her population, and the consequences are, on the one hand, enormous and increasing quantities of food, and, on the other, constant emigrations of surplus people to new countries. But it may be urged that the inhabitants of this Peninsula have lost the propensity to emigrate, one so strong in their ancestors. True; and, therefore, the only resource is to imitate the examples of China, Peru, Belgium, England, and other over-crowded countries, and improve the cropping capacity of the land. The acre that now yields ten bushels must be forced to produce fifteen, and so give food to one-third more people. Granting this as a sole proposition, how shall it be done? One way is to increase the yield of our soil in any appreciable degree? We think it is. We do not believe that can be done by importing patented playthings. It cannot be done by applying in a tropical country, with its peculiar seasons and its fierce sun-heat, the same methods of agriculture that succeed in Europe and America. It is foolish to ask the almost penniless Indian ryot to lay out capital against ultimate returns, as the English or Belgian farmer is ready to do. In the matter of what has to be done must be in the direction of improving our existing methods, not by trying to graft them with foreign ones, as unacquainted here as the Indian palm is to the climate of the Grampian Hills. Let intelligent patriots ask themselves whether the soil is cultivated and cropped to the best advantage; whether
as good seed is used as can be had; whether there is such careful stock-breeding as will produce the strongest working-cattle, the best milk, cows; whether any improved pumping system can be hit upon and made more water with the same expenditure of power as is now; whether forest-conservancy is a good or bad thing for the country and, if the farmer, what should be done to help it along; whether any slight and inexpensive modifications could be made in the shape of our farming tools, or any change is possible in our methods of harvesting, storing and disposing of the crops, that would increase the rese’s profits. These are a few of the questions that should occupy the attention of every man who wishes well of India, and would not spend the money of his people in vain. Competition of village against village, and of farmer against farmer for the best tilled farm, the best field crop, the best animal, the best bushel of seed-grain, ought to be promoted, for experience in other countries has shown that this is a most powerful incentive to painstaking.

Fairs and agricultural shows are also very important stimulants of good farming, and they should be so adapted to local and national customs, prejudices and wants as to attract popular interest. It is now quite well known that the representation of the Theosophical Society in India have a deep interest in the welfare, no less than in the spiritual, welfare of this country. From the first this has been publicly and privately shown. Some, but not many here are aware that for years the President of the Society was as closely and conspicuously identified in America with agricultural reform as he is now with Theosophy. Naturally enough the condition of Indian agriculture has been closely observed by us ever since our arrival, and especially during the two long journeys we have made to the far North-Western Provinces. A correspondence has since been maintained upon the subject with influential Native and European gentlemen, amongst the latter Mr. E. Buck, Director of Agriculture, North-Western Provinces and Oudh, who seems a representative of that highest type of official—one who is more anxious to do good to the country than to himself. Mr. Buck, however, is before the public and no words from us are required to prove whether he is a good or a bad officer. But nevertheless our opinion is expressed above, and there it stands for what it is worth. He has addressed Col. Olcott a letter upon the subject of improvements in Indian agriculture, closely agreeing with those in the United States, some of which are to be seen upon perusal. We would be glad to see our contemporaries of the Native press giving the subject the consideration its importance deserves, and will be thankful for any suggestions as to how our Society or either of its felons can render any service in the matter.

**DEPARTMENT OF AGRICULTURE AND COMMERCE, N.-W. P. AND OUDI.**

My dear Col. Olcott,

I have been encouraged by the interest which you take in agricultural matters to ask you whether you can assist me in any way to obtain the sympathies of the people of India, and especially of the enlightened classes with whom you are principally associated, in the attempts which we are making upon the improvement of agriculture. Our position, I think, somewhat misunderstood. We do not come forward to ask the agricultural population of India to accept from us the ideas and machinery of Europe and America and apply them to their country.

On the contrary, we appeal to them to teach us what they require; we profess to give them, it is true, the means of ascertaining what principles have been discovered in the West, not yet utilized in the East, but having done so, we must refer to the agricultural population themselves. The most important question of all—is such and such a principle, or is such and such an implement likely to be of service to your country?

Unless the people themselves come forward or evince a desire to make an earnest trial of means which are brought to their notice for the advancement of their own agricultural interest, the attempts of Government are worse than useless, for they cost money which has to be raised from the taxes of the people of India.

Government can do very little more than endeavour to excite a natural and wholesome interest in such things. The adoption of them must come from the people themselves, who are the only true judges whether they are now or by patient development can be made to be hereafter useful to them. If only a few earnest landlords would in the interests of their fellow-countrymen secure an honest and true verdict, after a fair and patient trial of the merits of a new system, a precedent is now possible. Consider what an enormous amount of good might result from the discovery of only one small improvement. There are something like five or six crores of acres in the one small province of the N.-W. P. Imagine an improvement which gave only one mand of grain more per acre once in two years; an amount of food, or of saleable produce, bringing increased wealth to the agricultural population and an increased store of food to the country.

When the sun sets your thoughts, tell your river wells or of bringing water to the surface could be cheapened by 25 per cent. What an advance could at once be made towards securing this North of India against the perils of drought which so much harass its arid soil.

We have drained the rivers of their water by our canals; we must now fall back upon the old source—the water supply below the surface.

We want the people to feel that it is in their own interests to try and improve and cheapen the water-lifting system. The native appliances are truly admirable, but it is possible to improve them. With the aid of the European, I should prefer to say—American—science, some new idea may be developed which will bring the vast store of water lying beneath the feet of every cultivator more within his reach.

Do not think that I, for one, wish for improvement for the sake of Government or English interests. My appeal to the Famine Commissioners to secure the permanent prosperity of the cultivating classes will prove that I have only the interests of the cultivators at heart. My one hope is that we as Europeans who have the best agricultural classes to a higher level of comfort and happiness.

In one thing I have succeeded, as you have heard, the introduction of Tobacco curing (which I only secured by the help of Americans). The object in this case is to prepare Indian Tobacco for the European market so as to bring English and foreign money into India in exchange for Indian produce. But success was here possible, because “curing” could be concentrated in a small space and completed by Europeans. It was one of the very few things in which the assistance of the agricultural population was not needed. There is nothing now to prevent natives from taking up the same industry when they find it to be sufficiently profitable just as they have taken up Indigo in the N.-W. P. to the almost complete exclusion of Europeans who first gave the lead. Now the native agriculturists can manage the business more cheaply than the Europeans and, in this province, take the lead themselves.

But in other matters such as improvement of actual cultivation it is necessary to have the widespread sympathy of the agricultural classes nothing can be done unless the agricultural classes are excited by a real desire to improve their own condition, and to inquire into these things for themselves. The improvements which can be expected are so small when calculated on an individual field that it is hopeless to expect any lead being given by European capitalists as in the case of indigo and tea and tobacco. But the multiplier is so enormous that a little improvement on one acre becomes an enormous one over several millions, and when this is considered it seems worth while for native philanthropists to consider the subject deserving of earnest attention and to allow us to
co-operate with them in making serious and patient trials of whatever seems likely to be useful to the country. When we have found anything that is really useful, then we will commercialize it to the agricultural population and not before then.

But meanwhile the first and original trial must be made by the agriculturists themselves, not by Government. Their results will be true and reliable. Government Agency is costly and results are misleading. I myself place little reliance on Government statistics.

We want earnest men, and real philanthropists to persuade their fellow-countrymen to take up and try these things for themselves from a real desire to improve the condition of their country and not (as is perhaps sometimes the case now) from a desire to please Government. The mere desire to please Government will never do any real good, and indeed it is that I have rather ask a good man like yourself, unconnected with Government, to enlist the interests of the natives in agricultural improvement for their own good than make any appeal to them myself or through those who are high in official authority.

Yours very truly,

E. BUCK.

SOME THINGS THE ARYANS KNEW.

By the late Bramachari Bawa.

In the Vedas and such other works of the remotest antiquity, magnetism has been spoken of in many places. This proves that the ancients were familiarly acquainted with the forces of magnetism and electricity. "Vivoom Vidyā" (reverence) was a complete science among the ancients. So perfect a mastery had they acquired in the control and management of the "Vivoom" (air chariot), that it was used by them for all the practical purposes of war, &c. This indicates their full acquaintance with all the arts and sciences on which the Vivoom Vidyā depends, and also their perfect knowledge of the different strata and currents of the air in atmosphere, the temperature and density of each and various other minor particulars.

Diamonds, pearls, rubies, sapphires and various other precious stones, as also quicksilver and other minerals are frequently mentioned; it is also recorded that these things were found in great abundance. Therefore, the different sciences, arts or systems relating to mining or the processes for separating and extracting various substances from the earth were known to the ancients. The ancients were thus the masters of mechanics, chemistry, geology, mineralogy, &c.

In the Bhāṣad an account is given of the Mayasabha (a collection of all the wonderful things of the time) presented by Mayasur to the Pândavas. In it were microscopes, telescopes, clocks, watches, singing birds, articulating and speaking animals, and various things made of glass, &c. Nothing extraordinary and wonderful was left out. The innumerable wonders and curiosities of this world were exhibited in that Sabha (collection) of Mayasur. Such, indeed, was the mechanism of this Mayasabha which accounted for hundreds of thousands of men within it, that it required only eight men to turn and take it in whatever direction they liked. From all this it is most forcibly proved that in the Mayasabha of the Pândavas were displayed works which indicated the great learning and high scientific and artistic attainments of the ancients, incomparably superior to those of the English, the French, and the Chinese of the present time. If, as is positively affirmed by the thoughtless, the ancients (our very remote ancestors) were entirely ignorant of mathematics, chemistry, mechanics and other sciences and arts, how in the world could they have performed such grand and wonderful works? They were not such as they are believed to be. Know that whatever is (at all times) within the reach of the human intellect, wisdom, and senses, was acquired by the ancients in a more perfect degree than in our day.

In the ancient works it is even said that there were guns and cannons in the land of Ravan. They were called Sinhalat Yantara. Therefore, gunpowder was also known to them.

There was also the steam or fire-engine called Agni Rath, the prime motor in which was the steam or fuel which boiled water.

The ancient kings had also their monetary systems, and therefore, they had their coins in which monies were coined.

The ancients used to visit islands and distant lands beyond the seas and oceans, and, therefore, they were neither ignorant of geography nor of the art of navigation (Naycagnam).

Before five thousand years ago, they were most remarkable for their war tactics and military systems and discipline. In battles they used to arrange their armies in the forms of circles, squares, oblongs, wedges &c. Some part of their war tactics is to a certain extent known to the soldiers of our age. But "Ashtar Vidyā," the most important and scientific part, is not at all known at present. It consisted in annihilating the hostile army by involving enveloping and obliterating it in different layers and masses of atmospheric air charged and impregnated with different subatomic parts. The army would find itself plunged in a fiery electric and watery element, in total thick darkness or surrounded by a poisonous, smoky, pestilential atmosphere, full sometimes of savage and terror-striking animal forms (e.g. snakes, tigers, &c) and frightful noises, thus they used to destroy their enemies. The party thus assailed counteracted these effects by arts and means known to them and in their turn assaulted the enemy by means of some other secrets of the "Ashtar Vidyā." This Ashtar Vidyā is no mere practised at present. Those who possessed the secrets of it cautiously guarded them from the misusers. It was perfectly just and right to do so.

Extensive works on "Ashtar Vidyā" and such other sciences were at different times compiled in the languages of the times from the Sanskrit originals. But they, together with the Sanskrit originals, were lost at the time of the partial deluge of our country. Detached portions of these sciences now and then recur in the Vedas, Purans and such other Sanskrit works. From all this the learned and the wise should see and infer that the ancients had the ambition of good government, a great and perfect morality, and knowledge of various arts and sciences. It is the very province of the human intellect to invent, discover, and learn things which would benefit all living beings. If a man knows the sciences and arts, it should not be a matter of surprise; but if he does not, then and then only one should feel surprise, for he grasps not the immense reward which is within his easy reach.

Now in the Nyāya Shāstra "pratīti" or the earth is said to be "gandhīvati." This means that it is the element in which every kind of smell exists. It is the smelling element. There the earth is said to be nitya (everlasting or eternal), when its particles only are taken into consideration, but when its compounds such as sulphur (which, as it has a powerful smell, is called gandhak) &c, are taken into consideration, it is said to be anitya (i.e. perishable, as they are compound). In short, it means that the compounds of particles are perishable and the particles imperishable. Therefore, the various bodies which are called and understood to be elements are imperishable. They are only the compounds of the gandhivati. By carefully reading the पञ्कितां (chapters 7) of the Nyāya Shāstra, you will thoroughly understand what I say, and you will find that the chemistry of the ancients was far more developed and higher than that of the moderns. The great acquirements of the ancients in chemistry and the sources of all the different knowledge will be disclosed to you in the Nyāya Shāstra.

If the men of our times will, according to the system spoken of in the Vedas, begin to form and divide themselves according to their innate qualities and tastes, and not according to their birth into the four distinct classes of Brahmin, Kshatri, Vaishnav and Soodar, and if they will...
perform yoga and devotional and true worship of the Universal Being, they will easily come to know the secret and occult sciences, and understand the mysteries relating to the soul and its transmigrations. They will also know the very natures of sins and their concomitant punishments, and will get a perfect idea of the karmas or sin committed by slaughtering poor and innocent animals. In the end, to crown all their labours they will get emunification as the greatest reward, i.e., they will get a perfect and everlasting knowledge of their own selves, which is nothing more or less than the Parmatma, the first and true state and principle of everything existent in the Universe—Parmatma—the true essence of all. Amen!

(East Indian Materia Medica).

BY PANDURANG GOPAL, G.G.M.C., F.T.S.

27. Drugs which act on the bowels and relieve constiveness, and remotely relieve acute inflammations of the urethral passage. They act as alternatives of the cutaneous circulation and relieve cerebral congestion.

28. Appetisers and remedies which act as cordials and febrifuges. They also improve the cutaneous circulation and relieve congestions of mucous membranes, acting remotely on the circulation of the eyes, nose and skin.

29. A group similar to the above, but the special virtue of which is not yet defined. They are appetisers.

30. A group of metals and preparations derived from them which act as alexipharmics, antiseptics and are useful in relieving certain anaemical diseases of the heart and liver which are not specified.

31. Drugs, the decoction of which is sweetly bitter and has the property of relieving sub-acute inflammations. They are insecticidal, and are deterrent, being useful in cleaning foul ulcers.

32. Drugs which are tonic, cooling and nutritive. These drugs which relieve congestions or passive swellings, cool the blood and act as febrifuges. They have the remote effect of assisting secondary digestion.

33. Drugs which subdue inflammations, relieve fluxes and purify the seminal fluid.

34. Diuretics and relievers of inflammations.

35. A group which is not specified.

The above thirty-seven groups of drugs, although termed nakshtara as represented by Sushruta are not all strictly so; some of the groups contain here and there excrement drugs also, each varying in action more or less and exerting its activity on the secretory capillaries of special membranes, promoting their secretions moderately, or if the quantity of each drug which has to be administered, be increased in a certain ratio or mixed with other allied drugs, the quantity of each drug which has to be administered, be increased in a certain ratio or mixed with other allied drugs, they will cause an abnormal or excessive flow of those fluids. This phenomenon, when apparent, would evidently be deemed inconsistent with the application given to these drugs, when viewed individually, but the practical student of these phenomena, will observe that these properties, however, opposite are not necessarily contrary to experience. Fresh from nature and at a certain stage of their growth, several vegetables excrete such properties, and the occurrence is not the less true, that one part of a vegetable may even possess virtues entirely dissimilar to those of another part. The descriptions, therefore, of therapeutic virtues accredited to these groups, and given here will not be taken as absolute and definite, and to be applied to them generally. The student will therefore do well to take them as landmarks in the minute investigation of each for his further researches into remedies in general.

Sushruta gives typical examples of this class and divides them into three sub-classes, each of which has a special affinity for the fluids of the human system, one restoring the vital spirits to their normal condition, and one depressing inflammations and heat, and one counteracting the action of phlegm or of diminishing vascular congestions.

These sub-classes are given thus:

Sub-class I: (which repress the over-flow of vital spirits or diminish the results of irritation) नाक्षत्रमयविनायकः

Sub-class II. (Represseor of life) निनादयात्मविनायकः
Grasses 5, viz. Saccharum spontaneum, S. officinale, S. saccharum, Poa cynosuroides, and Imperata cylindrica.
Sub-Class III. Repressors of phlegm or of visceral congestion

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These drugs are said to cure diseases of the air and phlegm and represent therefore medicines which remove atomic conditions of the circulatory system and give tone to mucous membranes without-sensibly increasing or evacuating the biliary fluid. They are, therefore, indicated in relieving the morbid states of dryness of the tissues or the skin, and increasing the accumulation of the intestines, diaphoresis and cough. If they exert any remote physiological action, they stay the retrograde metamorphosis of tissue, equalizing circulation and neutralize the effects of excessive tissue degeneration and waste, caused by the circulation of morbid agents or poisons introduced from without. They are, therefore, strictly speaking, blood alternatives and depurants, and though of all them we have not been tested by modern physicians, we might unhesitatingly bear testimony to these effects in the instances of gynæmia, hemidesmesis, the Sibyl, anteramutha and veicinis communes.

Group II. Vital astringents (those which diminish congestions and increase the tone of the mucous tissue

We therefore give them for what they are worth, leaving the reader to form his own opinion on the value of such descriptions to practical science or of their application as remedial agents in the treatment of disease.

We shall now proceed to the consideration of the thirty-seven groups or groups of mixed remedies, the use and applicability of which seem to have been determined from experience alone. They are as under:

**Group I. Curers of deranged nerve action and possessing mild anti-phlogistic action.**

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**Group II. Vital astringents (those which diminish congestions and increase the tone of the mucous tissue—**

**क्षयप्रति न्यायम्:** They diminish the exalted formation of phlegm and relieve diseases which are due to congestions caused by paralysed nerve action, due either to excessive cold or air-borne poisons (unidentified). They are, therefore, indicated in relieving fluxes, serve as alternatives and depurants, relieving the system of pent-up morbid humors, and arrest morbid discharges from the generative organs of both sexes. Some of them by virtue of the bitter principles contained by them act as vermifuges or prevent the formation of worms and also act as alternatives of the skin.

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**The Bishop of Winchester said at the Church Congress that if any one sent him a religious newspaper he put it at once in the waste-paper basket. If the religious press there is what it is here he exercises sound judgment.**
A BUDDHIST FAMILY OR VILLAGE RELIGIOUS LIFE IN INDIA.
BY DAWSONNE MELANCHTHON STRONG, MAJOR, 10TH BENGAL LANCERS.
Author of "Selections from the Buddhist, translated into English verse."

PREFACE.

In the great work of Anglicising India, many an old faith disappears and many a simple custom is swept away—wholly engrossed by our own doctrines, and sadly ignorant of the history of religions, much injustice is thought in connection with, if not actually done to, the mild and orderly races of Hindustan whom we have made our subjects.

CHAPTER I.

In the shadows cast by a mighty buttress of Himilaya upon the plains of Hindostan reposed the village of Oorala which had been the quiet habitation of Hindu from time immemorial. Small cold rivulets, diverted from the main torrent, watered the terraced fields of corn and poppy, the cultivation of which was the chief occupation of the inhabitants. Although the events of this brief history occurred in the year 1870, the village was still far removed from the ways of Europeans and the hurried step of progress. No British soldier's oath or clumsy tread had yet disturbed the quietude of the scene, nor had even an angular-centred sportsman been viewed, where the very grit of the stately thatched cottage-crowned, and the dignified carriage of the elders betokened that calm superiority of mind which is seldom attainable amid busier haunts of men.

The dignity and virtue of man seemed here to have reached a climax and life was as sweet as the bread of cows. The divine teachings of the Lord Buddha had lingered longer in this spot than in any other part of India, and Brahminus were only tolerated as an apostolic Christian in these days tolerates a ritual curate.

The two girls, Govinda and Laljee, had driven up their goats to browse on the large mountain slope in the early morning, but long before noon the hot May sun had driven them to seek the shade of the big trees which clustered about the little streams and caught each wandering breeze.

"I often regret" said Govinda "that Laljee and I went out into the world."

"Why," Ishree replied, "we ought to forget they ever left, now that father and mother are so delighted to see them back on leave. I am sure their stories of all the strange things they have seen and heard, will please the old people in the evenings."

"Kishen has not much changed" Govinda said, "but Laljee's notions about strange and new religions, I know, disturb my father's mind, and at this time of life it seems a pity that anything should cause him unrest, and I am sure no new faith could make him holier than he is or help us to follow in his footsteps with more love and admiration."

"I feel that too" replied Ishree; "but still I think it is right we should know something about the rest of the world, and not fancy that we are the only good people in it. Mother, I know, is interested in other creeds, but her devotion to father does not allow her to reveal it."

"I could see" said Govinda "that Laljee did not care much about going to the shrine with us the other day to renew the flowers, I must get Kishen to speak up for our dear old Custom."

In such strain did the young sisters converse until the great orb of day overpowered their limbs with languor and each laid down to sleep on her yellow sheet spread out upon the grass.

CHAPTER II.

The eldest son of the family, Laljee, had very early in life gone with his uncle to one of the largest cities in Bengal and had been brought up in a mission school. Unknown to his relations he had become a convert to Christianity, and had enlisted in the Bengal Police. The missionaries had a young and gay European widow whom he was persuaded to marry before he entered the service of Government. Her expensive habits and European style of dress were a great drain upon his slender resources, and, being no longer able to retain his position in the police on this account, he took his discharge. He had not been able to send any savings to his parents nor had he dared to tell them of his altered position and the abandonment of his old faith. There was now no alternative but to throw himself upon the charity of the missionaries who supplied him an appointment as a reader of Scripture in the vernacular. For many years letters from his home had come, begging him to return to see his father and mother before they died, and he was not without a longing to revisit the sweet scenes of his childhood; but alas! his mind was tortured with a bad conscience: could he embrace his father as of old? Would he not have to walk to the stainless shrine of Buddha, like a guilty thing while all the rest would be as joyous as the flowers they bore? All this and more passed like a turning through a dream, until he determined, come what might, he would see his old village once more. Leaving his wife to the care of the good men who had given her to him, he started on foot for his home.

The career of the younger brother Kishen had been more successful: he had passed through the Lahore University with honours and had been rewarded with a good appointment under Government. Theology was a favourite study with him, and he took a wide and liberal view of the beliefs of the world.

It so happened, that the two brothers met together at their father's house.

As the sun's "gold breath was misting in the west," Ishree and Govinda were descending the cool hill-side, stopping ever and anon to pull down a straggling rose branch, while the goats crowded round to nibble off the fresh young leaves. Down below the women with large-eyed babies along behind their backs streamed back from the poppy fields where they had been at work all day, and boys were driving along the lazy cows and ponderous bullocks to their stalls.

Upon Laljee and Kishen who were sitting under the village tree the cold sunset fragrance from the cornfields came like an inspiration and the shrill cry of black partridges who had never sole possession of the fields brought back the memory of their pastoral boyhood with exquisite distinctness. The old Siddhartha and his wife had drawn out their beds to sit on, and soon the whole family party was complete, for Govinda and Ishree had returned and had been met by the shepherd youths to whom they were betrothed.

CHAPTER III.

A discussion between the two brothers ensued which may here be conveniently condensed into a dialogue.

Laljee, I often think that the wonderful progress of civilization which appears to be the contemporary result of Christianity, should incline us to regard that creed with favor.

Kishen. It should be remembered, however, that science hast on that progress has had to give battle over and over again to Christianity and many tenets have been modified to suit the times, such as the story of the creation, eternal punishment, &c. If such beliefs cannot stand, what may not fall next?

Laljee. You must admit that there has been no example of morality more perfect than that of Christ.

Kishen. There are some who complain that the sinlessness of his life unlike that of Buddha who gave up wife and child to save the world and find enlightenment, prevented a comprehensive sympathy with mankind.

Laljee. But the final sacrifice of Christ was greater.

Kishen. Yes, but he expected deliverance from death to the very last as his words so forcibly implied—"My God, my God, why hast thou forsaken me?" Then again the Lord Buddha never preached an angry and capricious deity who could only be appeased with the blood of his sin.
Laljie. Time, yet Christ’s mission to the world was one of peace and good-will towards men.

Kishen. The history of Christianity up to date has been anything but a history of peace and good-will towards men.

Laljie. No wonder Christians abandoned Hinduism which favoured the practice of Suttee.

Kishen. I think it was somewhat less abominable than the Christian custom of burning and drowning poor helpless old women as witches.

The holy Siddartha solemnly rebuked his son, but endeavoured to lead him by love and charitable regard for his views back to the old faith.

“My dear son,” he said, “we should thank the incomprehensible that he saw fit to send his son Christ to the West, even as six hundred years before he gave us the Buddha to live amongst us and teach us the same doctrines and even higher ones; and still six hundred years earlier Zaroster’s teaching was to fear God, to live a life of pure thoughts, pure words, pure deeds and to die in the hope of a world to come.” It was the primal simplicity and purity of the doctrines of these three men which gave birth to creeds which have been held by countless millions, until, after the corruption of ages they can scarcely live together in charity and love for all men and creeds repeat, before retiring to rest, as we did, when you were all children together, some of the most beautiful texts of our dear Lord and Prince.

As the last gold cloud overhead was lighting up the quivering leaves of the great peepul tree, they all rose to their feet, and the old Siddartha with his long beard and pure white teeth stood erect and splendid in the midst.

The eyes of the eldest son were moist with tears as he listened to his father’s voice repeating the long forgotten sacred texts.

* This is peace.
+ To compose love of self and lost of life.
- To tear deep-rooted passions from the breast.
- To still the inward strife.
- For love to despis phase close.
- For glory to be lead of self, for pleasure.
- For life beyond the gods; for countless wealth.
- To lay up lasting treasure.
- Of perfect service rendered, duties done.
- In charity, self speech, and stainless fingers.
- These riches shall not dwindle away in life.
- Nor any death disperse.
- Then sorrow ends, for Life and Death have ceased.
- How should lamps flicker when their oil is spent?
- The old sad Count is clear, the new is clean.
- Thus hath a man content.

CHAPTER IV.

A decade has passed over the lives of the Buddhist family in Ooraha. Govinda, the eldest daughter of Siddartha, died before her marriage, a steady adherent to her father’s faith: as he said to love she had entered the fourth path, that is, she had cast away the burden of all sins. The old man and his wife were almost crushed by this afflication, for she was their sole support upon the earth, and in the latter days when many troubles were accumulating around

A branch of the State Railway was now completed through the fields of Ooraha and a line of barracks had been erected for the accommodation of the families of the railway officials. Laljie had received the appointment of Station-master, and he and his wife had assumed their Christian designation of Mr. and Mrs. Kennedy Jacobs, leaving the lovely child, Nature, no longer led her flocks upon the eternal slopes or sought the by-tree shades, for a wavering inclination had led her far away from the pure paths of Buddhism, “that wisdom which hath made our Asia mild,” and she had become at the instigation of her sister-in-law, the worthy wife of a Mr. William Smooks. She was now bringing up a young progeny with some difficulty owing to Mr. Smook’s devotion to his national beer.

A sad change had come over the village; there was a bolder look discernible about the women and few were satisfied with quiet agricultural pursuits and domestic duties. The noble gait and modest drooping graces were no more; and many husbands had taken to drink.

Siddartha, having seen his beloved daughter and wife pass away, had retired from the world, and now lived a few miles up the valley near the shrine which he abode tended to the last. He was known to the outside world as the Jopir of Ooraha.

One day, the Station-master heard through his servants that the Jopir was nigh to death. He went over to his sister, Mrs. Smooks, and proposed that they should walk up the valley to see their father whom they had not visited for many years, for the last time. What thoughts crowded upon them as they traversed the well-known sacred path I will here omit; but, as the white shrine appeared through the overhanging boughs, their hearts stood still with pain, On a common bed of string lay the devout Siddartha; his face was lit with joy for he was stretching out his arms to clasp Govinda and his wife; they were somewhere in the blue, this was all he knew; he left the rest to the incomprehensible. Laljie and Ixara, let us call them by their old names in this sacred spot, dated not advance; as they were immortal in the one and the cut-away coat of the other seemed to each to be out of place and they shrank from presenting themselves thus to the holy man’s gaze.

It was not long before Siddartha’s outstretched arms fell gently by his side and above the music of the little babbling brook, these words were heard—

“I take refuge in thee, O Lord Buddha.”

He had reached Nirvana, for this was his last birth.

THE THEOSOPHIST.

As announced in the last number, the President and the Corresponding Secretary, accompanied by a special committee of the Bombay Society, consisting of Messrs. E. Winbridge, Damodar K. Mavlanur, Suabji Jamampi Sinhasan, Phoroswah Bhagji Shroff, and Pandh band Amulal, sailed for Ceylon per steamer Ethopia which left Bombay on the 7th ultimo. They touched Karwar and Mangalore on the way, and received on board a deputation of the Fellows of the Society at those places. They landed at Galle on the 17th ultimo, and were given a most cordial and magnificent welcome by our Buddhist Brothers. A full account of the voyage and reception, and of the inauguration of the Buddhist Branch not having arrived in time for publication in this number, will be given in the next.

WHEN A MAN HAS SO FAR CORRUPTED AND PROSTITUTED THE CHASTITY OF HIS MIND AS TO SUBSCRIBE HIS PROFESSIONAL BLESS TO THINGS HE DOES NOT BELIEVE, HE HAS PREPARED HIMSELF FOR THE COMMISSION OF EVERY OTHER SIN. THOMAS PAINE.

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WE ARE GLAD TO ANNOUNCE THE FORMATION AT BENGAL OF A NEW ARYA SAMAJ WITH NEARLY FIFTY MEMBERS, AS THE FIRST FRUITS OF SWAMIJI DAYANAND'S LABORS AT THAT SACRED PLACE. THE OFFICERS ARE: PRESIDENT, PANDIT AMAR NATH; Sec.-Pres., DR. HAR Dayal; Sec.-Secretary, MOONSHI BAKHTOUR SINGH; Assistant-Secretary, SHOB CHAND SINGH; Treasurer, GANDHANI; Librarian, Narayan Singh. MR. GANDHANI AND OTHER GENTLEMEN OF THE ARYA SAMAJ HAVE ALSO ORGANIZED AN ENGLISH DEBATING CLUB WITH THE DESIGN OF IMPROVING THE MEMBERS IN THE ENGLISH LANGUAGE. WE HEARTILY WISH BOTH SUCCESS.


IN THE COURSE OF AN ELABORATE ESSAY ON "THE GREEK ORACLES," MR. F. W. H. MYERS GIVES SOME VERY INTERESTING INFORMATION AS TO THE BELIEFS ENTERTAINED BY THE ANCIENTS ON WHAT WE SHOULD NOW CALL THE SPIRIT-CONTROL OF OCCULTISM. POLIDORI TELLS HOW "THE DEMON (SPIRIT) SOMETIMES SPEAKS THROUGH THE MOUTH OF THE "RECIPIENT" (MEDIUM) WHO IS ENTRANCED; SOMETIMES PRESENTS HIMSELF IN AN IMATERIAL OR EVEN MATERIAL FORM, THE TRANCE-STATE IS MIXED WITH EXHAUSTING AGITATION OR STRUGGLE. RIGHT CHOICE OF TIME AND CIRCUMSTANCES FOR INDUING THE TRANCE-STATE, AND OBTAINING OBLIGATORY REPLAYS, IS, ACCORDING TO POLEIDORI, MOST IMPORTANT, FOR A PYTHIAN PRIESTESS (MEDIUM) COMPELLED TO PROPHESY (SPEAK IN TRANCE) WHILE UNDER CONTROL OF AN EVIL SPIRIT, DIED, AND UNFAVORABLE CONDITIONS, "THE SPIRIT WOULD WARN THE AUDITORS THAT HE COULD NOT GIVE INFORMATION, OR EVEN THAT HE WOULD CERTAINLY TELL FALSEHOODS ON THAT PARTICULAR OCCASION. ON DESCENDING INTO OUR ATMOOSPHERE THE SPIRITS BECOME SUBJECT TO THE LAWS AND INFLUENCES THAT RULE MANKIND... AND THEN A CONFLUENCE OCCURS; THEREFORE, IN SUCH CASES, THE PROPHET INSPIRED SHOULD DEFER HIS RESEARCHES, A RULE WITH WHICH INEXPERIENCED INVESTIGATORS FAIL TO COMPLY."
THE THEOSOPHIST.

July, 1880.

THE THEORY OF CYCLES.

It is now some time since this theory which was first professed in the old religion of the world, Vedaimism, then taught by various Greek philosophers, and afterwards developed into the Middle Ages, but which came to be flatly denied by the moderns, has been revived and extended. Like everything else, in this world of mutation, has been gradually coming to prominence again. This, one contrary to the rule, is the men of science themselves who take up. Statistics of events of the most varied nature are fast being collected and collated with the seriousness demanded by important scientific questions. Statistics of wars and of the periods (or cycles) of appearance of great natural disasters are being made more and more of record by such as their contemporaries and irrespective of later opinions; statistics of the periods of development and progress at large commercial centres; of the rise and fall of arts and sciences; of cataclysms, such as earthquakes, epidemics; periods of extraordinary cold and heat; cycles of revolutions, and of the rise and fall of empires, &c.; all these are subjected in turn to the analysis of the minutest mathematical calculations. Finally, even the thousand years, and once, scientific study of the names of cities, in events, and like matters, receives unwonted attention. If, on the one hand, a great portion of the educated public is running into atheism and scepticism, on the other hand, we find an evident current of mysticism forcing its way into science. It is the sign of an irresponsible need in humanity to assure itself that there is a Power Paramount over matter; an occult and mysterious law which governs the world, and which we should rather study and be guided by, than blindly obey, and break our heads against the rock of destiny. More than one thoughtful mind, while studying the fortunes and reverses of nations and great empires, has been deeply struck by one identical feature in their history, namely, the inevitable recurrence of similar historical events reaching in turn every one of them, and after the same lapse of time. This analogy is found between the events to be substantially the same, or changeable, though there may be more or less difference as to the outward form of details. Thus, the belief of the ancients in their astrologers, seers, sages and prophets might have been warranted by the verification of many of their most important predictions without these prognostications of future events, implying of necessity anything very miraculous in themselves. The seers and sages having occupied in days of the old civilizations the very same position now occupied by men of science, and from their records we find, that there was nothing more wonderful in the fact of the former predicting the downfall of an empire or the loss of a battle, than in the latter predicting the return of a comet, a change of temperature, or perhaps, the final conquest of Afghanistan. The necessity for both these classes being acute, observers apart, there was the study of certain sciences to be pursued, then as well as they are now. The sciences of to-day will have become an "ancient" science a thousand years hence. From the Congo to the Caspian Sea is now as far, whereas it was then confined but to the few, Yet, whether ancient or modern, both may be called exact sciences; for, if the astronomer of to-day draws his observations from mathematical calculations, the astrologer of old also based his prognostication upon no less acute and mathematically correct observations of the ever-recurring cycles. And, because the secret of this science is now being lost, does it give any warrant to say that it is now, as then, unnecessary? Or, is it now ready to swallow "magic," "miracles" and the like stuff? If, in view of the coincidence to which modern science has reached, the claim to prophesy future events must be regarded as either a child's play or a deliberate deception," says a writer in the Novo " behaved, the best daily paper of literature and politics of St. Petersburg, " then we can point at science which, in its turn, has now taken up and placed on record the question, in its relation to past events, whether there is or is not in the constant repetition of events a certain periodicity; in other words, whether these events recur after a fixed and determined period of years with every nation; and if a periodicity then be whether this periodicity is due to blind chance or depends on the same natural laws, on which are more or less dependent many of the events of history, and on which, undoubtedly the latter. And the writer has the best mathematical proof of it in the timely appearance of such works as that of Dr. E. Zasse, under review, and of a few others. Several learned works treating upon this mystical subject have appeared of late, and of some of these works and calculations we will now treat; the more readily as they are in most cases from the pens of men of eminent learning. Having already in Dr. E. Zasse's June number of the Theosophical Monthly the article "On the significance of the number Seven," with every nation and people—a learned paper which appeared lately in the German journal Die Gegenwart—we will now summarize the opinions of the press in general, on a more suggestive work by a well-known German scientist, E. Zasse, with certain reflections of our own. It has just appeared in the Prussian Journal of Statistics, and powerfully propounds the ancient theory of Cycles. These periods which were called the ages, begin from the infinitesimal small—say of ten years—rotation and reach to cycles which require 250, 500, 700 and 1000 years, to effect their revolutions around themselves, and within one another. All are contained within the Middle-Yug, the "Great Age" or Cycle of the Mani-revolution, which itself involves between two eternities—the "Pralayas" or "Nights of Brahma." As, in the objective world of matter, or on the system of effects, the minor constellations and planets gravitate round the sun, as in the world of the subjective, or the system of causes, these innumerable cycles all gravitate between that which the finite intellect of the ordinary mortal regards as eternity, and the still finite, but more profound, intuition of the sage and philosopher views as but an eternity within THE ETERNITY. "As above, so it is below," runs the old Hermetic maxim. As an experiment in this direction, Dr. Zasse selected the statistical investigations of all the wars, the occurrence of which has been recorded in history, as a subject which lends itself more easily to scientific verification than any other. To illustrate his subject in the simplest and most easily comprehensible way, Dr. Zasse represents the periods of war and the periods of peace in the shape of small and large wave-lines running over the area of the old world. The idea is not a new one, for, the image was used for similar purposes by the ancient Egyptians, the Hermetic and medieval mystic, whether in words or pictures—by Henry Krumath, for example. But it serves well its purpose and gives us the facts we now want. Before he treats, however, of the cycles of wars, the author brings in the record of the rise and fall of the world's great empires, and shows the degree of activity they have played in the Universal History. He points out the fact that if we divide the axial period of the Old World into five parts—into Eastern, Central, and Western Asia, India, North Europe, and Egypt—then we will easily perceive, that every 250 years, an enormous wave passes over these areas bringing into each in its turn the events it has brought to the one next preceding. This wave we may call "the historical wave" of the 250 years' cycle. The reader will please follow this mystical number of years.

The first of these waves began in China, 2000 years B.C.—the "golden age" of this Empire, the age of philosophers, of the Confucius, of 609 B.C. In 1750 B.C. the Mongolians of Central Asia established their empire. In 1500 Egypt rises from its temporary decline and carries its sway over many parts of Europe and Asia; and about 1250, the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic expedition, and dies out in 1000 B.C. at the siege of Troy.

A second historical wave appears about that time in Central Asia, "the Scythians leave their steps, and
immediate towards the year 750 B.C., the adjoining countries, directing themselves towards the South and West; about the year 500 in Western Asia begins an epoch of splendour for ancient Persia; and the wave moves on to the East of Europe, where, about 250 B. C., Greece reaches her highest state of culture and civilization—and further on to the West, where, at the birth of Christ, the Roman Empire finds itself at its apex of power and greatness."

At this period we find the rising of a third historical wave at the far East. After prolonged revolutions, about this time, China forms once more a powerful empire, its arts, sciences, and commerce flourish again. Then 250 years later the wave descends from the depths of Central Asia; in the year 300 A. D., a new and powerful Persian kingdom is formed; in 750 in Eastern Europe—the Byzantine empire; and, in the year 1000—on its western side—spings up the second Roman Power, the Empire of the Papacy, which soon reaches an extraordinary development of wealth and brilliancy.

At the same time, the fourth wave approaches from the Orient. China is again flourishing; in 1250, the Mongolian wave from Central Asia has overflowed and covered most of Europe, and the Mongol dominion, which lasted until 1500, in Western Asia the Ottoman Empire rises in all its might and conquers the Balkan peninsula; but at the same time, in Eastern Europe, Russia throws off the Tartar yoke, and, about 1750, during the reign of Empress Catherine, rises to an unexpected grandeur and covers itself with glory. The wave ceaselessly moves further on to the West, and beginning with the middle of the last century, Europe is living over an epoch of revolutions and reforms, and, according to the author, "if it is permissible to prophesy, then, about the beginning of the twenty-first century, Europe will have lived over those periods of culture and progress so rare in history." The Russian press taking the cue, believes that "towards these days the Eastern Question will be finally settled, the national disensions of the European peoples will come to an end, and the dawn of the new millennium will witness the establishment of armies and alliance between all the European Empires."
The signs of regeneration are also fast multiplying in Japan and China, as if pointing to the approach of a new historical wave at the extreme East.

The period from 1750 to 1850 is the half of a century duration we descend to those who leave their impress every century, and, grouping together the events of ancient history, will mark the development and rise of empires, then we will assure ourselves that, beginning from the year 700 B. C., the centennial wave pushes forward, bringing into prominence the following nations—each in its turn—the Assyrians, the Medes, the Babylonians, the Persians, the Greeks, the Macedonians, the Carthaginians, the Romans and the Germans.

The marking periodicity of the wars in Europe is also noticed by Dr. E. Zascke. Beginning with 1700 A.D., every ten years have been signalized by either a war or a revolution. The periods of the strengthening and weakening of the warlike excitement of the European nations represent a wave strikingly regular in its periodicity, flowing incessantly, as if propelled onward by some invisible fixed law. This same mysterious law seems at the same time to make these events coincide with astronomical or cyclical war, and by which at every new revolution, is accompanied by the varying phases of spots of the sun. The periods when the European powers have shown the most destructive energy are marked by a cycle of 50 years' duration. It would be too long and tedious to enumerate them from the beginning of History. We may, therefore, limit our study to the cycle beginning with the year 1712, when all the European nations were fighting at the same time—the Northern, and the Turkish war, and the war for the throne of Spain. About 1764, the "Seven Years' War"; in 1810 the wars of Napoleon I. Towards 1861, the wave has a little deflected from its regular course, but, as if to compensate for it, or, propelling, perhaps with unusual forces, the years directly preceding, as well as those which followed it, left in history, the record of the most fierce and bloody war—the Crimean war—in the former period, and the American Rebellion in the latter one. The periodicity in the wars between Russia and Turkey appears peculiarly striking and represents a very characteristic wave. At first the intervals between the cycles returning upon themselves, are of thirty years' duration—1710, 1740, 1770; then these intervals diminish, and we have a cycle of twenty years—1790, 1810, 1829-30; then the intervals widen again—1853 and 1878. But, if we take note of the whole duration of the inflowing tide of the warlike cycle, then we will have at the centre of it—from 1770 to 1812—three waves of seven years' duration each, and at both ends, of two years each.

Finally, the author comes to the conclusion that in view of facts, it becomes thoroughly impossible to deny the presence of a regular periodicity in the excitement of both mental and physical forces in the nations of the world. He proves that in the history of all the peoples and empires of the Old World, the cycles marking the millennium, the centennials as well as the minor ones of 50 and 10 years' duration, are the most important, insomuch as neither of them has never yet failed in bringing in its rear some kind of crisis, and overturning a portion of the history of the nation swept over by these historical waves.

The history of India is one which, of all histories, is the most vague and least satisfactory. Yet, were its consecutive great events noted down, and its annals well searched, the law of cycles would be found to have asserted itself here as plainly as in every other country in respect of its wars, famines, political exigencies and other matters.

In France, a meteorologist of Paris went to the trouble of compiling the statistics of the coldest seasons, and observed that in years such as 1809, 1810, and three other, we have a period of three months with ice. In 1761 in the most moderate zones, the earth was covered with several feet of snow. In 1299, in France the depth of snow and the bitter cold caused such a scarcity of fodder that most of the cattle perished in that country. In 1249, the Baltic sea, between Russia, Norway and Sweden frozen for many months and communication was held by sleighs. In 1520, there was such a terrible winter in England, that vast numbers of people died of starvation and exposure. In 1459, the river Danube was frozen from its sources to its mouth in the Black Sea. In 1469, all the vineyards and orchards perished in consequence of the frost. In 1599, in France, Switzerland and Upper Italy, people had to thaw their bread and provisions before they could use them. In 1629, the harbour of Marseille was covered with ice to a great distance. In 1639 all the rivers in Italy were frozen. In 1699 the winter in France and Italy proved the severest and longest of all. The prices for articles of food were so much raised that half of the population died of starvation. In 1709 the winter was no less terrible. The ground was frozen in France, Italy and Switzerland to the depth of several feet, and the sea, south as well as north, was covered with one compact and thick crust of ice, many feet deep, and for a considerable space of miles, in the usually open sea. Masses of wild beasts, driven out by the cold from their dens in the forests, sought refuge in villages and even cities; in Paris, several thousand deer were killed in the streets. In 1729, 1749 and 1769 (cycles of 20 years' duration) all the rivers and streams were ice-bound all over France for many weeks, and all the fruit trees perished. In 1759, France was again visited by a very severe winter. In Paris, the thermometer stood at 19 degrees of frost. But the severest of all winters proved that of 1829. For fifty-four consecutive days, all the roads in France were covered with snow several feet deep, and all the rivers were frozen, famine and misery reached their climax in the winter of that year. In 1839, there was again in France a most terrible and trying cold season. And now the winter of 1879 has asserted its statistical rights and proved true to the fatal influence of the figure 9. The meteorologists of
A Glimpse of Tantrik Occultism.*

by Barada Kanta Majumdar.

There is a point beyond which experimental science cannot go; and that is the point which divides the empire of what is called matter from the empire of force. Certainly the physicist is acquainted with the nature and laws of certain forces, or more correctly, certain modifications of some mysterious force, but beyond this very thing is in darkness. To the modern scientist the land of mystery is sealed with seven seals. His instruments and machines, his scalp and retort serve him ill to solve the grand problem of existence. Is there no hope then? Are there no means by which the occulting of the universe will be clarified? Shall the man who says there are, be the different. The external senses are but the vehicles for communicating to the mind impressions of those objects which these senses can take cognizance of. But these Arcans are not adapted to receive impressions of the ultra-gaseous or force state of matter. Sight, smell, hearing, touch and taste are essentially those attributes of the mind which under certain conditions receive physical impressions from things without the universe, from which the occult is formed. And yet a proof of the existence of these attributes of the mind is best laid in the dream state, when not only mental vision brought in requisition, but smell, taste, touch and hearing, all have their fair play independently of the external senses. When we confess to ourselves the existence of matter and force which are not cognizable by the senses, we can, perhaps, safely look upon the mind as the only agent that can perceive such subtle phenomena; for in one state at least, I mean dream, we know of its independent powers to see, hear, smell, taste, and feel. This characteristic of the mind was known to the ancients, many thousand years ago. During their trance state (sama) the Yogis by means of inner vision could see the mysterious agencies of nature underlying the universe.

In verse 61, Chapter XVIII, of the Bhagavata-s, Sri Krishna says to Arjuna, sitting in the hearts of the created objects, "Oh Arjun, God turns the machinery by his Maya." But nowhere in that learned philosophy is any mention made of what this machinery of Maya is, and how it is worked. Puranamahasha Gvaswami, an eminent Tantrik Yogi, who lived more than two hundred years ago, has left a book in Sanskrit, the name of which is Sha Chinthved, in which he has narrated many forces and modes of the human body. Mention of these nerves and forces, however, is to be found in the Bhrhamana Purana, (Ultrasound, Chapter II, verses from 11 to 18), but credit is due to the Tantrik author for having described them at length. It is to be regretted that the author has used figurative language throughout the work which renders it valueless, except to such as have the key to the allegories.

The six revolving wheels of force, mentioned in the sequel, are connected with one another and are further connected with the grand machinery of Maya pervading the universe. It is not to be supposed that there is in reality any wheel or lotus in the human body; the author means only to point out the active centres of certain forces.

* Sha Chinthved.

* Outside the spine, to the left is the 1st nerve, responsible like the moon, and to the right is the Pingala nerve, responsible like the sun. Between these nerves is that which is within the canal of the spine, that is, within the spinal cord of the Sushumna (radial substance of the psychical force) it extends to the crown; and within the outer circle of this nerve is a nerve called Bajra extending from the pindanum virile to the crown. The interior of this latter nerve is perpetually blazing.

Within this blaze of the Bajra nerve is a nerve called Chitra, given by the physician (that is, the three powers explicated by dim and fine as the spider's web. This nerve permeates the six lotuses (the trirajna points or cells where the Ira and the Pingal nerve meet with the Sushumna nerve). Within this is a primary nerve called Budha nerve, which extends from the mouth of the great positive force (Maladeva) in the first cell to the crown.

The author now proceeds to describe the seven systems of psychological forces pervading the body through the cerebro-spinal cord. There are seven points where the spinal accessory nerves, Ira and Pingal, meet with the Sushumna nerve. Each of these points is called a lotus. I will in the sequel call them cells.

The first cell, called Alaksh Padma.

This cell is situated on the Sushumna nerve below the pindanam virile. It is also called kadashika (because it has four petals of the color of Bijoniga, symbolized by the four letters ba, ya, se and ab). It is situated topo-turvy.

Within this cell is the quadrangular mandala disease surrounded by eight spears, soft and yellow as the lightning. Within this disease is depicted the progressive cakra virile.

This cakra virile is decorated with four hands and is mounted on the elephant of India. In its lap is the creator-lord, having four hands and holding the four Vedas in his mouth.

Within the quadrangular disease above referred to is a golden (a white) universe named Timiki with swinging four hands and blood-red eyes. She is glorious like twelve suns rising at the same time; but visible only to the pure-minded yogi.

Within the periphery of the Bajra nerve, bright as the lightning, the phallic regenerate triangular disease is depicted, in this disease is the air of Kandara (cubal), which is capable of passing freely through all the members of the body. It is the sovereign lord of animals, is blown like the Bhumali flower and glorious like hundreds of millions of suns.

Within it is the phallic of a Siva, facing west, his body soft like melted gold, enrichment of wisdom and communion, red like a new twig, and soft as the beams of the moon. It lives in the sacred city (Kasi), is full of cummusk like a whipsor. As the waving of the stalk of lotus plays above this phallic the charmer of the Universe (Kukulkandali) extending to the meridional sun of the Brahma nerve. Like the lightning playing in new clouds and the spinel turn of a wheel, she rests over the phallic and causes a cruel venom as does the sleeping serpent over the head of Siva.

This Kukulkandali, residing in the Maladhar Padma, hams like the bee inured with the nectar of flowers, and by distributing the inspiration of his wisdom at every point keeps them alive.

Within this Kukulkandali, subdivided after the sublimest and responsible as the lightning is Sri Paramesvari (that is, Prakrit or intangible source), whose brightness manifests the Universe like a caldron.

The second cell, called Nidhisht Padma.

On the Sushumna nerve is another cell at the root of the pindanum virile, which is red like vermilion and bright as lightning. It has six petals symbolized by the six letters brahma, vijnana, brahma, vijnana, brahma, vijnana.

Within this lotus is the white diseases of Baruna (Neptune), in which the seed, the argent like the autumnal moon, having crescent on its forehead and mounted on its.

* The Sanskrit word is श्वस्त्र. It means Baruna; but I don't know what this श्वस्त्र means.
At the end of November, 1879, occurred in our town of Tiflis (Russian Caucasus) an event so extraordinary and incomprehensible, as to persuade more than one hitherto sceptical person that there must be some truth in the belief of the spiritualists. It is in the police and criminal records now, and can be verified at any day. I was a witness to it myself, and the chief personages of the tragedy live, and a great story, a great story, of the head of family residing in the Nikolaiisky Street, which adjoins the Oktoberskaya Street, where stands the house of the Kazmin family.

The event is thus summed up in the police records:

"The discovery of the crime is due to the opposition of the murdered man himself, in full daylight and before a number of witnesses."

In the Modaksa quarter, on the outskirts of Tiflis, between the garden of Moushld and the railroad, lives a widow, whose only son, Alexander, a lad of about eighteen, left free after his father's death, had pleased in the house and with himself, soon fell into bad company and took uncontrollably to drink. The mother was in despair; she preached and begged and threatened, but all in vain. Alexander Kazmin went on, and with every day matters became worse with him.

Once, before sunrise, he left the house after quarrelling with his mother. She had insisted upon his returning home, for she well knew he would return drunk. Though he had deceived her more than once, and usually broke his promises yet this time as he had solemnly pledged his word to come home earlier, the mother, having put the youngest girls to bed, sat at her work to await the return of her prodigal son.

Thus she sat quietly sewing, eagerly catching every sound, in the hope of hearing the creak of the opening gate and the familiar footsteps; but she listened in vain. Hours passed on and midnight struck at last. The silence was profound around her, and no sound was heard but the chirp of the cricket behind the fire-place, and the monotonous ticking of the clock.

Of late, her Sushka had been more than once absent on drunken sprees for days together, but the poor widow had never awaited him with such an anxiety as on that memorable night, and never longed so despairingly to see him back. Several times she had gone outside the gate to watch for his return. The night was frosty and as light as day, the November moon being at the full.

Two o'clock...then three in the morning...The sad mother went once more into the street, and seeing no one, with a heavy sigh concluded to wait no longer and after shutting and firmly bolting the gate, went to her bedroom. But hardly had she crossed the threshold, when the iron latch of the gate was lifted, and the familiar footsteps of her son sounded heavily upon the frozen ground. She heard them across the yard, then pass under the windows toward the hall, but no one entered. Thinking that in her anxiety she had inadvertently fastened the hall door with the hook, she returned to open it for him.

Neither in the hall, nor in the yard was there any one; but the watch-dog, which had growled at first, was now bowing and morning pitifully, and the gate which she had bolted stood wide open.

The heart of the mother was struck with terror. She ran out into the street again, looking to the right and left,—but not a soul was there to be seen at that late hour. With a heavy presentiment of something evil, she returned to her work, for she could sleep no more. There she sat—according to the popular narrative—thinking how two years before, just before her husband's death, that same gate, do what they might, would not keep shut. It was useless to bolt it, however firmly, for as soon as shut, it would be flung open, as though some invisible hand had unfastened it. And this went on until the master's death. After they had buried him, the gate opened no longer...

While brooding over the past, and overcome by her sad thoughts, her mind suddenly fell asleep over the table. It was but for a moment, for she suddenly awoke, trembling from head to foot and covered with the cold sweat: terror in vision she had seen her only son, calling her pitifully to his help, and she knew that he himself could come no more. She could hardly wait for daylight, and at early dawn sallied forth to search for her boy in all the neighbouring taverns and gin-shops. But Alexander Kazmin could not be found nor had any one seen him on the night before. The old woman had thus visited many dark holes, and was already returning before a few minutes before noon, tired out, and in both mental and physical agony.

Everywhere the quest was fruitless, and the bad grew heavier on her heart at every disappointment. The passers-by looked wonderingly into her grief-stricken face, and some who knew would have stopped to ask the cause of her trouble and offer their help. But she saw no one, heard no one; one image alone occupied her thoughts, and her eyes wandered from face to face only to see if it were his, whom she sought, but finding it was not, she looked no more. The dire and impending disaster grew stronger every moment, and though she ceased not to look in every direction, despair possessed her soul more and more. Now she found herself in a crowd which had been gathered by some temporary obstruction of the footway, but she kept on, and the people, as though moved by the subtle influence of her sorrow, parted to the right and left for that she might pass through. She had reached a street-corner and was about to cross when at the opposite side a bicycle was stopped and a young girl with a black bonnet on her head, arrested her attention. The mother's quick glance recognized it instantly as her Alexander's, and with a cry of joy she darted forward to catch hold of him. The man turned at the sound of her voice...yes, it was he, but how pallid! His face was bloodless as that of a corpse, and there was no life in the eyes that looked into her own, but a far-away look and an expression of pain that sent a thrill through her every fibre. "Sushka!" she screamed, "Sushka! Some would have held her, thinking her ill, but he broke from them and ran to the place where she had seen him last. He was gone; she knew she was within, but she hurried away in the direction in which he had been proceeding—the pale, despairing face seeming to bid her follow. Again, but this time far away down the street she saw him, and pressed forward, determined this time not to lose sight of him. He had no hat on, and the November sun shone on his light hair so as to make it to her indolent fancy, almost like a mass of golden thread. Outward seeming altogether to his optimum, he but raised his arm and beckoned to her at the same moment turning the corner of a street which led towards her own quarter. Fearless speed to her weary feet, and she ran as though she were a young girl again instead of a matron full of years. She reached the corner, turned it, but he was not in sight, though she could see farther than he could possibly have gone in the few seconds that had elapsed. She could not repress the groan that burst from her lips. And yet up to this moment, strangely...
SYNOPSIS OF THE ARYAN LITERATURE.

BY BAIO BAHADUR GOBALRAO HURHEE DESHMUKH,

Vice-President of the Theosophical Society.

The sacred literature of the Aryan is divided by the Brahman who follow the right-hand way of worship (Sanskrit) into three classes called श्रीत्र from श्रिवृत or श्रियोत, अवि from अविभेद or अभ्योपलिपतम and द्वारकाभक्ष द्वारकाभक्ष, or literature written by men.

The Tandric Brahman, who follow भावमत्य the left-hand way of worship, take a different view. They divide the sacred literature into two classes निर्मल and निर्प तन्त्र, They maintain that Tandricus are like निर्मल being mostly revealed by Shiva, the favorite deity of the Yogis, Kubuka Bhut in his commentary on the laws of Man, says—

संस्कृतस्तविनाविश्लेषणपाठिको

* The Coroners Inquest brought out this fact.
SOME THINGS THAT ARYANS KNEW.
BY THE LATE BRAHMACAHI BARA.

Graduation.

Long before their discovery by the European astronomers, the theory of gravitation, and the fact that the earth revolves round the sun, and not the sun round the earth, was known to the Aryans, for in the fifth Varag of the fourth Adhyaya of the third Ashatak of the Samhita in the Rig Veda there is this Shruti:

मनस्सरस्मिनं, पृथ्वीमुन्ता निपतं कृतनिलयिष्ठिति ||

It means that

पृथ्वीस्य अतिगतम्—all objects are supported by their nourishing friend, the sun,

पृथ्वीमुन्ता—the friend (the sun) attracts it towards the earth,

अतिगत—not for a single moment is the earth freed from its attraction.

Now in this Shruti from the Vedas we find the earth to be the object attracted (आत्मक्षेत्र) and the sun the attractor (आत्मक्षेत्र). And as the attractor will never revolve round the thing it attracts, it becomes clearly proved that the Aryans knew that it was the earth which revolved round the sun and not the sun round the earth.

Rain.

The origin and formation of rain was not unknown to the Aryans, for there is the following Shruti about it in the eleventh Anuvak of the fourth Adhyaya of the second Ashatak of the Samhita of the Apsalamb Sakha in the Yajur Veda:

आश्वीषतिष्ठतः पृथ्वीं पृथ्विः अस्मात् दीर्घायुः पयोः पतिष्ठतः ||

It means that

आश्वीषतिष्ठतः—heat (agni) is the cause of the rain,

पृथ्वीं पृथ्विः—Marrut or wind is the disperser and distributor of rain in the Shruti.

पयोः—but the principal cause of rain is

समा: अक्षयायुः पयोः—the sun's heat (rajas) which turns water into the steamy vapour and carries it upwards towards the sky.

पतिष्ठतः—and it rains (when the vapour cooled down again in the shape of water).

There is also the following Samartti which gives the same reason for the formation and fall of rain,

आश्वीषतिष्ठतः पृथ्विः समा: अक्षयायुः पतिष्ठतः।

In many other places in the Vedas there are full and descriptive accounts of the causes of rain. It would be needlessly to enumerate them here. In short one should know that there is nothing which cannot be found in the Vedas. Only the learned and the attentive will ever come to know what treasures lie buried within them.

Eclipse.

It was Attra Jyoti who first discovered the cause of the eclipse of the celestial bodies, for there is the following Shruti in the fourth Ashatak of the Samhita of the Asvalayan Sakha in the Rig Veda:

पृथ्वीस्य भूमिक्षताः ब्रह्मणः

अर्जुकमनविद्वस्तः पयेहासुष्टुनम्

It means that

पृथ्वीस्य— the luminous body (पृथ्वी) means a body which like the sun shines of its own light.

ब्रह्मणः—by the intervention of the darkness (tama) of the non-luminous body (called asur or savarman),

* Also, because it is not a pura or a luminous body ; and Scudder's (1) because it cannot shine without the light of the luminous or luminous body, and (2) because it intervenes between our eyes and the luminous body.
PHILOSOPHY IN SANSKRIT NAMES AND WORDS.

BY RAO BALADUR DADABA PANDURANG.

There may be but few languages in the world, if any, which abound in such a large number of synonyms as the Sanskrit. This is a fact of which every student of that language becomes fully aware at the very threshold of his studies, which threaten, as he progresses on, the imposition of no small task on his memory; and if he happen to be a wandering and fickle-minded student, the very phalanx of these synonyms is quite enough to deter him from the prosecution of his further studies in that noble language. For who will have patience enough to study a language which contains no less than 135 names or words meaning the sun, 104 meaning the moon, 87 meaning the earth, 55 meaning water, 74 meaning fire, 30 meaning the horse, 5 meaning a female elephant, 33 meaning the cow; 43 names of Vishnu, (not to speak of his thousand names or attributes mentioned in the Vishun Sahasranama) 109 names of Shiva, (independent of his thousand names mentioned in the Shiva Purana), 80 names of Indra, and so forth.

Now my person of common intelligence would at once perceive from such a large number of words apparently conveying in each case, and to all intents and purposes, precisely the same idea, that if analysed, a large number of them could not be otherwise than mere epithets or attributes, disclosing at the same time, many qualities, virtues, or other incidental circumstances, inseparably associated with those ideas or objects. To illustrate this, I shall first begin with the name of God—the Supreme Being; then those of the demi-gods or chief gods and goddesses of the Aryan mythology, and at last those of other common objects which fall under the cognizance of our senses.

Vyāhriti.

I and my learned friend, Rao Baladur Gopalrao Hari Deshmukh, have already explained at some length the monosyllabic (i.e., one expressive of the sense of the Supreme Being) used at the commencement of every prayer of the Brahmins (Cyle Theosophist Nos. 2, 8). I shall now begin here with the holy Vyāhriti, which immediately follows the Prapya or Oukāra in the recitation of the Vedic mantras and prayers by the Brahman priests. It points more to the idea of the form or space coincident with the Supreme Spirit, rather than to the circum-in-certant spirit himself. Both being co-eval and co-existent, the two ideas can never be so separated as to form a distinct quality. Hence, the Vyāhriti is the essence, concomitant of the Prapya, Bhur Bhuvan Swar is the vocal form of the Vyāhriti, and the necessary appendix to the Oukāra. It consists of three syllables—Bhur, Bhuvan, Swar, which point respectively to the three regions of the whole universe, viz., the lower, the middle, and the upper; the three forming the triple universe, one within the other, and each extending its influence all around, though in different degrees. These three regions are occupied by the Great Spirit, Brahma, under its now Purānaka and adorable name Vāsudeva or Vishnu.

The names of Vishnu.

Vishu.—This name is derived from the root Viḥ to pervade with the affix ra, meaning all-pervading—the all-pervading spirit. In the course of time as the exigency of the human mind required a more tangible form of contemplation and worship, the more abstract idea of the all-pervading spirit was personified into the tangible form of a benign and omnipotent god with four hands, each holding in it a symbol denotative of his power and attributes. In one hand he holds his dhanu or bow, by the bowing of which he is supposed to announce to the whole world that, he is the creator and preserver of all. In the other he holds his chakra or wheel or discus, symbolic of the revolution of time, and the cycles of all...
T iI E T iI Eb s bpi lis T,

Jllly, 1880.]

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The elegant suite of rooms were near the Stone Bridge. When we entered it, Averkie was already there, waiting for Benny. The apartment consisted, as he had told me, of three large rooms, nearly all dark at that time, the hall alone, where the servant was busy unpecking, being lighted, as well as the farthest room, in which, stretched upon a sofa, Averkie was reading at the light of one candle. Disorder was reigning everywhere as is usual in such cases, especially in the middle room in which heaped in confusion stood portable shelves, book-cases and library ladders, and books and manuscripts were scattered everywhere. As soon as we had arrived, Benny gave orders for fresh bread and coffee, in which event, I observed some of his books, while Averkie, after exchanging a few words, returned once more to his reading. At first, I tried to help Benny in arranging his library, but got very soon tired, and threw myself into a large arm-chair. The servant after bringing the tea, retired into the hall, from whence we heard issuing in a few moments a tremendous snoring which nobody thought of interrupting. M. Averkie kept on reading while I sat silently nursing Benny alone, was diligently sorting his volumes. As collectors of books, after having before placing a work upon the shelf, he would sometimes open and peruse it unconsciously to himself, read loudly a passage or two, think over it, and then read again, without caring whether any one listened to him or not. Such was his constant habit. Thus after a verse or two from the Bible, in English, he would pick up a volume of Goethe or Heine, and read from them in German, jumping from it to the poet he most favoured, Longfellow. Having discussed the merits and demerits of the Patriarch Jacob, and meditated upon the picture of the son of Jashub, the son of Nun, in relation to the sun, and dusted Goethe and Heine, Benny finally gave himself up entirely to the recitation of the favorite poem of his favorite Longfellow—the poet who handles with such delicacy and at the same time firmness of touch all the unsolved problems of life.

I cannot well recall now, how we began a conversation very unusual to both of us. We discussed about the universality of the belief in a future life and its possibility, now so variously conceived and explained by the present of mortals. Such a subject is, as I know, one of extraordinary elasticity and attraction, especially when it is taken in hand by persons who require no a priori deductions and conclusions. And Benny and I were just such men: none of us felt ashamed of his faith in that his "real self will escape decay and run away from death," and at the same time we never allowed ourselves to be carried away with the painful and bitehe, ever useless efforts of "solving the unsolvable."

As well remember the conversation led us to speak of Mrs. Catherine Crowe's work "The Night Side of Nature," in which, the authors collated with evident conscientiousness such a number of authenticated events and stories, where to all appearance, intelligent forces make themselves felt to men, thus manifesting their existence, sometimes their desires, and showing their predisposition towards the living. In these days, I had not read the book myself, and therefore, listened to Benny—who had a wonderful memory, added a new and remarkable illustration to the facts. We had read that we had been talking in our dark corner, very long for at the time of a remark, which brought our conversation abruptly to a close, it was very late. It so happened that Benny in answer to a doubt expressed by myself as to the possibility of the objective manifestations of spiritual incorporeal beings to man, confessed in his turn that he had also similar doubts. But that, so many had testified to and believed in that, it became hard to deny the fact against the face of such an evidence.

Events are told of friends," he went on, "who intently bent upon the same question and, to test it personally, had exchanged pledge of honours to verify it. He who would be the first to leave life in this body—if there be any other life worthy of the name—was to direct all his efforts at the first moment of the return of consciousness to come back and thus testify to the fact to those who had survived him." And he added, "as we are now three in the house, it is more likely than one of us will become a corpse earlier than the other two. We shall thus remain witnesses to this conversation. I offer you a covenant, gentlemen. Let us swear mutually on our honour, that he, among us, who will die the first, will use every endeavour possible, under the conditions of that life of which we are ignorant, to send a message of the event to the other two. Do you accept? As I start the idea, I am the first to pledge my word to you for it most solemnly, in the name of my friend Benny. You must not frighten us too much." I remarked laughing.

"Oh, no, why should I!" he answered with a merry laugh. "I will do it thus: 1, 1, 1, ...

But, at this moment, D. V. Averkie nervously shouted from his sofa: "Do you mean to keep on long with this nonsense? You have unnerved all my nerves, and bothered me quite long enough with it, believe it? 1, 2, 3, 4..."

We tried to turn the whole into a joke, but Averkie, protesting with a great determination, declared that if we did not change our subject, he would immediately go home, the more so as it was getting very late. As it was far after midnight, the unwelcome subject was dropped; and, very soon we both took leave of Benny and left the house together. As far as I remember, Averkie and I parted near the Bridge, without one word more said of it. But he must well remember this little circumstance, as, at our next meeting he reproved Benny and myself for such conversation. He was at the time very nervous and unwell, and we both tried to excuse ourselves. And here ends the first act of the drama. The sequel and between this and the following was very long, very, long and pregnant with events for Benny. The poor young man had more than his share of suffering for his noble-minded nature and love to humanity; he suffered want and privations, had to struggle hard and even found himself in prison, until exiled from Russia, where he found himself finally among the ranks of the Carabibians.

His exile, conjointly with another drama which shattered his life, forced him to intimate himself from anything that reminded him of it. When Benny was sent out of the country with an armed escort, I was at Kief, visiting friends; I had hidden him good bye, and parted from him in his prison, two months before his departure, and since then he had lost all sight of him, I had heard upon one occasion that he was upon the Saturday Review staff; and that interesting articles, written by him about Russia, were at one time expected, from this quarter; but hardly had anything of the kind appeared. This connection was, however, discontinued and all remembrance of him was lost even in our literary circles.

As far as I can collect my reminiscences, neither our conversation, on that night, nor his "word of honour" to send me a message from the "world of the unknown" ever recurred to me again. The event was entirely obliterated from my memory. And, when it returned to me again, it was with such a freshness and reality that to this day, I have no doubts, whether my memory was not assisted in this case by one who had just received that hour, and upon appearing with that news."

What I am about to relate, may seem very trivial and I am ready to submit to criticism with all humility; I would ask but one thing of the public though, namely, to understand that the little I do say, is—positive truth, as neither seriously, nor jokingly would I permit myself to invent stories, taking for my hero, a deceased friend known to many, and that too, without any object or purpose.

The interval between the two acts had been in my case also memorable; I, too, had been to use an expression of Othello's—"heeded by life" and it had left me but little time for mysticism; all of which did not prevent the following.

I was living then, at St. Petersburg, at the corner of Tauridian Garden, house No. 62. My library windows, on the third floor, were situated towards that, gaden, which had
not lost then as it has now, its solitary beauty and freshness. Instead of an orchestra playing there, as in our days, Nachtigal-polkas, real, lively-toned, strong-voiced northern nightingales sang there at night—and to them I used to listen with delight in my idle hours.

On one of such evenings, after having in turn sat at the window, and walked about the room, I finally settled at my writing-table and worked till midnight. In those days I was disagreeably occupied with fighting out a lawsuit with the journal Zörica, which had confiscated during the term of two years, the whole time of the trial, my novel, the "Sohorangy," and thus, instead of rest I forced upon myself a far more inconvenient work.

If I mention this at all, it is not to remind the public of personal matters which can interest but myself, but with the determined object of showing that there was nothing then, in my mental state, which could have disposed me either to mystical reverie or hallucinations; but quite the contrary. I was utterly plunged into the prose and noise of daily life, with which I had to struggle, thinking of no one far away, but deeply engrossed in stemming the opposing torrent and militating against the charges of those very near at that time.

It is in such a state that I, tired out mentally and physically, went to bed at about one o'clock, a.m., after pulling down the heavy draperies of the windows and putting out my student's lamp. The solitary street was quite still and everything quiet, the night was fresh and through the open window the rays of the nightingales reached me as usual. I went to sleep immediately—sleeping for a long while dreamless, heavy sleep, until I suddenly found myself in the middle of a battlefield, I had never seen battles, but what I now witnessed was in a most extraordinary way, real and life-like. What struck me the most, was a smoky darkness, and running along it, a stream of red-fringed flashes of fire, mingling somewhere afar, with a blue and golden horizon, which had nothing of the Russian sky in it, and somebody falling... One or many men—I could not say, but some one, whom I well knew, had been struck down... I awoke with a start, and found myself sitting on my bed, and... now heard distinctly terrific bombardment, while in my mind, without any apparent cause for it, arose as real as life the image of Arthur Benny and a voice inside me pronounced with the uttermost distinctness, his plea—"the word of honor"—to warn me of his death. Why, and how, it has thus happened to me, I know not and at that time, I understood it less even than I do now. I have repeatedly thought whether I have to attribute it to a coincidence, an association of ideas, or the hallucination of a tired-out brain, once it that did so happen? I am ready to accept the explanation either way.

As it was nearly daylight then, I arose, and getting dressed, went down into the garden, having again forgotten all about my "nighturnal vision." I worked for an hour at my writing desk, and then left my rooms to go to Bazzano's Publishing Office. At the first corner of the street, I met P. S. Cussod,* who was driving in a dray, and who upon perceiving me, made a sign to stop.

"Did you hear the news," he asked me, shaking hands. At this very instant I felt that I did know the news and mechanically, before realizing even what I did, I answered—Arthur Benny is dead! Yes; the news is just received; he was wounded at Mentone, and died from hemorrhage. But how could you know?* * *

I scarce remember my answer to the enquiry; but what I strongly realized was my own astonishment at knowing the news without being told of it by any one. And to the present day it is as great a puzzle to me as ever; how could I have known of my friend's death? Yes; it must be a coincidence, an association of ideas, the hallucination of an over-worked brain,—anything you like,—I am open to any of these theories, though I do not understand them clearly.

For some time I was greatly impressed by the event, and I unbound myself to several friends, among others to A. N. Aksakof; and then, I again forgot all about it and never remembered till last year when we got a sudden fancy of "turning over" from one side to the other our one dead ones. And now, shall it make us any livelier?

Carlsbad, June 16, 1879.

A STUDY IN VEGETARIANISM.

BEING AN EXPERIMENT MADE BY DR. EUGENE HILFIGER,
OF HALLE, GERMANY, UPON HIMSELF.

Translated from the German by M. L. Holbrook, M.D.

It is only very recently that we have had discussions upon the subject of vegetarianism. Medical men have usually taken sides against it. For this reason, it may perhaps be interesting to a large number of persons, if I, who have experimented upon myself for a considerable length of time with this method of living, should give the results at which I have arrived. Formerly, I naturally shared with all other physicians the universal prejudice against a fleshless diet, believing that it had an effect to weaken the physical and intellectual powers and the capacity to endure; and that it robbed life of most of its gustatory enjoyments.

By way of preface I may state that a long personal acquaintance with a young vegetarian of cheerful disposition, in whose company I found none of the evil responses I was to experienc. I was finally led to conjecture that I was able to lay aside my prejudices; and furthermore, a desire was awakened to investigate the effects of this proscribed method of living in a scientific manner, by experiments made upon myself. And, being in a condition of perfect health, I hoped to be able to make a careful objective study.

In the first place, in spite of my unprejudiced prejudice against the medical literature of the forty, I read the writings on vegetarianism of Hahn, Baltzer, Von Seeck, and others. To my great surprise, I found these works to be of the highest interest. They opened my eyes to the knowledge of its possible advantages. I found especially interesting which a physician's knowledge is sadly deficient, for they showed me that improper eating and drinking were among the principal causes of disease and death in society. An old French proverb says, that "One-half of Paris dies from dining, the other half from sapping." As to what is best in the way of eating and drinking physicians, as a rule, are quite as ignorant as non-medical men; and, indeed, their opinions upon these points are based upon what has been customary among the people from time immemorial. This is perfectly natural, since science, when it trends upon the domain of dietetics, has no certain foundation under its feet, and even up to the present time, only the chemical, and, therefore, one-sided and untenable view has been given. Virechow was honest enough to confess this, since, in his lecture on food and diet, he says: "A strictly scientific system of diet has been hitherto impossible; and it is, in fact, astonishment, that after so many thousands of years, neither experience nor science, as one would think, is able to bring this, first of all questions in which the interests of humanity are concerned, to a proper solution." Also, Prof Voss, a special investigator in this department, in his most recent publication, declares that "What, and how much, a man, under all the varying circumstances of his life, requires for his sustenance, should we, first of all, truly know; and yet is our knowledge herein, alas! very meagre, and not at all commensurate with the importance of the subject,"

* A Russian author.
According to this statement it is not difficult to understand how the present theories of diet have been influenced by custom, and why a flesh diet has been glorified as the self-evident and indispensable means of nourishment. Sang, indeed, Prof. Bek in his time, in the Garten Laube, that flesh food increases the poetic fancy, and so he recommended to the Silesians to eat roast beef instead of potatoes. And so Prof. Molechoff, a no less powerful champion of a flesh diet, says in his lectures: "To every meal belongs meat."

On the other hand, writers on vegetarianism have shown that this need not be, and have up to the present time not been prevented from the fact of nature that the eating of meat is merely an acquired and superfluous need, but little consideration to discover that it may be wholly dispensed with, or that it is a food wasteful of the strength and vigor. And it is not to be denied, certainly, that about 300,000,000 Buddhists in India, China, and Japan, live almost exclusively without animal food, and are not on that account any the less strong and robust, and these reach for the most part a very advanced age. So it is indeed also the fact that the rural population of nearly every civilized country, from the earliest times, though perhaps not from choice, have been more or less vegetarians. Nevertheless, they have been the most healthy people; as, for example, the higher class of Indian laborers, who perform the most arduous duties. And who will deny that the possibility of obtaining our nourishment from sources which shall make the shedding of blood unnecessary would be gratifying to the humane and moral sense? So it is also well known that in all ages men have been accustomed to the use of animal food, and as to whether, on account of climatic conditions, we could employ it without injury. In order to arrive at an independent opinion on this subject, I hold that an extended practical investigation by actual experiment in this manner of living, is indispensable. Also: that so many, both professionals and non-professionals, speak and write against vegetarianism according to received prejudices, without having made any such experiment. A person accustomed to meat, who occasionally makes a dinner of panackers and salooks, can scarcely appreciate the value of vegetarianism, and is not, therefore, justified in speaking against its prejudice. In this way only a distorted judgment can originate; just as one school of medicine forms an opinion adverse to another school, upon what is merely hearsay evidence. The vegetarian experiment demands, indeed, from men of culture in modern times, some self-sacrifice, and the moral courage necessary to liberate themselves from the popular opinions of the day, for the sake of truth. Nor must they be afraid of ridicule. For myself the want of meat has not made the foundations of modern hygienic science my own. So had I accustom myself beforehand to think of beer, wine, coffee, and similar meals of excitement as things seldom to be indulged in. I thought that smoking was to be avoided, as an unnecessary filling of the lungs with soot; and that pure fresh air was to be considered most important, as a means of nourishment by day and by night, together with much more that was essential.

So the experiment now became to me an easy one, for, in addition, I had for a long time previously been accustomed to eat Graham bread, one of the principal articles of a vegetarian dietary. Thus prepared, I ventured to make the experiment scientifically, and resolved that for the period of one year, beginning January 1, 1876 I would abstain wholly from animal food in every form.

Since I was vigorous, well-nourished, somewhat inclined to corpulence, and temperate withal, I hoped to be able to maintain a good deal. My food consisted not of uncooked milk and bread, of some of a kind without meat, but with butter only, wheat, corn, rice, and the like; of the many varieties of vegetables, as of fruits of every kind. To my great astonishment, a vegetarian table offered, without roast beef or steak, a more than abundant variety. This is shown indeed by the huge cook-books of Von Theodore Hahn, Von Ottlie Ehmeney, and others, which contain over 1,200 recipes for the preparation of purely vegetable dishes. Since I entered upon this manner of living neither after eight o'clock nor after four days, in spite of the most extreme hard work, protracted walks, and the practice of my profession, I have at any time become weary or felt fatigue; but, on the contrary, have felt freshener, more enduring, and more capable of hard work. So I lost the fears I had in the beginning as to whether or not I should obtain a sufficiency of albumen. Indeed, the longer I went on, the less did I fear this, and I therefore soon discontinued the use of eggs, since it gradually came about that the more simple the food, the better I liked it. But in spite of this change I could not perceive the least diminution of my powers of endurance. Indeed once, for four weeks during the heat of summer, half out of curiosity, I made trial of the cold food of the Swiss herd-mammals of the Alps, and during this time partook of no cooked food: and thus, at the same time, made a partial investigation of the question of abstinence from salt. Genuine Graham bread, as it is well known, contains the addition of no salt. Incredibly as it may seem, it is nevertheless true, that during this time I was most lively, cheerful, and happy, and felt myself to be in all respects at my best, and so was able to make in my own person a scientific experiment which completely disproves the popular dogma that man cannot exist without salt. Whoever does not, by discarding the skins and bran, remove from fruits and grains the mineral matter, has not put then under the addition of no salt to his food. This little episode, I would regard, as an example of the way in which vegetarianism in many respects rectifies science, and besides teaches each one how to distinguish between the essential and the non-essential requirements, and leads to the most simple and natural way of living.

As for the rest, I persevered in my experimental trial conscientiously, and during these 365 days, for only three times, in the first quarter of the year, did I, from social considerations, make some slight departures from my general way of living. At this period, at a general festival, I made some concession for the sake of society.

With the exception of the first eight days, during which time I missed the customary stimulation of flesh food, I enjoyed my requests exceedingly. Hunger was a most excellent sauce, and I had indeed, as the experiment progressed, a constantly improving sense of taste and smell. I rejoiced in the best sleep, and there was a constant, undisturbed condition of good health. Corporally, I was more alert, and I have put them under the addition of five kilograms less after the first six months. For maintaining climbing and pedestrian tours my capacity to endure was greatly increased, and to these active exercises, rather than to my fleshless diet, was my best in weight to be attributed. For during my year of experiment I was physically more active, and also more moderate in my eating and drinking than formerly. I soon observed that by this unstimulating manner of living the demand forspirits liquors and similar means of excitement decreased, and that I was able to substitute a much smaller quantity of food than before on a mixed diet. This latter observation was to me worthy of notice, since it disproved the formerly cherished opinion that vegetarians had to swallow an enormous quantity of food in order to be properly nourished. Nothing can be more erroneous than this idea, and it originates from another
mistaken opinion, namely, that vegetarians are more vegetable and grass eaters and worshippers. Rightly regarded, however, the vegetarian takes vegetables and solids only as additions to his food, the nutrients grains and fruits forming the basis of his diet.

Just as unbounded is another objection which has been raised against vegetable food on the side of science; that is, that vegetables are more difficult of digestion than the flesh of animals, and that, therefore, a smaller portion of it is digested. Perhaps many plants used for food are more difficult of digestion, especially to weakened digestive organs; as, for example, beans and peas cooked in the ordinary way; properly prepared, however, even these become easy of digestion, as is proved by the leguminous preparations of Hartenstein, well known as containing the highly muffled beans, peas, and lentils. They have great celebrity, are easily digested, and strengthening foods for invalids. On the other hand, nature does not offer to man his food in a concentrated form. A food containing nothing but pure nourishment would be like an atmosphere of pure oxygen, and would not contribute to man's welfare. A flesh diet is somewhat analogous to an atmosphere of pure oxygen, and weans out the baby too rapidly. Vegetable food is, on the contrary, unexciting; it has neither a chemical nor a stimulating effect upon the organs, and offers to the vegetarian the most desirable and healthful life for his fleshcenters—for example, the Englishman with his enormous quantity of pills, apertient waters, and such like—to battle against habitual constipation.

During the latter part of my experimental year, I had a season of excessively hard labor, including much watching at night. In spite of my abstinence from meat and wine, my strength did not desert me; indeed I bore the severe trial cheerfully and with unbroken spirit.

To my discredit—the learned doctors will say—and I acknowledge it—in the course of my experiment, having been convinced of the advantages of the vegetarian manner of living upon the side of dietetics, and also upon the side of esthetics, economy, and morality, out of a Saul I had become a Paul. I have since that time had no reason to change my views. My opinion agrees fully with that of Hutcheson, who, in his "Art of Prolonging Life," says: "Man in the selection of his food always leans more towards the vegetable kingdom. Animal food is always more exciting and heating; on the contrary, vegetables make a cool and mild blood. We also find that not the flesh-eaters but those who live upon vegetables, fruit, grains, and milk, attain the greatest age." Also Nicomachus, of Leto, who a few years ago spoked of vegetarians as being wonderfully healthy; in his most recent work, which contains a vindication of the vegetarian theory, in it he displays of a natural manner of living (vegetarians), as a courageous minority, and as pioneers of a worthy reform in society. Indeed, he pictures the children of vegetarians as models of a natural nourishment, and allows to the adults the evidence of physical elasticity and endurance. From the fullest conviction, therefore, I give it as my deliberate opinion that vegetarianism is a justifiable reaction against Lichig's abominations theories of diet, upon which the modern doctors' theory of diet is built; and though they have as a tendency to connect many of their theories only where they preclude, that meat and wine are the most strengthening articles of diet; and that on account alone it deserves consideration and respect from science. Moreover, on account of its influence in the domain of national economy, is vegetarianism worthy of the attention of all who have the physical and moral welfare of the people at heart. To all the friends of man, therefore, it is to be seriously recommended to the general public as a knowledge of vegetarianism should be imparted. Prostration of these ideas among our people is indeed of very recent date. Each one must begin with himself, for each has his own special difficulty. Vegetarianism is, however, in its whole nature so true, that in later centuries there will certainly be a conflict in its favor. —(Phren. Journ.)

SOUNDINGS IN THE OCEAN OF ARYAN LITERATURE.

BY K. VENKATA NARAYANA, OF BELLARY.

Under the title "Soundings in the Ocean of Aryan Literature," Mr. Nilakantha Chatter, B. A., publishes very useful and interesting information from the celebrated work of Varahamihira, called Bhrahmat Samhita. It is the earnest desire of every one who wishes to get some insight into the ancient history of our country to see every mouth something from the pen of our learned friend.

In his article appearing at page 205 of the THEOSOPHIST, he presumes Bhrahmat Samhita to have been written in the sixth century A. C. and gives two reasons. The first is that the elaborate commentary of Pandit Utpala bears date 888 of the era of Shalivahana, and the second is that Varahamihira, the author of the Samhita, quotes from the work of Aryabhatta, who, says, was born in 470 A. C., "shala" {extracted from Aryabhatta's work} give extracts from the works of Utpala and Aryabhatta. The first extract shows that Utpala wrote his commentary in the year 880 of "the Era." Mr. Nilakantha supposes that the year is of the era of Shalivahana. I do not think that the authority, quoted by him, supports him in such a supposition. The very name Utpala shows that he was a Gonda and not a Dravid, and, if so, he very probably resided beyond the Vindhyah mountains. If such is the case, it is fair to presume that the era given by him is that of Vikramaditya. Whatever may be the era given by Utpala, it is quite plain that the date of his commentary helps us very little in fixing the time of the Samhita. All that it can show is that the work in question was not posterior to the year 880 (whether it be of the era of Vikram or Shalivahana).

The second reason, given by our friend, viz., that Varahamihira quotes from Aryabhatta is one which cannot be easily got over. It is quite clear from the second extract that Aryabhatta was born in the year 502 of Kali, corresponding to A. C. 521 and not to A. C. 470. A. C. "shala" {extracted from Aryabhatta's work} gives sixty years plus twenty-three had elapsed from the beginning of the Kaliyug up to the date of his birth. So, it is quite evident that he was born in A. C. 521. Here I must confess that I am at a loss to know how Mr. Nilakantha, or Dr. Blan Dujce got the figures 470. Laying aside the discrepancy of 51 years, we may safely assert that Aryabhatta flourished at the close of the 5th or beginning of the sixth century. If it be true as alleged by Mr. Nilakantha that Varahamihira quotes from Aryabhatta, the most recent that Varahamihira flourished after Aryabhatta. We have, however, a reliable authority from which it appears that the contrary is the fact. There is a work called Jayottarabharanam, written by Kaliabisa (the well-known Sanskrit poet) and dated the year 3068 of Kali. In the appendix to this work, the author says that he, and eight others, viz, Dhawanwati, Kshapana, Amara Simha, Sanka, Batalabhatta, Ghat Kaipara, Varahamihira, and Varamichi were the nine sages of the court of Vikramaditya, that of them, Sansi and others were Pandita, some of them were poets and Varahamihira and others were astronomers; and that after writing the three poems, Raghunava, Kunamab Sandhava, and Meghaduta, and a treatise on Susruti, he wrote Jayottarabharanam in the year 3068 of Kali. If this is to be relied on, it carries the time of Varahamihira back to the beginning of the Christian era. Then there arises very naturally a question which of the two calculations is correct. It is a question which is not equally supported. If both are true, it is quite clear that there lived at two different times two persons by the name of Varahamihira, and that one of them was a Pandit in Vikram's court, and the other was the author of Bhrahmat Samhita. Having no copy of this work with me, I beg that Mr. Nlakantha will in a future issue of the THEO-
Mysteries Stone-Throwing at Plumstead.

The residents on the western side of Maxey-road, Plumstead, the upper end, have during the last few days been alarmed by a singular bombardment of their houses. Stones of large size have been showered upon them by some unknown hand at the rear of the premises, destroying the windows to such an extent that in one house every pane of glass is broken. The inhabitants of Barrage-road, whose gardens meet those of the Maxey-road houses, have naturally been scandalised and vexed at the imputation. Nothing could be seen to justify a selection of the offending quarter, and the aid of twenty police-carts stable in part such as a mob would be, and they were hidden behind the gardens and houses, but failed to discover the offender, and although the stone-throwing continued from about six till ten o'clock every evening, its origin was still a puzzle. Indeed, for a day or two, the bombardment continued all through the day, and at intervals of five minutes a stone went a pane of glass or the remains of one, and another large stone found its way into the parlor, bedroom, or kitchen. No. 200 Maxey-road has been an especial mark for attacks, and suggested the influence of a house, after a siege during which its window frames were whitened by the attack, to which may be attributed its being made a mark of assault by the assailants. The bed-room window is barricaded with boards and carpets, not to save it, for every pane of glass has gone, but for the protection of the inmates, one or two of whom have been injured. The same destruction is to be seen in all the other rooms, even the projecting scullery, whose window faces the south, has come in for its share of the assault, proving that the catapult or engine used must stand somewhere in that direction. Great stones lay about such as no human hand could have thrown for any great distance, some weighing nearly a pound. According to latest information the stone-throwing continues, but at more uncertain periods. A clue to the offender has been obtained, and there is every reason to believe the offending inhabitants of Barrage-road will be fully exonerated from any participation in the mischievous attack.—Daily Chronicle.

The Mind is Material.

The following difficulties, propounded by one of our correspondents, are offered for consideration and solution by those who have studied or thought upon the subject:

1. "In the Theosophist for April, was an article headed 'The mind is material,' which was based on the reasons that its faculties are thinking, judging, knowing, &c, and they are affected by the affection of the material body. This philosophy is perfectly true, but what I want to know now is this—when the body is destroyed, the mind is also destroyed and the immaterial soul is left to itself without having the power that was attached to the mind. This state of the soul is no better than nothing, because the qualities above enumerated are the only means by which it could feel, know, think, &c. How does it then suffer the consequences of good or bad actions it has done during the lifetime and what becomes of it, and what is it?

There is another question. The ghosts are nothing but departed souls; it has been proved in your journal elsewhere that they perform acts just like living beings; they utter articulate sounds, express fear and all kinds of faculties that the mind possesses; how do they possess these faculties if they were destroyed with the body?

I am sure that the mind is material, because it is affected by bodily sicknesses and diseases. Besides in the state of sound sleep, it feels nothing excepting when dreaming, and hence it is deducible that the soul is also material and that after death there remains nothing."

The Spiritual Commandments.

We commend to our readers a little book, published under the auspices of the Samadhasa Sabha, Lahore, under the above title. The principles and rules of conduct are clearly and carefully announced, and a thoughtful reading of them will prove a powerful auxiliary to efforts for righteousness. We give them below and are sure that they will be read by all with interest and profit.

1. Thou shalt search for Truth in every department of being—test, prove, and try if what thou dostest is Truth and accept it as the Word of God.

2. Thou shalt continue the search for Truth all thy life, and never cease to test, prove and try all that thou dostest to be true.

3. Thou shalt search by every attainable means, for the laws that underlie all life and being; thou shalt strive to comprehend these laws, live in harmony with them, and make them the laws of thine own life, thy rule and guide in all thine actions.

4. Thou shalt not follow the example of any man or set of men, nor obey any teaching or accept of any theory as thy rule of life, that is not in strict accordance with thy highest sense of right.

5. Thou shalt remember that a wrong done to the least of thy fellow-creatures is a wrong done to all; and thou shalt never commit a wrong willfully and consciously to any of thy fellow-men, nor connive at wrong done by others without striving to prevent or protesting against it.

6. Thou shalt acknowledge all men's rights to do, think or speak, to be exactly equal to thine own; and all right whatever that thou dost demand, thou shalt ever acknowledge to others.

7. Thou shalt not hold thyself bound to love or associate with those that are distasteful or repulsive to thee, but thou shalt be held bound to treat such objects of dislike with gentleness, courtesy and justice, and never suffer thy antipathies to make thee ungentle or unjust to any living creature.

8. Thou shalt ever regard the rights, interests, and welfare of the many as superior to those of the one or the few, and in cases where thy welfare or that of thy friend is to be balanced against that of society, thou shalt sacrifice thyself or friend to the welfare of the many.

9. Thou shalt be obedient to the laws of the land in which thou dost reside, in all things which do not conflict with thy highest sense of right.

10. Thy first and last duty upon earth, and all through thy life, shall be to seek for the principles of right, and to live them out to the utmost that thy power and whatever creed, precept or example conflicts with those principles, thou shalt shun and reject, ever remembering that the laws of right are—in morals, justice; in science, harmony; in religion, The Brotherhood of God. The Brotherhood of Man, the immortality of the human soul, and compensation and retribution for the good or evil done on earth.

Ten Rules of Right.

1. Temperance in all things, whether physical, mental, affectional or religious.

2. Justice to all creatures that be—justice being the exercise of precisely the same rules of life, conduct, thought or speech that we would desire to receive from others.

3. Gentleness in speech and act—never needlessly wounding the feelings of others by harsh words or deeds, never wounding or destroying the feelings of others.

4. Truth in every word or thought, spoken or acted, but reservation of harsh or displeasing truths where they would needlessly wound the feelings of others.

5. Charity in thought striving to excuse the failings of others; charity in speech, veiling the failings of others; charity in deeds, whatever, whenever, and whosoever the opportunity offers.
VI. — Thanksgiving—visiting the sick and comforting the afflicted in every shape that our means admit of, and the necessities of our fellow-creatures demand.

VII. — Self-sacrifice, wherever the interests of others are to be benefited by our endurance.

VIII. — Temperate yet firm defence of our views of right, and protest against wrong, whether in ourselves or others.

IX. — Industry in following our calling we may be engaged in, or in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

X. — Love—above and beyond all, seeking to cultivate in our own families, kindred, friends, and amongst all mankind generally the spirit of that true and tender love which can think, speak or act no wrong to any creature living; remembering always, that where love is, all the other principles of right are fulfilled beneath its influence and embodied in its monitions.

THE PRARTHANA SAMAJ VS. CHRISTIANITY.

BY A MEMBER OF THE PRARTHANA SAMAJ.

Some time back, after the Kirtan in the Prarthana Samaj had come off, it will be remembered that some tame sheep from the fold of Jesus wore to the Dunmodya taking exception to Takoram, his doctrines, &c., &c. To this the Sabodh Patrik replied in a sensible manner and at the same time incidentally remarked that the Holy Bible contained many contradictions. The remark galled the Revd. Editor of the Dunmodya, who challenged the Patrik to point out any contradictions in the Bible. It seems that the Revd. Editor has not read the Bible very carefully, or else he would have found therein enough to satisfy his curiosity. For ready reference I shall place before him the following:

Genesis ch. 6.

18. And the Lord said; 'It is not good that the man should be alone: I will make him an help meet for him.'

25. And God said, Let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle of the earth, and over every living thing that moveth on the earth.'

In the first chapter, beasts are said to have been created before man; in the second, after man. The first chapter says "male and female created he them"; the second says that woman was created out of Adam's rib. In other words, the first chapter seems to say that man and woman were created together; the second that woman was created after man. See Genesis, chapter V., v. 2. "Male and female created he them, and blessed them, and called their name Adam, in the day when they were created.

And the time that David was made man in Hebron over the house of Judah was seven years and six months. II. Samuel, c. 2, v. 11.

And again, the anger of the Lord was kindled against Israel, and he moved David against them to say, &c. II. Samuel, c. 21, v. 1.

In the first it is God who is Satan. Which is true?

So David brought the threshing-floor and the oven for fifty shekels of silver. II. Sam., c. 21, v. 24, gold by weight, I. Chron., c. 21, v. 25.

I shall not break the Revd. Editor's heart by citing more contradictions. I shall only assure him (if he does not read the Bible himself) that there are many more and even the few cited are sufficient to convict the Holy Bible of perversity.

The Christians laugh at Takoram's ascent to Heaven in bodily, and believe in the same feat when achieved by Elijah.

I had thought that Joseph's Fables and similar books were the only works in which animals speak. But even in this respect the Bible is not to be outdone. It makes Balam's ass talk. The idea of the God of the Old Testament can only be appreciated by those who have read the Old Testament, and yet the missionaries express pious astonishment at the perplexity of the educated natives in rejecting this God. Surely the missionaries are either blind or will not see, or is it that the powerful light of the Divine Revelation dazzles their vision and makes them blind to the follies and absurdities narrated in the Holy Bible.

Bombay, 23rd May 1880.

BRAHMOISM VS. HINDUISM.

By a gentleman holding an important office in connection with the Southern Brahmo Samaj.

I am sorry to find that in your issue of April last, "No Hunting" has tried to harangue the public by his misrepresentations through the columns of a journal like yours, whose object is the investigation of truth. Allow me, therefore, to undeceive your readers by the following facts.

The widow, alluded to by your correspondent, is not, and was not when she voluntarily left the protection of her husband, a girl of immature age, so as to be in need of a custodian. She was desirous of bettering her prospects in life and of being freed from the thralldom of widowhood and all its concomitant miseries well known to those who are acquainted with the customs of the Hindu society, and the tyrannies of the orthodox members of that society to which the Hindu widows are usually subjected throughout their wretched lives. The house of her brother was virtually a jail to her, and her brother a jail-keeper—her position was hardly better than that of a slave in America before the great American war. She was "immured into this jail by the monster "custom" and not by any lawful authority; hence she had every right to free herself from it, and this she did, and more. She voluntarily left the house of her brother and went to a Brahmo whom she asked shelter temporarily in his house. As the widow was in her best helping estate and had done nothing worse morally or legally in leaving the house of her brother, the Brahmo gentleman, alluded to by your correspondent, could not conscientiously refuse to give her the help she craved for, simply because his Hindu brethren were opposed to give her freedom in regard to her choice of marriage. There is not the slightest evidence, that the Brahmo gentleman who gave shelter to the poor widow "enticed away" or become "an accomplice" in the widow's act of leaving her brother's house. But even if this were the case, he could not be held guilty by the tribunal of an impartial public; for, in that case, he could only be acquitted by a noble motive of rescuing a human being from the thralldom of evil custom and practical slavery—not even the enemies of these Brahmos dare impute anything against his morality.

Now, I leave it to you and to your impartial readers to judge whether the act of the Brahmo, concerned in the above case, was culpable, or whether the illogical conclusion drawn therefrom, that the whole body of the Brah-
mos have adopted an "aggressive policy" or an "offending attitude" towards their Hindu brethren is justified by facts.

Yours sincerely,

"JUSTICE."

Lahore, 25th May 1880.

P. S.—The Brahmo Public Opinion of the 6th instant, announces that the widow referred to has been married to a bachelor Brahmo gentleman, aged 27, her age being 21.

AGNI-HOTA PHILOSOPHY.

BY MR. CHANDAN GOPAL.

Having gone over your esteemed journal up to the latest number, I have come across most interesting articles devoted to different branches of philosophy, sciences and many other useful subjects, but, I am sorry to say, that I found none on the philosophy of Agni-hota, and therefore, earnestly hope that the present subject will find a place in your world-renowned journal.

The problem I am to discuss, is intended to prove the moral philosophy of Agni-hota which is based upon nature. Without the perfect knowledge of both of these and the performance of the former, man is unable to know the Supreme Being. The absence of knowledge keeps a man immersed in worldly afflictions and prevents him from obtaining the highest position or salvation.(संस्कार) in this life which every one should try with all his heart and soul.

Observing the rules of moral philosophy, a man must, to the best of his abilities, do good to others as well as to himself. But what does doing good mean? Never to lose sight of justice in all our actions. The chief of these are,—First, to preserve our health—the instrument of all actions—in good order, and to take steps to help others too for the same. Secondly to believe always in the Infinite Divine Power who endures everything within and without the limits of human senses.

But before I go on to solve the problem put forth, I must not omit to mention a fact which bears upon the subject in hand. What is death of an animate, or destruction of an inanimate, object? It is nothing more than the decomposition or analysis, sooner or later as the case may be, of the five elements, and hence of its particles (प्रतिपक्ष) which form the basis of the Universe. At the same time the characteristic qualities of the elements must also be stated to be as follows,—Of the five to decompose particles of any substance, of the air to elevate them to different regions of the earth, of the water to compose the particles to form a solid body, of the earth to keep them in contact with itself, and the evacuation (सुनाम) being the space wherein the other four play their part.

Now the demonstration and proof,—The climate has the greatest effect upon health in general, so we must try to make it healthy. When the sacrificial-mixture (श्रवण), composed of different substances forming three great classes, viz, first, the curatives or remedies against several diseases, secondly, tonic containing chiefly sugar, corn and butter, and thirdly, aromatics such as musk, &c., is thrown into the fire, little by little, so as to be thoroughly burnt, the particles of its essence, through the agency of the fire, go up into the air which elevates them to the regions of clouds (उद्वेद) or more properly speaking, to the region where the clouds are condensed and changed into water. Though unable to explain all the innumerable benefits accruing from these particles to the whole world, I mention a few of them. In the beginning of the process, these particles, till they remain, though for a short time, in the lower regions of the atmosphere, exclude the unhealthy particles of air from the place where the sacrifice is performed, after which ascending higher through the aerial agencies they remove their defect through the chemical operations performed between them by nature. The animals inhaling this purified air get refreshed and healthy. Reaching the region of rain these particles purify the vapours forming clouds, and thereby make the water of rain pure and healthy. The purified air and water having great effect upon the mineral kingdom, too, improve it a great deal. The air, earth, and water, the basis of the vegetable kingdom, being thus purified, make it healthy. The first part of our problem having been proved, we must now turn to the second viz, to try at the time to know the Divine Being. How can this knowledge be obtained? For this purpose Vedic mantras are repeated during the performance, which also teach us the philosophy lying hidden under the mysterious veil of Agni-hota sacrifice.

Due to the limited capacity, I cannot possibly be expected to exhaust so good a subject, but our advanced readers possessing high intellects who wish to know it more minutely and to satisfy themselves, will please draw fuller information from the Yagur Veda, in which several complete chapters are devoted to the same philosophy, the study of which has now been rendered much easier than ever through the favour of our revered leader Pandit Dayanand Saraswati Swami whom we should pay our warmest thanks for the trouble he has taken to expand the Vedas for the benefit of mankind

But, before I come back from the above-mentioned facts that the performance of Agni-hota is not based on any prejudice or sectarianism, because the difference of language can have no effect on the philosophy and sciences throughout the different parts of the world, Agni-hota may thus be expected to gain popularity among those who appreciate nothing but what is based on justice, especially among the Aryas, who rightly hold the Vedas as impersonal and divine, and whose ancestors never pronounced without a feeling of reverence and holiness, the holy name of Agni-hota the philosophy of which is so beautifully expanded by the Rasis and sages of by-gone ages.

Lucknow, the 25th May 1880.

THE HINDU OR ARA QUESTION.

BY K. P. B.

Many able and worthier hands have touched upon the point, interesting as it is, with better results. But since no one could find satisfaction till its fulness is given vent to, many of our impartial readers have the sufficiency of going once more over these lines on the same question. Of worth or merit claim they none, but only wish sympathy to the Indian community and call attention of our more enlightened brethren to a rectification of the internal evils of the people.

In these days of patient frenzy—frenzy I would call it, since among all a really patriotic soul is yet but scarce when every Indian youth regards it a holy duty to do his not in the great wars of external recognition, a serious controversy now naturally undertaken to determine what must be the appropriate appellation for the country and its people. Thanks, no doubt, to the Theosophist and the Society, whose joint efforts could make so much of the Hindu idiosyncrasy. But would, that these very professions were not mere hollow sounds, that this patriotic agitation emanated really from the bottom of the Hindu heart, from the utmost privy of the Indian soul? Many, no doubt, will frown and ask—are these laboring reformers of India then no sincere patriots—so many of their notables only more rabbles? But, alas! sorry that we are to answer in the affirmative. These are now on the Indian soil, we grant, many, many who project chimeras in their minds, and fancy achievement of wonders at once; but who among all ever thinks of giving to their purposes, deeds, a reality?

The readers of the Theosophist must have noticed in the April number of the journal that more than one native patriot have expressed desires to change the current name of the people for one more agreeable to them. "A very earnest Friend" complaining that the term "Native" is used to designate the Indians from foreigners, and suggest that
the word "Arya" denote as Sankhaliarjeu thinks. This word, if we are to accept the rendering given by Max Müller, meant "a cultivator"—a word which shows that when the term came into use, our ancestors had abandoned their nomadic modes of life and taken to the nodder occupation of ploughing. In process of time, it attained the noblest meaning which it is possible for a term to acquire; for it soon came to mean nothing less than the best Hindu distinguished for devotion, learning and piety. Also; however, for human inconstancy the word is ultimately applied to all Hindus alike—good, bad and indifferent—as distinguished from the Mlecchas or Vanvas of the heterodox persuasions.

However, from the above it is plain that we are at one with our brother in regarding "Hindu" but a foreign designation, which from the Persians soon began to be used for the Indians by all the other nations west of the Indus. In time, when these Western people chanced afterwards to obtain sovereignty over this country, they would not call us otherwise than by the name familiar to them, but never perhaps using it as a nickname; since, in that case, it is impossible that it should have been one of such a kind and tolerant prince as Akbar The Great, who would even bear scoldings on his name rather than treat the subject Indians with any sort of unkindness. The Aryas became gradually accustomed to the term; degraded as they became, they took the rulers' word without hesitation and soon after got over their own old name. Hence, it was universally adopted in India, save by some retired recluses; and,owing to the degeneracy of the Arga-dharma, the modern religion of the people was also styled Hinduism, meaning the religion of the modern Hindus.

As shown above, the words imply nothing evil in themselves. Moreover, had the word truly meant as our brother supposes, it is impossible that a whole nation—\(\ldots\) and one as the Indian, having for its members not only a few ignorant, but many learned and deep-thinking men, and existing not a day or year, but for ages and centuries,—would be so blindly or repressed as never at least to have perceived the universal error.

But what matters further argumentation? It is perhaps high time for us to conclude, and so a few words in the end. Notwithstanding the great importance attached to the subject, we think it might as well dealt with for less prominence. Did ever Sophists or Vedulists, whose equals, perhaps, shall never be born—care whether he be called a Greek or an Indian, or by any other name whatsoever? Are not the Hindus, whether Savages or the British the Whites? Merely, not titles, are judged. Children and the rustics may be solicitous that they be not misunderstood; but the wise care not a trifle for such things. So, far from arguing with much diligence whether we be called "Natives or Indians, Hindus or Aryas," we think it would be greatly more useful and advantageous to devote that amount of our attention to the real well-being of our countrymen, to the consideration of what proper steps should be taken to redress what has resulted grievance of our brethren, and to the careful investigation of wherein lie the original wings of many, almost natural, defects of the people. That would be a work really more desirable and even more weighty than volumes of such titular discourses. There is one who has dropped fiery words for the reformation of India, even finding fault with the Aryan caste-system and other manners and habits of the people; in the last Theosophist, that is but a poetic interpretation of a more modern date. That the Greeks gave the name, is likewise groundless; since nowhere do we find in the whole Greek philology any such word as Hindu or Hindostan. Neither do the terms "Natives or Indians, Hindus or Aryas" denote as Sankhaliarjeu thinks. This word, if we are to accept the rendering given by Max Müller, meant "a cultivator"—a word which shows that when the term came into use, our ancestors had abandoned their nomadic modes of life and taken to the nodder occupation of ploughing. In process of time, it attained the noblest meaning which it is possible for a term to acquire; for it soon came to mean nothing less than the best Hindu distinguished for devotion, learning and piety. Also; however, for human inconstancy the word is ultimately applied to all Hindus alike—good, bad and indifferent—as distinguished from the Mlecchas or Vanvas of the heterodox persuasions.

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OUR DELEGATES IN CEYLON.

It is a circumstance wholly unexpected that we have to depend upon secondary sources for an account of the movements of the Theosophical party in Ceylon. The fact is, however, that every delegate's time, and especially that of Colonel Olcott and Madame Blavatsky, is so occupied that they cannot find the slightest chance to write for this magazine. Since the landing at Galle, on the 17th of May, when they were caught up by the inhabitants and made into popular heroes, they have been surrounded by crowds, and made the centre of exciting events. Colonel Olcott has delivered on the average at least one oration a day; to say nothing of lectures and expositions to select companies of hearers, and debates with Christian and other opponents of Theosophy. At every locality visited, the committees of reception have comprised the leading men of the community, their mission has been blessed by the priests, and the most pious and reverent ladies have come in their richest attire to show their respect for Madame Blavatsky.

The best authorities say that since the word Christianity was first pronounced in Ceylon, there has been nothing like the excitement among the Buddhist people. Their gratitude to Madame Blavatsky and Colonel Olcott for daring to stand up for their faith as against the Christians who have systematic claims for this monopoly, is boundless. Branches of the Theosophical Society had, at latest advice, been formed at Galle, Panadura, Colombo and Kandy. Money has been contributed to their respective treasuries to carry out plans submitted by our President. It is fully evident already that results of immense importance must follow the delegation's visit to the beautiful Island of Ceylon. The name of our Society has become a household word from one end of it to the other. Some say that the effect of this visit will last for generations. That the Christian party are alive to these facts is shown in the unceasing attacks of their secular press, the tone of the Lord Bishop's own organ, The Diocesan Calendar, and the unwonted activity of the Native Catechists and Bible-exhorters, and European missionaries and settled clergymen. The Theosophists now form the staple text for their preaching, and while our party were at Kandy, five preachers were busy, exhorting the Sinhalese not to hear them, but to listen to the Gospel. In the interview with the three Directors of the Buddhist Maligaya Temple, where the Tooth-Bower of Buddha is enshrined, the crowd was so dense as to pack all the corridors and courts and prevent the orator from being heard. An adjournment was accordingly had to the open Esplanade in front of the temple; and the speaker, with his interpreter, the delegates from the Bombay Theosophical Society, and the chief priests of the Kandyan temples, took their places upon a broad battlemented wall. The scene is described as having been most impressive.

In the absence of original materials we make from the Pioneer of June 16 and 25, the narrative given by its special correspondent, which will be read with deep interest.

"The visit of the delegation of Theosophists to Ceylon has stirred the native society of the island to its depths. The local officers declare that they never saw such gatherings in the southern district before. The visitors were expected here on the 11th, on which day 4,000 people gathered at the landing-place; the boats in the harbour were decorated with flowers and garlands; the P. and O. steamer was decked as she docked anchored, and every preparation was made to give the delegates a popular welcome. But the public were disappointed, the Theosophists having decided to come by a British India boat so as to visit their members at Karwar, Mangalore, and Cochin. This change of programme was duly telegraphed, but, owing to a break in the sea cable, the despatch was never forwarded. However, advices were telegraphed from Bombay on the 11th; and on the 17th, when the Ethipia was signalled, a new crowd of nearly 6,000 were in waiting. A committee of twenty-five of the first native gentlemen of Galle had charge of all the arrangements; the Theosophists were taken ashore in a large boat, escorted by a fleet of the queen Cingalese canoes riggled out with flags and streamers; a carpet was laid on the landing-stage, and as the visitors stepped ashore, a roar of voices welcomed them. Placed in carriages, they were escorted to the lankhbone bungalow, specially fitted up for their occupancy; by a multitude of footmen, killed by a salute, the carriage was driven front to rear as far as one could see. On reaching the house they were met on the verandah by the High Priests Sumantissa and Pyraman, and a dozen-or-more subordinate priests, who chanted verses of salutation from the Pali sacred books. From that time to this their quarters have been besieged, and their time has been taken up in receiving visits, debating with priests, visiting temples, eating dinners, tillus, and breakfasts of ceremony, and accepting invitations to pass from town to town throughout the southern district.

"Colonel Olcott has already spoken twice in public—last evening at the Fort Barracks, the largest room in Galle; and this afternoon in the compound of a gentleman's house, where fully 3,000 Buddhists listened to him. On the former occasion the chair was occupied by Priest Megittuwa, the most renowned orator and controversialist in all Ceylon. The entire English colony was present last evening, and besides the barrack-room being crowded, the building was crowded with many hundreds. The lecturer's topic was "Theosophy and Buddhism," and his argument was to the effect that the universal yearning of humanity for some knowledge of divine things was satisfied pre-eminent in the system which Buddha bequeathed to the world. This faith, which is already professed by 470 millions—fully a third of the earth's population—was destined to attack thousands, if not millions, more from the great body of thinking men whom the statisticians classify as pagans. The gentleman hod grown apace in its unceasing crescendo. Within the past ten years, he said, and especially within the past two years, there has been a marked interest throughout the English-speaking countries to know what Buddha's doctrine really is. To satisfy this need a society of intelligent, zealous Buddhists should be organized; tracts and other publications should be disseminated broadcast; and if it could be brought about, learned Buddhist missionaries should be sent to Europe and America. This was the prompt of the present visit was to organize just such a society as a branch of the Theosophical Society, and to promote the representation of the principle of universal religious tolerance, and included in its fellowship Parisis, Hindus, Jews, and almost every other class of sectary. He was happy to say that this suggestion had received the entire approbation of the greatest Buddhist priests and the most respected laymen, whose presence at this time showed the state of their feelings. Megittuwa fully corroborated Colonel Olcott's statements, and bespoke the good-will of every true Buddhist for the Theosophical Society, of which he himself had been a Fellow for the last two years. His remarks were in Cingalese, and were delivered with perfect fluency and impressive eloquence. The audience at today's lecture was a sight to be remembered. The Theosophists, with the High Priest, Sumantissa who had the chair, and Megittuwa, occupied a high balcony at the easterly side of a great grassy quadrangle, enclosed by the principal and lesser buildings of a private residence, and affording sitting-room for at least 3,000 people. It was all occupied, and crowds also swarmed on the steps. The audience filled the compound. This time the Colonel's address was interpreted in Cingalese, sentence by sentence, as extemporaneously delivered. The Theosophical delegation comprises the following persons: Colonel H. S. Olcott, President; Madame H. P. Blavatsky, Corresponding Secretary; Mr. Edwin Winbridge, Vice-President of the parent society; and Messrs. Damokar Mavalankar, Panachad Anandji, and Parsotam Narayanji (Hindus), and Sonajhi J. Panabut and Perozahil Bhugilat Shroff (Parsi), a special committee to represent the Bombay Theosophical Society.
On returning to their quarters from to-day's lecture, the delegation were honoured with a call from the Siamese Ambassador and suite, who are in Ceylon for one day en route to England.

To-morrow evening a meeting is to be held to take the names of those who wish to join the Ceylon sub-section of the Ceylon Theosophical Society; Tuesday evening the initiations will take place; and on Wednesday the delegation takes up its itinerary to Dondalawwa, Kalaturn, and the capital city, which is the hub of which places bungalows, convents, and the audiences await them; and thence on to Colombo, the capital city, where, according to all accounts, there will be great goings-on.

Nature clothes herself in Ceylon in her loveliest garb. The verdure is something splendid. Wherever the eye turns it sees an exuberant tropical vegetation with such variety of hue and such noble forms as one fancies cannot be found elsewhere. The paddy-fields are all a bright green; the clustering coconuts hang from a million trees; the monster jack-fruit, the betel-palm with its silvery ring, soup-green trunks, the golden plain, the mango, pine-apple, bread-fruit, and bananas are the choice of their kind; a grassy carpet borders every road and lane, and a multitude of flowers and coloured-leaf plants afford a bouquet of rich colours. Our table is loaded with fruit of a size and flavour unknown to us before coming here, and served up in garlanded platters, that make the board look like a garden bed in the early summer time. Ah, you who are parched by the furnace-heat of the plains of India take a month's holiday and come to Ceylon if you can. The most respectable people—Bishop Heber may say what he will about every prospect pleasing and only man being vile; but I, for my part, declare that a more hospitable, kind, and gentle people no one need care to encounter. As for their "vile-ness," statistics in the Queen Advocate's reports show that there is less crime among the natives of Ceylon than among any equal body of people in any Christian country that I can call to mind. In a population of about 22 millions there were 1,106 convictions for offences of any kind, great and small, in a whole year, and of those there were but 373 assaults against the person. What would Bow Street say to that? Of the whole number of convictions more than one-fourth (274) were for cattle-stealing.

The table shows a total absence of whole groups of crimes that prevail among us; while of offences directly traceable to the use of liquor, the proportion is but 7 per cent., as against about 33 per cent. in London, or any other large Christian city.

The Pioneer of June 25, says:—"The first stage of the Theosophical tour through the Island of Spices has been completed, and the party are quartered in the large bungalow called "Redcliffe," the former residence of Sir G. G. MacCarthy, Colonial Secretary. Their movements since leaving Ceylon have been attended with the greatest possible eclat, the people gathering in crowds at every halting-place providing them with quarters, committees of the most respectable men waiting upon them, the Buddhist priests welcoming them at their vihars, and reading addresses to them in Pali. At Piyagalla and Kalaturn great processions were organized, with banners and musics, and triumphal cars, drawn by flower-garlanded bullocks, in the manner of the Triumphal Cars of Rome, and the delegations are utterly confounded by all these popular demonstrations. They expect to pay their way like ordinary mortals, stop at the hotels, move about quietly, and after organizing the projected branch Society at Colombo, return to Bombay. But from the moment when they left their steamer in Ceylon harbour for the jetty, escorted by a flotilla of canoes, their fate was sealed, and they became public characters.

The remarkable tours and physical endurance have been as severely tested as though he had been canvassing for a seat in Parliament, and discussions on religion, philosophy, and theology have kept Madame Blavatsky's hands equally full. The Buddhist women seem to regard her as a deity dropped from the clouds, and despite her energetic reminiscences, will insist upon making pujas to her. Much of this reverence is due to the circulation of a Cingalesse pamphlet made up of translated extracts from her book descriptive of the phenomena she witnessed among the Lankan adepts of Thibet and Mongolia, and more to the spread of reports of certain wonderful things of the same sort she did at Ceylon, Pandure, Dondalawwa, and other places on her way here, as well as since the arrival of the party at Colombo. It is stated that to join the Theosophical Society has caused an enlargement of the original plan. A branch Society was formed at Ceylon; members were admitted at various towns along the road; a separate branch is forming at Pandure; the Colombo branch will be organized on Tuesday next, and the indications point to Kandy following suit. The new membership already embraces the highest and most energetic class of Buddhists, irrespective of sect, and—always a prime consideration in any campaign—the best able to supply the sinews of war. These several branches will, of course, be ultimately brought into one general league of Buddhist section, of the parent Theosophical Society, and we may reasonably look for a thorough exposition of Gantanni's doctrine. As in all other churches, corruptions and abuses have crept into the Buddhist. The Cingalesse priesthood is divided into two great sects—the Ammaopora and the Siamese, each deriving its authority from the place whose name it bears. The real differences between them are trifling, and yet, as between our Christian sects, there is a good deal of petty rancour. Still the leaders of both sects appreciate the doctrine of the Theosophists, and so vie with each other in tenders of co-operation. Colonel Olcott and Madame Blavatsky, have, in the plainest words, announced that their Society will not meddle in any of the internal questions of a theological or doctrinal nature, nor permit it to be made the organ for forcing these family differences upon the public attention. Nor will they propagate the ideolatrous perversions of primitive Buddhism fastened upon the church in Ceylon by successive Tamil dynasties. The monocline of Sokya Muni's philosophy was the doctrine of Merit, its only one that of Nirvana. These the Western world wishes expended, and there is reason for every admirer of Gantanni to look with a friendly eye upon the present movement.

"The Theosophist left Ceylon for their tour northward on the 28th instant, in carriages supplied by a committee at Dondalawwa. Colonel Olcott was obliged to speak twice on that day—at Ambalangoda and Dondalawwa. The party slept at the latter place, and the next morning moved forward in two mail-coaches, sent on by the fishermen of Ceylon, whose application to offer this gentleman was communicated. I believe, in my last letter, four speeches were squeezed out of the Colonel on that day—two of them to tremendous crowds. One of these was gathered in and about the temple at Piyagalle, and, as is remarked above, there was a procession. One incident of the day created no little fun. Just after leaving Piyagalle the leading coach was stopped by a man who came running out of a house carrying a reflector-lamp in his hand. The party thought something serious must have happened—a bridge been carried away, or something of that sort. But on a ride to the coast, the delegation are utterly confounded by all these popular demonstrations. They expect to pay their way like ordinary mortals, stop at the hotels, move about quietly, and after organizing the projected branch Society at Colombo, return to Bombay. But from the moment when they left their steamer in Ceylon harbour for the jetty, escorted by a flotilla of canoes, their fate was sealed, and they became public characters.

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man, had now been gratified, and thought it no more than fair to compensate him for the brief interruption of his work—for which he begged pardon. The story is a good one anyhow, and this one will almost serve as a pendant. The next day and night and Saturday morning were passed at Kalaturn, where an address was delivered to some 2,000 people in a coconut-grove, and another at the adjoining village of Welen, where resides the priest Subhit, whose condition has been made known in Europe by Mr. Childers in his Pali dictionary. The party encamped at the house of Mr. Arnott, the Justice of Kalaturn, a Cambridge graduate and a gentleman of high breeding and culture. The unfinished railway (Colombo and Galle Railway) is here reached, and the Theosophists were conveyed by train to Pandurie, where the station and platform were found tastefully decorated with rice stalks, flowers and foliage, and both sides of the main street and the approach to the bungalow set apart for their use lined with strips of palm-leaves suspended from continuous coils. Their host at this town was the venerable and wealthy Mudelian Andris Perera, a stately old man with a large family of stalwart sons and daughters. He had not allowed any committee to assist, but had supplied everything—decoration, house, furniture, food, and servants—at his personal cost. As the guests neared the bungalow, they saw a triumphal arch erected at the gateway of the estate, and their host approaching them in the full uniform of his rank of Mudelian. A large shell comb—the comb is worn by all Cingalese gentlemen—was in his iron-gray hair; his dress comprised a blue frock-coat with gold frogs and jewelled buttons; the national skirt, or dhadi, worn as a simple wrapping without folds and confined at the waist by a gold-chased belt; a satin waistcoat with two rows of large embracing gold buttons and a magnificent sword with solid gold scabbard and hilt, both studded with gems, suspended from a solid gold bacidric elaborately carved. He was attended by two stave-bearers in uniform, and followed by his family and a host of acquaintances. As he marched along in the full sunlight, he certainly presented a very gorgeous appearance. His sword and bacidric alone are computed to be worth at least £2,500.

After the above was put in type, the following letter was received from one of our delegates in Ceylon to a friend here. As it contains many details of great interest, we give it room here.

Rudcliffe House,
Colombo, June 15, 1880.

I have been almost afraid to put pen to paper, feeling how inadequately I should convey to you any idea of our doings here. We have, indeed, been paying the penalty of greatness. Followed, wherever we go, by enthusiastic thousands, not a moment to ourselves, our bungalow at all times surrounded by a crowd, which the utmost endeavours of two policemen can hardly prevent from making forcible entry. All our available time is taken up in receiving calls. We have just returned from Kandy, the ancient capital of Ceylon. It is a lovely place, its environs still lovelier—it is 6,000 feet above the sea level, and the climate magnificent. Words altogether fail me to do justice to the beauty of the scenery, express itself both in form and color. We were permitted, to see that scene which the town of Bundala, only some 250 years old, the gift of one of the Kandy kings. It is a rectangular oblong structure, the roof supported on two rows of square monolithic columns with carved and painted capitals; at one end is a niche in which is placed a large image of Buddha in the sitting posture, in front of this sat two rows of priests, the chief priest being in the centre of the front rank, all seated with their backs to the image. On either side of the hall were seated other rows of priests within the lines of columns leaving the rear free. In one of these lines, against wall, were placed mats and cushions for our accommodation, and to which we were duly ushered on entering. Shortly after our arrival the proceedings commenced. A side door opened and the nophite, dressed in the costume (previously described) of a Kandian chief, entered, attended by two sponsors, who introduced him to the chief priest before whom he knelt and bowed his head to the ground—this latter a tall, dashing man, dressed in a petticoat; he then repeated some lines in Pali and retired to the centre of the hall where his sponsors despoiled him of his finery, and ended him with the priestly robe, he was then led back to the priest, repeated more lines; retired, walking backwards, returned, and said a few more lines; this with sundry genuflections, bowings, &c., completed the ceremony. I must not forget to mention the fun held by the High Priest during the ceremony: it was about two feet in diameter with a perfect curb of carved ivory by way of handle; I suppose the thing must have weighed ten pounds at least.

The Colombo Theosophical Society was organized and inaugurated by Colonel Obert and Madame Blavatsky on the 5th ultimo, and the following officers were elected for the current year:—

President: Andrew Parera; Vice-President: Simon Silva and Soma Deroa Tenpam Perera; Pandit of the Society: Pandit Don Andris de Silva; Secretary: John James Thielman; Treasurer: Simon Perera; Dharma Gunnawawanana; Councillors: John Robert de Silva; William D. Abrew; Charles Stephen Pereira; H. Ainars Fernandu; C. Mathew Fernandu.

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I. It is evident that the Theosophist will offer to confidential arrangements in every part of India, in Ceylon, Burma, and on the Persian Gulf. Our paper goes to Britain, France, Germany, Hungary, Brazil, Russia, Constantinople, Egypt, Australia, and North and South America. The following very moderate rates have been adopted:

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To SUBSCRIBERS.

The Subscription price at which the Theosophist is published barely covers cost. The design in establishing the journal has been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply literature, notices, or any medium gratuitously. For the same reason we are inclined to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for.

Many years of practical experience has convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable persons are now conducted on this plan.

Subscribers wishing a printed receipt for their remittance must send stamps for return postage. Otherwise, acknowledgments will be made through the journal.

The Theosophist will appear each month. The rates, for twelve numbers (or 10 volumes) can be (or 400 rupees, or are five, as follows:—To subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, $1. Half year (6 issues) Rs. 4. For copies by Post Office, the rates will be raised by one shilling. The above rates include postage. The amount of cash received will be noted in the books as paid, and until the amount is paid, and correctly noted, the copy will be deemed in default of the subscription of the person charged. No remittances will be accepted in the form of cash. Remittances should be made in Money orders, Banker's drafts, or Treasury bills, if in registered letters, and made payable only to the Proprietor of the Theosophist, 109, Backward Road, Bombay, India.


Bombay: Jos. Portman, 37, Middle Road,關 5. The American and English Editions of the Theosophist may also be had at any book store. The Indian subscribers may also order their papers through W. Q. Judge, 77, Broadway, New York.

THE THEosophist

BOMBAY, AUGUST 1ST, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed to correspondents, and they should not be accountable for what they write. Rejected MSS. are not returned.

The October and November issues of this journal having been reprinted, new subscribers who wish to have their year begin with the October number, will now be charged annex eight additional to cover the extra cost of the republication. Those who order their subscriptions to date from the December, or any later issue. pay Rs. 6 only.

Without the help of short-hand writers it will be impossible for either the President or Corresponding Secretary, to answer the letters which, upon returning from Ceylon, find piled up on their desks. And short-hand writers are not to be had at Bombay. It is hoped, therefore, that those new and old friends who may not receive the acknowledgments always so conscientiously made to correspondents by the officers of our Society, will kindly regard the fact as unavoidable and benevolently excuse it. Those who have seen the work that is done daily in the executive offices at Bombay, can realize what must have confronted us on casting the first glance at our respective tables, as well as the necessity for the present apologetic paragraph.

Our Second Year.

Like all other pleasant things, our first year's relations with the Theosophist's subscribers are about to terminate. The present is the eleventh number, that has been issued under the contract, and the September one will be the twelfth and last. Thus every engagement assumed by the proprietors of the magazine has been honourably and literally fulfilled. It would seem as though they were entitled to the acknowledgment of this much even from those croakers who prophesied the total, probably speedy, collapse of the enterprise, both before and after the first number appeared.

The case of the Theosophist calls for a word or two of particular comment. Even in any large city of Europe or America, it is a very rare thing for a periodical of this stamp to survive the natural indifference or hostility of the public for a whole year. Out of scores of attempts made within our own recollection, the successes are so few as to be scarcely worth mentioning. As a rule their term of existence has been exact in ratio with the lump sum their projectors have been ready to spend upon them. In India the prospect was far worse; for the people are poor, cut up into innumerable castes, not accustomed to take in periodicals, and certainly not to patronize those put forth by foreigners. Besides, and especially, the custom has always been to give two, three and even more years' credit to subscribers, and every Indian publication advertises its precise cash and credit terms of subscription, and this we know, and both Anglo-Indian and Native journalists of the least experience warned us to anticipate failure; under no circumstances, they thought, would it be possible for us to make succeed among so apathetic a people, so strange a magazine, even though we should give unlimited credit. But as our object was not profit, and as the Society badly needed such an organ, we decided to make the venture. A sum large enough to pay the entire cost of the magazine for one year was set aside, and the first number appeared promptly on the day announced—October 1st, 1879. Believing that the credit system was absolutely peremptory, and having seen the universal adoption in America of the plan of cash payment in advance and its unmitigated advantages, we announced that the latter would be the rule of this office. The results are already known to our readers; in the fourth month
the magazine reached, and before the half year was gone, passed that ticklish point where income and expenses balanced each other, and its success was an assured fact. Many subscribers have sent their names to the subscription list, and those who have not done so are urged to send money for the magazine two years in advance, and others have told us we may count upon their patronage as long as they may live.

It goes without saying that the projectors of the Theosophist have been inexpressibly delighted with the affectionate response to their appeal to the Asiatic people for support in an attempt to snatch from the dust of oblivion the names of those who have worked in the mystic sources of knowledge that they may have shown their money to pay for the magazine two years in advance, and others have told us we may count upon their patronage as long as they may live.

The magazine has one well-wisher, now it has twenty, and by the beginning of the third year will have fifty. It has become a necessity to hundreds of young Aryan patriots, who love to know what their ancestors were so that they may at least dream of emulating them. It has won a place in the regard of even Anglo-Indians, of which class many in influential positions take it. Its merits as an original magazine have been acknowledged by a number of the leading men of the colony, and by the announcement of its future by it introduced for the first time to some of the most learned of Asiatic priests, pandits and shastras.

In another place, in this number, will be found a few of the kind words that have been said to and about us, at this and the other side of the world. As to our present standing with the Government of India, the letter from the Ex-Viceroy, Lord Lytton, and the leading article of the Pioneer, (printed respectively in the February and June numbers) as well as the appeal from the Director of Agriculture, N.W. P. for help, which appeared in June, make all plain.

In short, the Theosophical Society, and its organ, the Theosophist, are now so firmly established that—entirely apart from the splendid results of the mission to Ceylon, treated elsewhere in a separate article—every lover of truth may well rejoice.

Were we inclined to boast we might hold out very attractive inducements to subscribers for the second volume. We prefer to let our past performance stand as evidence of what we promise. We will not pretend to engage in the publication of many valuable articles by the best writers of India, Europe and America that we have no hesitancy in promising that the Theosophist of 1880-81 will be still more interesting and instructive than it has been for 1879-80. Naturally, the Ceylon voyage, and the taking into the Theosophical Society of every Buddhist priest in the Island of any reputation for ability or learning, will lead to such a complete exposition of Buddhism in these columns, by the best qualified to speak in an impartial and impartial work that is to give a true account of the Society, will be ever held in grateful recollection in this Society, since to them is mainly due the magnificent fruits that crown our mission. These are the Reva, Hikkaduwa Sumangala, Mahottiwatte Gunananda, Potuwila Indrajoti, Bulatigama D. Sumata, and Piyaratana Tissa. Others were equally willing to help but prevented by one cause or another from doing a great deal. Just before leaving the Island, H.H. the Viceroy, and H.H. the Obedient Secretary of the Society, had submitted a plan for the organization of a permanent Ecclesiastical Council which was unanimously adopted, and that body will soon convene and distribute the work of translating such of the most valuable portions of Buddha's own teachings as he has not hitherto been accessible to European scholars. On the following day there was a general meeting of the Presidents of the seven Buddhist Brunch Societies to receive instructions as to the work that will be expected of them.

With the fatality that always possesses them, the Christian missionaries and their party elected to attack our Delegation with bitter and unprovoked hostility. Not content with bringing up the matter in the British Buddhist subject to enjoy without molestation the religious privileges to which they are entitled under the Constitution, these idiots rushed at them and their friends, the Theosophists, with mud fury. Columnists and lines of all sorts were circulated; and every month, except that of many public discussion, was adopted to terrorize the Hindoos. They failed, for the same reason, because the Notices had been in print so long as to be too late to be corrected—which they were—not the Delegates of our Society were made of different
stuff and returned blow for blow. At Panadure (incorrectly written Panture) they plucked up courage enough to challenge Colonel Oott: to publicly debate the divine origin of Christianity, but suffered such an ignominious defeat, as the best authorities say, they had never met with before. Their champion on that occasion was made so ridiculous that he was followed to the railway station by a host of jeering crowd, in which were many Christians, it is said. Among the stupid falsehoods set afloat by our enemies was one that the Right Honorable Lord Lindsey, M.P., F.R.S., one of the Councillors of the Theosophical Society, had repudiated his connection with us; the fact being that that eminent savant and nobleman, in a letter of May 29, accepts the position in question with “cordial thanks” for what he kindly designates as the honour done him. The Christian party were fairly and publicly warned at Kandy to leave us alone and mind their own business or they would meet the day. They would not listen to reason, and consequently will lose many ground among the Sinhalese within the next two years than they have gained during the past two centuries. Truly they verify the ancient proverb ‘Whom the gods would destroy they first make mad.’

The following is a list of the branches in Ceylon of the Theosophical Society, with their respective officers:—

THE KANDY THEOSOPHICAL SOCIETY.
[Established at Kandy on the 12th of June, 1880.]

President: Mr. T. B. Pannabokke.
Vice-President: Mr. Simon Perera Abeywardhana.
Mr. John Henry Abeyesekere. 
Treasurer: Mr. James Alexander Siriwardana.
Councillors: Mr. K. Solomon Perera. 
Mr. George Frederick Wijesekaran.
Mr. Dines Subasinghe. 
Mr. C. Mathew.
Mr. J. de Silva.
Mr. H. Amaris Fernando.
Mr. Charles Stephen Pereira.
Mr. William de Abrow.

THE COLOMBO THEOSOPHICAL SOCIETY.
[Established at Colombo on the 8th of June, 1880.]

President: Mr. Andrew Perera.
Vice-Presidents: Mr. Simon Silva.
Mr. Sena Dirage Tipani Perera.
Mr. John James Thiedeman.
Mr. Simon Perera Dhanurama Goonewardhana.
Treasurer: Mr. Don Andris de Silva Bathuwantudawe.
Pandit: Mr. Don Andris de Silva Batchuwantudawe.
Councillors: Mr. C. Mathew.
Mr. John Robert de Silva.
Mr. H. Amaris Fernando.
Mr. Charles Stephen Pereira.
Mr. William de Abrow.

THE PANADUERE THEOSOPHICAL SOCIETY.
[Established at Panadure on the 29th of June, 1880.]

President: Mr. F. Charles Jayathilaka Kanamaratne, Mudelian.
Vice-Presidents: Mr. Don Abraham Leonar.
Mr. Romnani Peiris, Mudelian.
Treasurer: Mr. Theodore Fernando "Vannigasekeru Goonewardhana, Medelian.
Secretary: Mr. Mutututantrige John Jacob Cooyay.
Assistant Secretary: Mr. Solomon de Fonseka.

Councilors: Mr. Nicolas Perera Abaya Karunaratne Diya Naya.
Mr. Don Arunus Goonetileke Raja Karunaratne.
Mr. Don Frederick Goonetileke Mahatmya.
Mr. Simon Fernando.
Mr. Mahanuranakalage Samuel Perera.
Mr. Cornelius Perera Warna Kula Jayasuriya Karunaradane Appoothami.
Mr. Don Bramy Karunaradane.

THE BENTOTA THEOSOPHICAL SOCIETY.
[Established at Bentota on the 23rd of June, 1880.]

President: Mr. Don Andrew de Silva Tillekaradane.
Secretary: Mr. Thomas de Alwis Goonetileke.
Treasurer: Mr. Don James Peter de Silva.

THE WELIERTA THEOSOPHICAL SOCIETY.
[Established at Weliweria on the 10th of July, 1880.]

President: Mr. G. C. A. Jayaserekere.
Vice-Presidents: Mr. Simon Perera Abeywardhana.
Mr. Jacob Dias Abegoonewardena.

Pandit: Mr. Frederick Dias.
Treasurer: Mr. S. P. D. B. D’Silva.
Secretary: Mr. S. P. C. Wijaratne.
Assistant Secretary: Mr. Charles Garasinghe.
Councillors: Mr. Henry Perera Abeywardhane.
Mr. Geo. B. D’Alwis.
Mr. Don Dides Subasinghe.
Mr. Paul Edward de Silva Ponnaperuma Appoothami.
Mr. Samuel Sudrikoo Jayawikrama.

THE MATARA THEOSOPHICAL SOCIETY.
[Established at Matara on the 25th of June, 1880.]

President: Mr. David Andris Jayasurrya.
Vice-Presidents: Mr. Don Andris de Silva.
Mr. Carolis Jayawere.
Goonetileke, Mudelian.
Secretary and Treasurer: Mr. Darley Goonewardana.
Councillors: Mr. Don Louis Ramawikrama Jayawardhana, Widano Arscbi.
Mr. Don Bastian Jayawuara.
Theodoris Wikramatunga, Arscbi.
Rataneere Patabondige Don Christian.
Don Bastian de Silva Sunmirasrnghe.

THE LANKA THEOSOPHICAL SOCIETY.
[Established at Colombo on the 17th of June, 1880, for the study of the Oculis Scientia.

President: Mr. Edward F. Perera.
Vice-President: Mr. John Pereira.
Secretary and Treasurer: Mr. R. H. Leembruggen.
THE OCCULT SCIENCES.

[An address delivered at Columbia, May 13, 1880.]

By Colonel HENRY S. OLcott,
President of the Theosophical Society.

In the tenth chapter of his famous work, entitled An Enquiry concerning Human Understanding, David Hume attempts to define the limits of philosophical enquiry. So pleased was the author with his work that he has placed it on record that Dr. Hume "was not conscious of any mistake in any part of what he has published." He, however, has no necessity to admit, since a man may be wise without being at all learned, while modern science has introduced us to many of her most famous men who, though bursting like Jack Bunsby with learning, were far away from his (Hume's) postulate must be "an everlasting check to all kinds of superstitious delusions." For many years this oracular utterance was unquestioned, and Hume's apothegm was held like a chthonian hand-kerchief, over the mouth of every one who wished to discuss the nature of the invisible world. But a brave Englishman and man of science—whom we are proud to say accepted the diploma of our Theosophical Society—to wit, Alfred Russell Wallace, F.R.S., has of late called Hume's infallibility in question. He finds two grave defects in his proposition that "a miracle is a visitation of the laws of Nature;" since it assumes, firstly, that we know all the laws of nature; and secondly, that an unusual phenomenon is a miracle. Speaking deferentially, is it not after all a piece of preposterous egotism for any living man to say what is or rather what is a law of Nature? I have enjoyed the acquaintance of scientists who could actually repeat the names of the several parts of a bed bug and even of a flea. Upon this rare accomplishment they plumed themselves not a little, and took on the airs of a man of science. I have talked with them about the laws of Nature and found that they thought they knew enough of them to dogmatize to me about the Knowable and the Unknowable. I know doctors of medicine, even professors who were read up and able to show their patients without exceeding the conventional average of casualties good-naturedly allowed the profession. They have dogmatized to me about science and the laws of Nature, although not one of them could tell me anything positive about the life of man, in either the states of ovum, embryo, infant, adult or corpse. The most candid medical authorities have always frankly confessed that the human being is a puzzle as yet unsolved and medicine, "scientific guess-work." Has ever yet a surgeon, as he stood beside a suffering subject on the dissecting table, divined the secret causes and effects of his case, or knew what life is, or that his scalpel could cut away any integumental veil so as to lay bare the mystery? Did any modern botanist ever venture to explain what is that tremendous secret law which makes every seed produce the plant or tree of its own kind? Mr. Huxley and his fellow-biologists have shown us protoplasm—the gelatinous substance which forms the physical basis of life—and told us that it is substantially identical in composition in plant and animal. But they can go no farther than the microscope and the compass. What then? Do you doubt me? Then hear the mortifying confession of Professor Huxley himself. "In perfect strictness," he says "it is true that we know nothing about the composition of any body whatever, as it is!" And yet what scientist is there who has dogmatized more about the limitations of scientific enquiry? Do you think that, because the chemists do not know how one can be put into an empty cigar-box and a large bottle, therefore they have more difficulty to understand what that living man really was? Ask them;—I am willing to let the case rest upon their own unchallenged evidence.

Science? Pshaw! What is there worthy to wear that imperial name so long as its most noisy representatives cannot tell us the least part of the mystery of man or of the nature which environs him. Let science explain to us how the slightest blade of grass grows, or bridge over the "abyss" which Father Felix, the great French Catholic orator tauntingly told the Academy, existed for it in a grain of sand, and then dogmatize as much as it likes about the laws of Nature! In common with all heretics I hate this presumptuous pretence; and as one who, having studied psychology for some thirty years, has some right to talk about these things against, and utterly repudiate, the least claim of our modern science to know all the laws of Nature, and to say what is or what is not possible. As for the opinions of non-scientific critics, who never informed themselves practically about even one law of Nature, they are not worth even listening to. And yet what a charmer they make, to be sure; how the public ear has been assailed by the din of ignorant and conceited critics! It is like being among a crowd of brokers on the exchange. Every one of the authorities is dogmatizing in his most vociferous and impressive manner. One would think to read and hear what all these priests, editors, authors, deacons, elders, civil and military servants, lawyers, merchants, vestrymen and old women, and their followers, admirers and echoing tasties have to say—that the laws of Nature were as familiar to them as their alphabets, and that every one carried in his pocket the combination key to the Chubb lock of the Universe! If these people only realized how foolish they really are in rousing in

"... where Angels fear to tread!"

—they might somewhat abate their pretences. And if common-sense were as plentiful as conceit, a lecture upon the Occult Sciences would be listened to with a more reasonable spirit than, I am afraid, can be counted upon in our days.

I have tried by simply calling your attention to the confessed ignorance of our modern scientists of the nature of Life, to show you that in fact all visible phenomena are occult, or hidden from the average inquirer. The term occult has been given to the sciences relating to the mystical side of nature—the department of Force or Spirit. Open any book on science or listen to any lecture or address by a modern authority, and you will see that modern science limits its enquiry to the visible material or physical universe. The combinations and correlations of matter under the impulse of hidden forces, are what it studies. To facilitate this line of enquiry mechanical ingenuity has lent the most marvellous assistance. The microscope has now been perfected so as to reveal the tiniest objects in the tiniest world of a drop of dew; the telescope brings into its field and focus glittering constellations that—as Tom Moore poetically says—

"... stand

Like winking sentinels upon the void

Beyond which Chaos dwells!"

the chemist's balances will weigh matter to the thousandth part of a grain; by the spectroscope the composition of all things on earth and suns and stars is claimed to be demonstrable in the lines they make across the spectrum; substances hitherto supposed to be elements are now proved to be compounds and what we have imagined to be elements are found to be combinations. Such, step by step, Physical Science has marvelled from its old prison in the dungeon of the Church towards its desired goal—the verge of physical universe. It would not be too much to admit that the verge has been almost reached, but that Edison's recent discoveries of the telephone, the phonograph and the electric light, and Crookes's of the existence and properties of Radiant Matter, seem to have pushed farther away the chasm that separates the confessedly Knowable from the field of the unknown. Each advance of our science tends to mitigate somewhat the pride of our scientists. It is as though whole domains previously unread of were suddenly exposed to view as each new enunciation of knowledge is gained; just as the traveller sees long ranges of country to be traversed upon climbing to the crest of the mountain that had been shutting him in
within a narrow horizon. The fact is that whether regarded from her physical or dynamical side, Nature is a book with an endless variety of subjects to be studied and mysteries to be unravelled. And as regards Science, there is a thousand times more that is occult than familiar, and quite easy to understand.

The realization of this fact, both as the result of personal inquiry and of conversation with the learned, was one chief cause of the organization of the Theosophical Society.

Now, it must be agreed that while the first necessity for the candid student is to discover the depth and immensity of his own ignorance, the next is to find out where and how that ignorance may be dispelled. We must first fit ourselves to become pupils and then look about for a teacher. Where, in what part of the world can there be found men capable of teaching us a part of the mystery that is hidden behind the mask of the world of matter? Who holds the secret of nature? What is it, and what causes it to bring around its countless, eternal correlations with the molecules of matter? What adept can unriddle for us the problem how works are built and why? Can any one tell us whence man came, whither he goes, what he is? What is the secret of birth, of sleep, of thought, of memory, of death? What is that Eternal, Self-Existing Principle, that by common consent is believed to be the source of everything visible and invisible, and with which man claims kinship? We, little men, have also been given mind to teach the teacher, with our toy lanterns in our hands as though it were night instead of bright day. The light of truth shines all the while, but we, being blind, cannot see it. Does a new authority proclaim himself, we can from all sides, but only see a common man with bandaged eyes, holding a pretty banner and blowing his own trumpet. "Come," he cries, "come, good people, and listen to one who knows the laws of Nature. Follow my head, join my school, enter my church, buy my nostrum and you will be wise in this world, and happy hereafter?" How many of these pretenders have there been; how they have imposed for a while upon the world; what meanesses and cruelties their devotees have done in their behalf; and how their shamans and humbugs have ultimately been exposed, the pages of history show. There is but one truth, and that is to be sought for in the mystical world of man's interior nature; theosophically, and by the help of the "Occult Sciences."

If history has preserved for us the record of multitudinous failures of materialists to read the secret laws of Nature, then it is no wonder that, after a multitude of many successes gained by Theosophists in this direction, there is no impenetrable mystery in Nature to the student who knows how to interrogate her. If physical facts can be observed by the eye of the body, so can spiritual laws be discovered by that interior perception of ours which we call the eye of the spirit. This perceptive power inheres in the nature of man; it is his godlike quality which makes him superior to brute. What we call seers and prophets, the Buddhists know as arhats and the Egyptians as true stoungas, are only men who have uncovered, and we may say, have fathomed, the secret of meditation in secluded spots where the falsehood of average humanity could not touch them, and where they were nearest to the threshold of Nature's temple; and by the gradual and persistent conquest of brutal desire after desire, taste after taste, weakness after weakness, sense after sense, they have moved forward to the ultimate victory of spirit. Jesus is said to have gone thus apart to be tempted; so did Mahomet who spent one day in every month alone in a mountain cave; so did Zoroaster, who emerged from the seclusion of his mountain retreat only at the age of 40; so did Buddha, whose knowledge of the cause and discovery of the path to Nirvana, was obtained by solitary self-struggles in desert places. Turn over the leaves of the book of records and you will find that every man who really did penetrate the mysteries of life and death, got the truth in solitude and in a mighty travail of body and spirit. These were all Theosophists—that is, original searchers after spiritual knowledge. What they did, what they achieved, any other man of equal qualities may attain to. And this is the lesson taught by the Theosophical Society. As they spurred churches, revelations and leaders, and wrested the secrets from the bosom of Nature, so do the Theosophists claim, and do believe, that man taking upon authority, not even his own, but believe because someone told us the assertion was true. They began by striding over every sacred Vedah because they were used to prevent original theosophical research; cashes he brushed aside as selfish monopolies. His desire was to fling wide open every door to the sanctuary of Truth. We organized our Society—as the very first section of our original aye-laws expresses it—for the discovery of all the laws of Nature, and the dissemination of knowledge of the same. The known laws of Nature why should we busy ourselves with? The unknown, or occult ones, we are to be our especial care. We learned to know America, now Europe, now living, could help us, except in special branches, such as Magnetism, Crystal reading, Psychometry, and those most striking phenomena of so-called mediumship, grouped together under the generic name of modern spiritualism. Though the Vedas, the Purans, the Zend Avesta, the Koran, and the Bible teemed with allusions to the sayings and doings of wonder-working theosophists, we were told by everyone that the power had long since died out, and the adepts vanished from the sight of men. Theosophists, the true later followers of the occult science, the modern biologist curled his lip in fine scorn, and the lay fool gave way to senseless witticisms.

It was a discouraging prospect, no doubt; but in this, as in every other instance, the difficulties were more imaginary than real. We had a clue given us to the right road by one who had spent a long lifetime in travel, who had found the science to be still extant, with its proficients and masters still practising it as in ancient days. The things were most encouraging, as are those of help and service to a party of castaways on an unpeopled island. We learned to value the discovery of Paracelsus, of Mesmer and of Von Reichenbach, as the stepping stones to the higher branches of Occultism. We turned again to study them, and the more we studied the clearer insight did we get into the meaning of Asiatic myth and fable, and the real object and methods of the ascetic theosophists of all ages. The words 'body,' 'soul,' 'spirit,' ""Mcchaka and Nirvana acquired each a definite and comprehensible meaning. We could understand what the Yogi wished to tell us in his ""Soul,"' the coming Brahma: why the biographer of Jesus made him say, 'I and the Father are one'; how Saukantharaya and others could display such phenomenal learning without having studied it in books; whence Zartush acquired his profound spiritual illumination; and how the Lord Sakya Muni, though but a man—born in the purple—might nevertheless become All-Wise and All-Powerful. Would my hearer learn this secret? Let him study Mesmerism and master its methods until he can plunge his subject into so deep a sleep that the body is the mere cover of the soul; and, becoming sober a bit, he will, about the Earth or among the stars. Then he will see the separate reality of the body and its dweller. Or, let him read Professor Denton's ""Soul of Things,"' and trust the boundless resources of Psychometry; a strange yet simple science which enables us to trace back through the ages the history of any substance held in the sensitive psychometer's hand. Thus a fragment of stone from Cleopatra's house, or the Egyptian pyramids; or a bit of cloth from a nunmy's shroud; or a failed parchment or letter or painting; or some garment of the other article worn by a historic personage; or a fragment of an avul's glove—""give me the psychometer impressions, sometimes amounting to visions surpassingly vivid, of the building, monument, monument, writer or painter, or the long-dead personage, or the meteoric orbit from which the lost-named object fell. This splendid science,
for whose discovery in the year 1840 the world is indebted to Professor Joseph R. Buchanan, now a Fellow of our Society, has but just begun to show its capabilities. But already it has shown us that in the Attractor, or Ether of science, are preserved the records of every human experience, deed and word. No matter how long forgotten and gone by, they are still a record, and according to Buchanan's estimate, about four out of every ten persons have in greater or less degree the psychomagnetic power which can read these inexpressible pages of the Book of Life. Taken by itself neither Mesmerism, Psychometry, or Baron Reichenbach's theory of Odyle, or Odic Force is sufficiently wonderful. In Mesmerism a sensitive subject is put by magnetism into the magnetic sleep, during which his or her body is insensible to pain, noises or any other disturbing influences. The Psychometer, on the contrary, does not sleep, but only sits or lies passively, holds the latter, fragment of stone or other object in the hand against the centre of the forehead, and without knowing at all if it is or if it were, describes what he or she feels or sees. Of the two methods of looking into the invisible world, Psychometry is preferable, for it is not attended with the risks of the magnetic sleeper, arising from inexperience in the operator, or low physical vitality in the somnambule. Baron Dupotet, M. Cahuzac, Professor William Gregory, and other authorities tell us of instances of this latter sort in which the sleeper was with difficulty brought back to earthly consciousness. There are many interesting occurrences connected with a subject that broke upon their spiritual vision, Reichenbach's discovery—the result of several years' experimental research with the most expensive apparatus and a great variety of subjects, by one of the most eminent chemists and physicists of modern times—was this, a hitherto unsuspected force exists in Nature, having, like electricity and magnetism, its positive and negative poles. It pervades everything in the mineral, vegetable and animal kingdoms. The operation is universal, all kinds of bodies being affected, the planets, stars, and there is a close interchange of polar influences between us and all the heavenly bodies. Here I hold in my hand a specimen of quartz crystal, sent me from the Caucas Mountains in Europe by the Baroness Von Vay. Before Reichenbach's discovery of the Odic Force—as he calls it—this would have had no special interest to the geologist, beyond its being a curious example of imperfect crystallization, but now it has a definite value beyond this. If I pass the apex, or positive pole, over the hand, and then turn it round, I shall feel a sensation of warmth, or cold, or the blowing of a thin, very thin pencil of air over the skin. Some feel one thing, some another, according to the Odic condition of their own bodies. Speaking of this latter phenomenon, viz., that the Odic polarity of our bodies is peculiar to ourselves, different from the bodies of each other, different in the right and left sides, and different at night and morning in the same body, let me ask you whether a phenomenon long noticed, supposed by the ignorant to be miraculous, and yet constantly denied by those who never saw it, may not be classed as a purely Odic one. I refer to the levitation of needles and nails, or the rising into the air of their bodies at moments when they were deeply entranced. Baron Reichenbach found that the Odic sensibility of his best patients greatly changed in health and disease. Professor Perty, of Geneva, and Dr. Justins Körner tell us that the bodies of certain hysterical patients rose into the air without visible cause, and floated as light as a feather, and then descended. Experiments were made on the subjects, Margaret Bole, was similarly levitated. Mrs. William Crookes recently published a list of no less than forty Catholic ecclesiastics whose levitation is regarded as proof of their peculiar sanctity. Now I myself, in common with many other modern observers of psychological phenomena, have seen a person in the full enjoyment of consciousness, raised into the air by a mere exercise of the will. This person was an Asiatic by birth and had studied the occult sciences in Asia, and explains the remarkable phenomena as a simple example of change of corporeal polarity. You all know the electrical law that oppositely electrified bodies attract and similarly electrified ones repel each other. We say that we stand upon the earth because of the force of gravitation, without stopping to think how much of the explanation is a mere matter of words conveying no accurate idea to the mind. Suppose we say that we cling to the earth's surface because the polarity of our body is opposed to the polarity of the spot of earth upon which we stand; that would be scientifically correct. But how, if our polarity is reversed, whether by some breach of the magnetic powers of a powerful magnetiser, or the constant effort of a trained self-will? To classify—suppose that we were either a hysterical patient, an ecstatic, a somnambule, or an adept in Asiatic Occult Science. In either case if the polarity of the body should be changed to its opposite polarity, and so our electrical, magnetic or odic state be made identical with that of the ground beneath us, the long-known electrophoric law would assert itself and our bodies would soar into the air. It would depend as long as electrical mutual polaric differences continued, and rise to a height exactly proportionate to their intensity. So much of light is let into the old domain of Church "miracles" by Mesmerism and the Odic discovery.

But our mountain crystal has another and far more striking peculiarity than mere odic polarity. It is nothing apparently but a poor lump of glass, and yet in it's heart can be seen strange mysterious phenomena. There are indubitable indications of this great mountain-valley, if you would sit in an easy posture in a quiet place, and gaze into my crystal for a few minutes, you see and describe to me pictures of people, scenes and phases in different countries as well as their own beautiful Celion. I gave the crystal into the hand of a lady who is a natural clairvoyant, just after I had received it from Hungary, "see," she said," a large, handsome room in what appears to be a castle. Through an open window can be seen a dark, with bushes and trees. A noble-looking lady stands at a marble-topped table doing up something into a parcel. A servant man in rich livery stands as though waiting for his mistress's orders. It is this crystal that she is doing up, and she puts it into a brown box, something like a small musical box." The clairvoyant knew nothing about the crystal, but she had given an accurate description of the sensor, of her residence, and of the box in which the crystal came to me. How? Can any of the self-concorded little people who present day speculations have any doubts about the absurdity of the Occult Sciences, answer?

Reichenbach's careful investigative prove that minerals have each their own peculiar odic polarity, and this lets us into an understanding of much that the Asiatic people have said about the magical properties of gems. You have all heard of the regard in which the sapphire has ever been held for its supposed magical property to assist somnambulistic vision. The sapphire according to a Buddhist writer "will open barred doors and dwellings (for the spirit of man): it produces a desire for prayer, and brings with it more peace than any other gem; but he who would wear it must lend a pure and holy life." Now a series of investigations by Ameouti into the electrical polarity of precious stones (which we find reported in Kieser's "Archiv" Vol. IV., p. 123) resulted in proving that the diamond, the garnet, the amethyst, are—E, while the sapphire is + E. Orpheus tells how by means of a loadstone a whole audience may be affected. Pythagoras, who was a great adept, directed particular attention to the colour and nature of precious stones; and Apollonius of Tymna, one of the purest and grandest men who ever lived, accurately taught his disciples the various occult properties of gems. Thus does scientific inquiry, agreeing with the researches of the greatest philosophers, the experiences of religious castes, continually—though, as a rule, unintentionally—give us a solid basis for studying Occultism. The more of physical phenomena we observe and classify, the more helped is the student of occult sciences and of
the ancient Asiatic sciences, philosophies and religions. The fact is, we, modern Europeans, have been so blinded by the fumes of our own conceit that we have not been able to look beyond our noses. We have been boasting of our glorious enlightenment, our scientific discoveries, our civilization, and our superiority to everybody with a dark skin, and to every nation, east of the Volga and the Red Sea or south of the Mediterranean, until we have come almost to believe that the world was built for the Anglo-Saxon race, and the stars to make our bit of sky pretty. We have even manufactured a religion to suit ourselves out of Asiatic materials, and think it better than any religion that was ever heard of before. It is time that this childish vanity were done away with. It is time that we should try to discover the sources of modern ideas; and compare what, we think, we know of the laws of Nature with what the Asiatic people really did know, thousands of years before Europe was inhabited by our barbarian ancestors, or a European food was set upon the American continent. The crucibles of science are heated red-hot and we are melting in them everything out of which we think we can get a fact. Suppose that for a change, we approach the Eastern people in a less presumptuous spirit, and honestly confessing that we know nothing at all of the beginning or end of Natural Law, ask them to help us to find out what their forefathers knew? This has been the policy of the Theosophical Society, and it has yielded valuable results already. Depend upon it, ladies and gentlemen, there are still "wise men in the East," and the Occult Sciences are better worth studying than has hitherto been popularly supposed. (The lecture was loudly applauded and at the close, a vote of thanks was up on the motion of Mr. James, Science Master in the Columbo College, adopted.)

(E Continued from the June number.)

EAST INDIAN MATERIA MEDIC.

Group III. General alternatives and insensible blood depurants. (कक़मेटेन्द्रनाय)  

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Plants classed in this group act through the blood, remove visceral congestions, relieve cerebral hyperemia and also internal or visceral inflammations. They thereby improve the general nutritive processes and prevent the formation of fat.

Group IV. Nervines or nervo-tonics and litho-triptics (अन्नाप्रस्थां व सुकीर्णदीर्घ)  

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These are said to influence the nervous system and some of them relieve dysuria or difficulty in passing urine. They were believed to dissolve urinary calculi also.

Group V. General alternatives like those contained in Group III.

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Vegetables of this group act as stimulants of the general circulation and thereby relieve congestions. They remove the tendency of the tissues to form fat, and as most of them contain an astringent principle, they relieve fluxes from numerous tissues, especially those of the intestines. They exert also the remote action of influencing the cutaneous circulation.

Group VI. True or primary astringents. (कक़क्षास्विंगी)  

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A red powder covering the seeds of an undetermined plant.
THE ZOROASTRIAN RELIGION AS REPRESENTED BY MARTIN HAUG, PH. D.
BRIEFLY BY A PARSII THEOSOPHIST.

The religious writings of the Parsees are known by the name of Zend Avesta. They should more properly be designated Avesta-Zend, Avesta means the text, and Zend means the commentary. When in the course of ages, the original text or Avesta became unintelligible, owing to the language in which it was written ceasing to be the vernacular of the people, commentaries were written to explain it. And, similarly, when the language of the commentaries also ceased to be the vernacular, further Zend or the commentary of the first Zend was written. And now the words Avesta and Zend which meant the text and the commentary are appropriated as the name of the language, in which the text and the first commentary were written. The language of the later commentary is known under the name of the Pehlevi language. Avesta-Avesta, therefore, means the writings in the Avesta and Zend languages. The religious writings, as they originally existed in the combined Avesta and Zend languages, were very voluminous.

Pliny reports on the authority of Hermaippos, the Greek philosopher, that Zoroaster composed two millions of verses, and an Arabic historian, Abu Juffer Attavari, assures us that Zoroaster's writings comprised twelve thousand verses in i.e., purushottams.

These writings consisted of twenty-one parts or Nickas. The names and contents of these Nickas, as translated by Dr. Haug, are given below—

Nickas and contents of the twenty-one Nickas.

1. Sattuwar or Sant Yasho (Zend yahut)—praise and worship of Fursan or angels.
2. Sattuwar, twenty-two chapters, containing prayers and instructions to men about good actions, chiefly those called yashukingi, i.e., to induce another to assist a fellow-man.
3. Yasho, thirty-two chapters, containing the knowledge of this and that world, the future life, qualities of their inhabitants, the revelations of God, concerning heaven, earth, water, trees, fire, men and beasts; the resurrection of the dead and the passing of the chayat (the way to heaven).
4. Ahrad, thirty-five chapters, containing astronomy, geography, astrology, translated into Arabic, under the name Yastinj, and known to the Persians by the name of Fursanu jam.
5. Dyasa, twenty-two chapters, teaching of abstinence, piety, religion, qualities of Zoroaster, &c.
6. Ahrad, twenty-one chapters, containing an explanation of the religious duties, the orders and commandments of God, and obedience of men, how to guard against hell and reach heaven.
7. Byasak, thirty-two chapters, containing the knowledge of this and that world, the future life, qualities of their inhabitants, the revelations of God, concerning heaven, earth, water, trees, fire, men and beasts; the resurrection of the dead and the passing of the chayat (the way to heaven).
8. Ahrad, thirty-five chapters, containing astronomy, geography, astrology, translated into Arabic, under the name Yastinj, and known to the Persians by the name of Fursanu jam.
9. Dyasa, twenty-two chapters, treating of what food is allowed or prohibited, of the reward to be obtained in the other world for keeping six ghdins and the Fursanu jam.
10. Khosrow, fifty chapters, (at the time of Alexander the Great, only thirteen were extant) treating of the different rates or heads in the creation, such as kings, high priests, ministers, and giving statements as to what species are Ahrsharwazi and what Ahrisharwazi; there was besides a geographical section in it.
11. Vishnupur, sixty chapters, (at Alexander's time fifteen only were extant) treating of metaphysics, natural philosophy, divinity, &c.

IT IS THE MAN WHO DETERMINES THE DIGNITY OF THE occupation, not the occupation which measures the dignity of the man.
12. Khorâb, twenty-two chapters, divided into six parts: first, on the nature of the divine being, the Zoroastrian faith, the duties enjoined by it; secondly, on obedience due to the king; thirdly, on the reward for good actions in the other world, and how to be saved from hell; fourthly, on the structure of the world, agriculture, botany, &c.; fifthly, on the four classes of which a nation consists, viz., viziers, warriors, agriculturists, and workers; (the contents of the sixth division are left out.)

13. Sraosd, sixty chapters, on the miracles of Zoroaster and Gathâlsins, &c.

14. Jârâstâh, twenty-two chapters, on the human life, from the birth and its end up to the day of resurrection, on the causes of man's birth, why some are born in wealth, others in poverty.

15. Baghât, seventeen chapters, containing the praise of high angels like men.

16. Nûçâmân, fifty-four chapters, code of law, stating what is allowed and what prohibited.

17. Aşpûrân, sixty-four chapters, on medicine, astronomy, midwifery, &c.

18. Dvânsyâp, sixty-five chapters, on the marriages between the nearest relatives (called kecâhâk), zoology, and treatment of animals.

19. Askardân, fifty-two chapters, treating of the civil and criminal law; of the boundaries of the country, of the resurrection.

20. Vendidad, twenty-two chapters, on the removal of uncleanness of every description from which great defects arise in the world.

21. Hûdûkh, thirty chapters, on the creation, its wonders, structure, &c.

All the Nûsks are not at present in the possession of the Parsees. Most or rather the largest portion of these writings have been destroyed, and it is the belief of the Zoroastrians that they were destroyed by Alexander at the time of his invasion and conquest of Persia. This opinion is confirmed by the accounts given by classical writers. "We find," says Dr. Haug, "from Diodorus and Curtius that Alexander really did burn the citadel at Persepolis, in a drunken frolic, at the instigation of the Athenian courtesan Thais, and in revenge for the destruction of Greek temples by Xerxes." With this respect of the passages, must have been destroyed the sacred books kept in the Royal Library. During the 550 years of Macedonian and Parthian supremacy which followed Alexander's conquest, it is said that Zoroastrianism had fallen into neglect, and as a natural consequence much of the Zoroastrian literature was lost during this period. Whatever may have been the cause, this is the fact, that at the Sassanian period, when the revival of the Zoroastrian religion took place, the largest bulk of the sacred writings was gone and only a very small portion and that too, except the Vendidad, in a fragmentary state was left. These fragments, the learned men of the Sassanian period put together according to their understanding to make something like a consistent whole, and to explain them, wrote commentaries in Pehlû, which was the vernacular of the time. The portions thus preserved and brought together and now exist in the Parsâees, are Yasna (Izâdhu), Visparâdhi (Visparâd), Vendidad, Yashts, Hudôkh, Vistasp Nosk, Afrîgân, Ninâyâh, Ghûn, some miscellaneous fragments and the Shodrah (twenty days) or calendar.

The common opinion of the Zoroastrians ascribed all the above-named portions as well as the twenty-one Nosks in their entirety to the authorship of Zoroaster. Modern philology has, however, now established beyond doubt, by means of the difference in language, and where the language is the same, by the difference in style, that these writings were the productions of different persons and brought into existence at different times.

Thus the language in which the writings exist has become the indicator of the periods of their composition and of their authorship. According to this test, the oldest of the writings now in existence are the five Gathâs, which were embodied in the "Yasna," and which with the exception of some few passages are ascribed to Zarathustra himself.

Some portion of the remaining "Yasna" contains the prayers very well-known to Zoroastrians, viz., "Yatha-Afn-verio," "Ašhén-Volinh," and "Yangeh-Hâmth." These small prayers are declared to have been even older than the "Yasna" themselves.

After the Gathâs, the next in the order of antiquity are the following pieces, viz., "Vendidad," "Yasna," (excepting the Gathâs and three older prayers) more particularly called "Izâshân," "Hudôkhât," "Visparâd," "Yashts," "Afrîgân," " Ninâyâh," "Ghûn," "Siroz;" other fragments follow which are collected together under the name of "Khôrâd-Avesta," and are meant to be recited in daily prayer. These are composed by selecting and putting together as seemed best to the Dâstûrs (or high priests) of the Sassanian period, passages from the writings previously referred to. Until the writing, whether Avesta, Zend, the religion taught by Zoroaster, is called at all the various places, by the name of the "Mazdaism" religion, and the professors of it, are called the "Mazdahâns," from "Mazda" the most wise, and "Yasna," to worship.

Mr. K. R. Kann, who is the best authority on this subject in India, shows in his "Life of Zarathustra,"—a work very valuable for its great learning, research, and scope—that several times previous to the advent of Zarathustra, there was preached the religion of one true God, against the prevalent irreligion and polytheism; and the movement at each time is mentioned in the Avesta, under the name of Zarathustra. Thus the Mazda religion, i.e., the religion of the one true God—Mazda, the most wise—was in existence among the Persians, even before Zarathustra; and he appeared in the character of a reviver or reformer. His teachings, as distinguished from those which preceded him, and which he adopted, are known by the name of Mazdahâns Zarathanthi religion. In one place where the true believer confesses his faith, he says "Jâns me amângâk Mazda, Mazdahâns ahme, Mazdāns Zarathâns, meaning "Help me, O Mazda, I am a Mazdaian, a man born through Zarathan." Thus, the name Mazdahâns born by the religion taught by Zarathustra, as well as by the movements which preceded him, indicates that all these teachings were monotheistic, or the religion thus preached at different times, and consummated by Zarathustra, was monotheism.

We thus arrive at the question whether as the name implies the religion is really monotheism or dualism, or a worship in which monotheism, dualism and the worship of angels, the sun, moon, and stars, fire and water, &c., are confusedly intermingled.

Dr. Haug says—"That Zarathustra's theology was mainly based on monotheism, one may easily ascertain from the Gâthâhs, chiefly from the second. Zarathustra's conception of Ahûrmazd as Supreme Being is perfectly identical with the notion of Elohim (God) or Jehovah, which we find in the Books of the Old Testament. Ahûrmazd is called by him, the creator of earthly and spiritual life, the lord of the whole universe; whose hands are all the creatures, He is the light and the source of light, he is the wisdom and intellect, &c.,&c.

Let us see what a direct examination of the Gâthâhs themselves tells us of. Of all the sacred writings, the Gâthâhs being the portions ascribed to Zarathustra himself, information as to the basis of the essence of the Zoroastrian faith is to be found in them. The number and order of the sacred writings came into existence some ages afterwards, and if there is any difference between them and what is..."
taught in the Gathas, the latter certainly are more to be relied upon as revealing the real nature of the faith which Zarathustra Spatana taught. The language of the Gathas is most difficult to understand. Unfortunately the great European scholars, notwithstanding all their labours, have not yet been able to give a translation which can be accepted as final and satisfactory. More or less successful efforts have been made to arrive at the true sense of the Gathas, and the translation of Dr. Haug, recommended by the high authority of his name, may be accepted as the best that is available at present. Every verse of the Gathas, as given in Dr. Haug’s translation, bears unmistakable evidence as to the teachings of Zarathustra being pre-emminently monotheistic. A few of these verses are given below.

1. I will now tell you who are assembled here, the wise sayings of the most wise, the praises of the living God, and the sublime truth which I see rising out of these sacred flames.

2. You shall, therefore, hearken to the soul of nature contemplate the beams of fire: with a most pious mind! Every one, both men and women, ought to-day to choose his creed. Ye, offspring of renowned ancestors, awake to agree with us (i.e. to approve of my lore to be delivered to you at this moment).

3. Thus let us be such as help the life of the future. The wise living spirits are the greatest supporters of this. The wise man wishes only to be there where wisdom is at home.

4. Therefore perform ye the commandments, which pronounced by the wise (God) himself, have been given to mankind: for they are a nascence and pretended to liars, but prosperity to the believer in the truth; they are the fountain of happiness.

5. When my eyes beheld Thee, the essence of the truth, the Creator of life, who manifests his life in his works, then I knew Thee to be the primeval spirit, Thou Wise, Life, the One, who as to create the world, and the Father of the Good Mind.

6. 1. Those who are opposed to the two principles, who (out of) order to solve the great problem which has engaged the attention of so many wise men of antiquity and even of modern times, viz. how are the imperfections discoverable in the world, the various kinds of evils, wickedness must not only be cured with the goodness, but also the justice of God. This great thinker of so remote an antiquity solved a difficult question, philosophically by the supposition of two principle causes which, though different, were united, and produced the world of the material things as well as that of the spirit; which doctrine may best be learnt from Yav. XXX.

7. The one who produced the reality (gaya) is called Yathunama “the good mind,” the other through whom the non-reality (ajñya) originated, bears the name of Angro-ânûhush, that is white, holy spirit and Angroânûhush, i.e. dark spirit. That Angro-ânûhush is no separate being opposed to Alaura Mazda is unmistakably to be gathered from Yav. XIX, where Alaura Mazda is mentioning his two spirits who are inherent in his own nature, and are in other passages (Yas, 57) distinctly called the “two creators” and the “two masters” (yavun)—Sansk. Yama). They are spread everywhere in Alaura Mazda as well as in men.

8. These two prirneval principles, if supposed to be united in Alaura Mazda, it is known that Yathunama and Alama, but Spento-ânûhush, that is white, holy spirit and Angro-ânûhush, i.e. dark spirit, that Angro-ânûhush is no separate being opposed to Alaura Mazda is unmistakably to be gathered from Yav. XIX, where Alaura Mazda is mentioning his two spirits who are inherent in his own nature, and are in other passages (Yas, 57) distinctly called the “two creators” and the “two masters” (yavun). And, indeed, we never find “Angro-ânûhush mentioned as a constant opponent to Alaura Mazda in the Gathas, as is the case in later writings. The evil against which Alaura Mazda and all good men are fighting, is called dukhobha destruction or “law,” which is nothing but a personification of the Dvâra. The same expression for the “evil” spread in the world we find in the Persian cuneiform inscriptions, where, moreover, no opponent of Alaura Mazda, like Angro-ânûhush, is ever mentioned. Gol (Alaura Mazda) in the rock records of King Darius, is only one, as Jelavah, in the old Testament, having no adversary whomsoever.

9. All these attempts at explanation show but more forcibly the difficulty of solving the question what is Zoroastrianism? All the passages in which Alaura Mazda, and the two spirits—Yathunama, and Alama, or Spento-ânûhush and Angro-ânûhush—are spoken of, seem to be fraught with immense mystic meaning. Great learning and labour have been expended in deciphering these ancient writings, but the result of all this has been to show more and more clearly that there is something within and something beyond which is not caught hold of. All that has as yet been said or written

* Shoshanists: The name given to those, who advanced the Mazdean religion before Zarathustra, who also is called one of the Shoshanists. Dr. Haug, following his translation of ‘the prophet,’ from the Zend, and according to Mr. R. R. Keesman, ‘the prophet’ means ‘to give light, to enlighten’ and Shoshanists were those enlightened in the people in the two religions. That the latter is the right meaning is confirmed by the word ‘Shoshan’ which is the name given to those, who, according to tradition the Parson expects in the future to revive the Mazdean religion.

* For persons with that mission ‘Shoshanists are an appropriate name when it means ‘those who enlighten,’ and not when it means fire-protectors.
on the subject, has not succeeded in uniting the separate parts into a consistent whole, and what is the essence of Zoroastrianism is yet an unsettled question. It is, indeed, sad if the means of solving this difficulty are lost to the world altogether, and equally sad if the solution is to be deferred long beyond our time.

— "SPIRIT" PRANKS INTRA-CIRCUS.

"Verily . . . Truth is often stronger than fiction!"

Some three months ago, the Yankee-Irish editor of an important, third-class Anglo-Indian paper, in a fit, apparently of delirium tremens, with abuse and low slander, called us a "Spiritualist." The epithet was thrown into our teeth under the evident, irrelevant, and shallow eyes of the sceptical and wanton, it would overwhelm us. The mark was missed that time. If, to believe in the reality of numberless phenomena, produced for long years under our own eyes, in almost every country, and under the most satisfactory test conditions, precluding all possibility of trickery, constitutes one a "Spiritualist," then in company with a host of the most eminent men of learning, we plead guilty. But if, on the other hand, we take Webster's definition that a Spiritualist is "one who believes in direct intercourse with departed spirits, through the agent properly called we mediums," then it was a stupid blunder that the editor committed. Whether rightly or wrongly, we do not attribute the phenomena we believe in to the agency of 'spirits' that are the souls of the departed. This is not the occasion to expand our personal theory. For, to begin, there are but few Spiritualists who are unacquainted with it; and our present object being to draw the attention of every sensible person to just such phenomena as the orthodox Spiritualists attribute to spirits, it matters little to whatever cause we personally may attribute them. Each of us must form our own judgment. We, as a sectarians, and most of us, if not all, are honestly open to conviction. Let any one prove to us an alleged fact to be really one, and we are willing to accept it as a dogma any day. Having said so much, we may add, with the permission of the person vouchsafing for the strange phenomena hereafter described, that the writer is our own sister, Madame V. de Jellufrofsky, of Filius (Russian Caucasus), one of the agents properly called mediums. It is a great, secretive, secret society; matters such for long years. But the weird experience being her own, and all the facts but one having happened under her very eyes, she did not hesitate to state them. She is a Spiritualist. Had they been stated to us by any other person, we would, to say the least, have accepted them with the greatest hesitancy, and ten to one would have "killed" the letter. As it is, we publish it in full. — E.

Audious to fulfill my promise, I devote this letter entirely to Spiritualism and its manifestations in our old city. As I am describing these phenomena, I must decline the task altogether.

Of facts there is such an abundance, that I am at a loss with which to begin. Hence, according to our Russian inordinate custom, I will begin by speaking of myself. Table-turning flourishes among us, at present, in a most unaccountable way. Of late it has become more distinguished for the manifestations of its physical, brutal rather than intellectual force. The answers given by the tables and their arguments are weak and often mendacious, but fancy, they have now taken to flying about the rooms! Yes, to literally flying. Upsetting itself upside down on the floor, our table诞颜 tends to jump of itself on the sofas, flying on top of other tables, on the side-board, beds and other furniture; and in its flight back turns somersaults in the air in returning to its original position. This seems so wildly fantastic, that were it not for the absurdity of the notion, I might be half willing to believe that it is ourselves, who were cheating, and turned and threw them about the room! Two days ago, at the house of Madame Hafael, a very heavy family dining-table at which we had had to present, began to dance and fly about, jumping on every bit of furniture in the dining-room, until, owing to the supplications of Whomnor, Popof's youngest brother, who saw something terrific in the manifest, we were forced to leave.

I must tell you that this Popof family is a very extraordinary one; extraordinary, inasmuch as the most weird and unaccountable phenomena, visions and manifestations have for years taken place among its members. They have an uncle, alive to this day, and who resides at Odessa, a marine officer, named Tyrovogof. Many years ago, he fell into a lethargy and was pronounced by the doctors dead. The priests had come, and were already chanting the funeral service over his dead body which lay in a coffin, and the undertakers were ready to place it on the bier. The uncle, unable to suffer a sight of life, heard and realized everything that was taking place around him, feeling that he was lost, then made a supreme effort and in a last desperate, though to others inaudible, cry called to his God for help. At the same instant his right hand was lifted up by some supernatural power and made to strike a heavy blow against the coffin lid. The thump was heard by all, and the coffin immediately opened. But the man inside it seemed as dead as ever; and, were it not for the resolute protest of his old aunt, he would have been put back to the coffin. More than that; it is the belief of the whole town, that even after her death, Mrs. Neldor, who was renowned for her holiness and piety, used to regularly and daily appear in the old chapel, where she had worshipped during her life, and there, approaching the image of the Saviour, pray as if she were alive! The old gentleman, Mr. A. Popof, assured me most solemnly that many persons of his own family as well as the children of the deceased had seen her phantom in prayer; among others, Mrs. Neldor's daughter who was married to Count Nasurow. And now, to my own experience with this strange family.

Their son, Volslya, a school-boy of fifteen, is just recovering from an illness of the most dangerous character. An abscess had formed in his lungs which, when burst, discharged an enormous quantity of purulent matter; even now—that is, after more than two months,—the discharge continues night and day into a vessel, through a tube set in the wound made by the operation. This boy it was who supplanted us to give up our communications through the table, assuming myself to be the agent of the work at some very particular times. It was discovered for me, unwillingly believe what the boy says, and will tell you why. The fact is that the poor lad had been during a whole fortnight given up by the best doctors. There was no hope for him, especially after the cruel operation. He was so weak that he had to be gently turned from one side to the other on a pair of sheets, and was unable even to raise a hand. Suddenly, after a fortnight of agony, when his last breath was expected every minute, he awoke quite bright, and firmly declared to every one of the family that he was awakened and that from that day he would be placed under the care of another doctor, who would treat him by a method of his own. At night, he called to his mother to bring a saucer of olive oil, and a glass of red wine, and

* All these are historical and well-known names, among the Russian aristocracy.
bade her place both on the stand near his bed, together with a wax-light taper. He next implored his mother in the most supplicating terms, in case he should be asleep, to awake him precisely at 2 A.M., and then go and leave the room. He assured her that his very life depended on the strict performance of this programme, and begged of her, moreover, not to question him at the time. The boy had been on the very verge of death for over three weeks. As a matter of course, the mother promised everything he liked, but mistaking the whole thing for fever delirium, confessed to tell him what a swimmer he was, and that he might awake, and never for one moment lose sight of him. The boy fell asleep early in the evening, and slept soundly and calmly as he had never slept since his illness. His mother sat near him, watching him as usual; and waiting for her sister, who came usually to relieve her at 3 o'clock. Suddenly—it needed but one minute to two, Volodya—beheav in mind, that the boy was lying then motionless, and that he never could move a muscle without a fearful pain in his operated side and suffocation in his six weeks of voluntary rest, and then he lowered both his legs to the floor and loudly called his mother, who had been half dozing. She started to her feet, hardly believing her eyes; her Volodya was hurriedly snatching off his night clothes, shirt and all. . . . Then in a solemn whisper, he began supplicating her again to go away, to leave him alone for a few minutes, repeating again that his life was involved in her obeying his prayer. She pretended to leave the room but hid herself behind the screens near the door. She told me that she more distinctly heard her son conversing with some invisible Presence as if answering questions—to herself answerable; and that he ended by loudly repeating a prayer, in which the words—"I believe, O Mighty Lord, I believe in Thy sole help, and that Thine hand alone will cure me!..." were incessantly uttered. And, then again, this sentence: "These figures will fall off at Thy will... Thou wilt help me, and they will fasten themselves again on the wound by Thy order." Upon hearing this, the mother felt mortally frightened, lest her son should snatch away the bandages and the siphon introduced into the gown's wound, and was ready to rush to him, when through a crack in the screen she happened to catch sight of her son. She saw him sitting bent down and motionless upon the side of his bed, in such a posture, as if he were allowing some one to be examining his operated side, and muttering prayers and making signs of the cross all the while. In a few moments, the boy straightened himself up, put on his shirt himself, he is unable to do much even now, after a lapse of six weeks I fixed his eyes upon the ceiling, quite still, his face was not turned, but he was lying back on his pillow...Then the mother cautiously approached him and, not daring to offer him any question upon the mysterious event, simply enquired whether he needed anything more.

"What more can I need, now," answered the boy with an ecstatic smile, "now, when God himself anointed my wound and promised to cure me?"

From that night forward all idea of death—an idea which had never abandoned him since his sickness, and which he had now ceased to believe—left the boy;
Twice more, in all three times, he had the mysterious visit and now to the great disgust of the physicians, he is beyond all immediate danger.

Yesterday I went to see him and had a long talk with the boy. He told me that in each instance, he had been forewarned in his dreams of the forthcoming visit and vision of the Presence, that cured him; after that, at the appointed hour, the ceiling seemed to open over his couch, a divine luminous light radiated from it, and God Himself uttering the five words, "Thou shalt live,..." (showing me how He did it). But that which God had told him he imparted to no one but to his mother, assuring me that such were "His orders." Nothing can shake the boy's firm conviction that it was not the doctor but the "Lord Sabbaoth," himself, as he calls the vision—who cured him. And, in any absence whatsoever, firmly believe in the reality of the vision, and would wish that the whole world should learn and know that among many absurd and meaningless phenomena there are such happy manifestations, which, in my opinion, contain a world of suggestive meaning and a grand consolation for us, poor helpless sinners crushed under the burden of sins, doubts and other woes and sorrows.

There is a certain house here, at Titlis, near the Moosh-tail garden, long since desecrated on account of its reputation of being haunted. This winter, a strong rumour would spread about the town that the most infernal character took place there nightly. The soldiers living opposite this house were constantly startled in their barracks, by a fearful noise of thundering thumps in it, as though many persons were engaged in pulling down the roof and walls and scattering the fragments all over. These rumours grew so wild that a number of educated and determined men began to form in parties and visit it at nights with the intention of investigating them. One company of such fearless visitors was composed one evening previous to and studied by Mr. Stadlin, Professor of Languages, and Bokey, of Natural Sciences, being among the number. These were the most determined and zealous of all investigators, and it is from these sceptical gentlemen that I have the details. Daily with the first approach of twilight the whole building began to trouble, as if it were going to fall to pieces. A most appalling din and unearthly ghostly noises shook the house to its foundations. Large pieces of plaster and timber fell in a shower from the ceilings, and soul- shakes and even rocks pelted the visitors, after their arrival. Some one of those who had visited the haunted place previously, had warned our friends not to take their watches with them as they invariably got spoilt from the first moment of their appearance. Anxious to note the time and having determined to pass there the whole night, a Mr. Stadlin had once taken with him an alarm clock which upon entering he placed on the window sill. Before the eyes of the whole party, the clock began immediately to tremble, whirr and rumble, whirled round and round on its place, and suddenly burst into small fragments. It was as if some one had made a mine in it, loaded it with powder and then touched it off. In answer to the sound and gravel showering on his head, Professor Bokey began to fire his revolver. But the bullets, after going to the distance of three or four yards harmlessly fell to the ground, suggesting the idea of a hand catching them in their flight and then throwing them down. One of the party offered to examine the invisible hand, which he stroked, and touched it with an object in view, drew on the wall a geometrical figure, and the hand wrote problems, and loudly asked "the powers that be" to solve them, leaving in the room for this purpose a few pencils. There, so long as the questioners remained in the room, lay quiet; but, upon their leaving the room to repair to an adjoining apartment to try some other experiment, and then returning they found the wall perfectly clean, and every one of their formulæ and figures transferred from it to the floor. Then a variety of experiments were begun. Diverse objects being placed in a corner, the party left the building, leaving them in their place, and their return found them in quite another place. Having driven a large nail into one of the walls it was found—without the least noise of a hammer being heard,—immediately driven into the opposite wall; and no signs left of a hole in the first one. The most curious feature of the investigation is the one that forcibly brought it to an end. Remarkably the various detachments of mysterious-looking men stealing nightly into the haunted house, and, mistaking their political conspiracy—Mr. Stadlin and the police made a raid on one of these and killing all of them. They arrested every one of the criminal investigators, and took them to the police station! Vain was it for our pedagogues to protest; useless the explanations offered by them to the severe guardians of public security in favour of the theory of the fourth dimension of space! The police sure that they had discovered a new infernal plot, would
THE GESTURE-SPEECH OF MANKIND.

In the Theosophist of March last, we noticed a paper read before the American Association for the advancement of Science by Colonel Garrick Mallery of the United States Army, and attached to the Bureau of Ethnology of the Smithsonian Institution, upon the Sign Language of the North American Indians. We have now received a more extensive work by the same author issued by the Smithsonian Institution, entitled "Introduction to the study of Sign Language among the North American Indians illustrating the Gesture-Speech of Mankind," in which the signs of the American aborigines are examined in a more extended comparison with those of other tribes of men throughout the world and with the natural, as distinct from the conventional gesture-expressions of deaf mutes. The scope of the work is useful in elucidating the evolution of articulate speech, the radicals of languages, the forms of alphabets and syllabaries and the pictographs which preceded the latter. The present production is not, however, final, only professing to be an exposition of the gesture-speech of man sufficient to excite interest and inculcating the results of their observation, and modes of observation, and to give notice of some facilities for description and illustration. The final publication, to be issued by the Smithsonian Institution will mainly consist of a collation, in the form of a vocabulary, of all authentic signs, including signals made at a distance, with their description, as also that of any specially associated facial expression, set forth in language intended to be so clear, illustrations being added when necessary, that they can be reproduced by the reader. The descriptions contributed, as also the explanation or conception occurring to or ascertained by the contributors, will be given in their own words, with their own illustrations when furnished to us, when they can be designated from written descriptions, and always with individual credit as well as responsibility.

To obtain the collaboration requested, a number of copies of the "Introduction" with separate sheets of forms to facilitate both verbal and figured description, have been placed in the hands of Colonel Octott for distribution to scholars and observers in the East who may be willing to assist in a study important for philology and anthropology in general. The efforts at expression of all savage or barbarian tribes, when brought into contact with the bodies of men not speaking an oral language common to both, should in theory resemble the devices of the American Indians. They are not, however, shown by any published works to prevail among many of the tribes of men in Asia, Africa, and Oceania in the same manner as known among those of North and also of South America, but logically should be found in all districts where unclassified inhabitants of the same territory are separated by many linguistic divisions. Such signs may be, first, unconnected with existing oral language, and second, in present distinct districts whose dialects prevent oral communication, or may consist of gestures, emotional or not, which are only noticed in ordinary or impassioned conversation, and possibly are survivals of a former gesture-language; secondly, may be used to explain or accentuate the words of ordinary speech; and thirdly, both these classes of gestures may be examined philologically to trace their possible connection with the radicles of speech, syllabaries and ideographic characters in general. Different classes of collaborators are necessary for these divisions of the subject.

While the author in modest terms proposes to do no more than put forth inquiries and suggestions, he presents much that is both new and highly interesting, and makes a valuable contribution to science. He dwells first upon the practical value of the sign language both in communication with living tribes and for the interpretation of native picture writing, "the sole form of aboriginal records, the impress upon bark, skins, or rocks of the evanescent air pictures which in pigment or carving preserve the imprints of thought, tracing the origin and extent of the gesture-speech, holding that the latter preceded articulate language in importance, which remained rudimentary long after gesture had become an art. The propendancy of authority is to the effect that man, when in possession of all his faculties, did not make a deliberate choice between voice and gesture, both being originally instinctive, as both are now; and there never was a time when one was used to the exclusion of the other. With the voice he at first imitated the few sounds of nature, while with gesture he exhibited actions, motions, passions, and ideas, to indicate the diversity of thought and its derivatives. It is enough to admit that the connection between them was so early and intimate that the gestures, in the wide sense of presenting ideas under physical forms, had a formative effect upon many words; that they exhibit the earliest condition of the human mind; are traced from the remotest antiquity among all peoples possessing records, and are universally prevalent in the savage stage of social evolution. Colonel Mallery next proceeds to demonstrate the deficiency only that there are tribes that cannot converse in the dark, alleging in response that individuals of those American tribes especially instance, often in their domestic abode, wrap themselves in robes or blankets with only breathing holes before and chatter away for hours. The common belief in an universal sign language as a conventional code shares the same fate at the hands of the author.
instances there is an entire discrepancy between the signs made by different bodies of Indians to express the same idea and a further diversity between many of their signs and those yet noted from the Eastern hemisphere, all, however, being intelligent and generally intelligible.

We are glad that so competent a man as Colonel Malley is interest in this investigation. What is now lacking is regulated intelligent cooperation, and we bespeak for him the assistance of all persons who are in position to acquire accurate information on the subject.

So far as linguistic results are concerned, we look for light from these inquiries at least in the analogy between the developments of signs and language, if not from any material and substantive relation to be exhibited between the two. The processes of mind are the same, or nearly the same, in both cases, and we shall be able to study the psychology of language in that of this other and lower means of communication, as we study the physical and mental organization of man in that of the lower animals. The study of picture writing and signs should throw light upon the genesis of syntax and help us to ascertain the origin of the sentence. Religious, socialistic and other ethnologic considerations of special interest are included in the heralded and transmitted gestures of the world, and we have the present inquiry, based upon the practices of the Western representatives of the Stone Age as destined, with proper comparison, to shed a flood of light upon those of the most ancient peoples of the Orient.

THE STUDY OF THEOSOPHY.

BY N. D. K.----------F.F.S.

"We feel we are nothing—for all is Thou and in Thee;"

"We feel we are something—that also is Thou and in Thee;"

"We are nothing; Thou, but Thou will help us to be;"

Alfred Tennyson.

"There is no more fatal fallacy," says Mr. Serjeant Cox, "than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact, the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. Men's beliefs are moulded to their wishes. They see all and more than all that seems to tell for what they desire: they are blind as bats to whatever tells against them. The scientists are no more exempt from this failing than are others. A week or weekly that professors to be the best informed, and most influential of the papers, lately made the ludicrous statement, that the Delegates of the Theosophical Society had gone to Ceylon merely to propagate Buddhism. This is how the public forming its opinion second-hand is entirely misled as regards the aims and objects of the Society, the sincere and earnest exertions of whose founders in behalf of Universal Brotherhood cannot fail by degrees to dispel the haze from the eyes of the unenlightened. Happy is he who, without being taken in by the feelings of some—say, the sons of 'Aryanart.'

Previous to the last quarter of a century, European Materialistic ideas had made little progress in this country, but now it has to a certain extent succeeded in teaching the young mind to deny every thing old and live in an atmosphere of negation. As long as there was blind, unquestioning faith, there was no such dispute to press the simple mind; but once the censer of doubt was raised by the teachings of certain scientists, there seems to be no resting ground elsewhere than in the 'oportunistic covered matter.' In which Mr. Tendall sees the 'promine power of all terrestrial life.' Reviewing some years back the life of Justus von Liebig, a writer in one of the 'English periodicals,' says—'Ignorance of the laws of Nature is the real cause of the destruction of nations and of the revolutions of history. Chemistry reconquers the earth for mankind. The triumphs of science are of lasting duration. Their traces are the waving cornfields and the cattle on a thousand hills, and while leading to the ever enlarging growth of human industry, they form the material basis for a permanent peace among the nations of the Earth.' Are not, however, the ever-increasing and multifarious weapons of war also the 'triumphs of science,' and as long as these exist and new ones continue to be invented, how can it be said that we have the 'basis of a permanent peace'? Mankind owe vast debt to science, but science is powerless to afford a solution to various problems of vital importance for the well-being of mankind. Matter in the present century has almost been destroyed, and all the great laws of life, whether of nature or of Art, power or force outside, and independent of matter, is denied. The civilization of the present age of invention and competition is heart and soul engrossed in the solution of one great problem—how one nation is to outstrip all others in the race for wealth. Other considerations are to it quite secondary. Ignoring the higher nature of man, it is trying to turn men into machines, but defying the laws of nature, that nature often asserts its right, and upon all calculations.

Science has that it has divorced Spirit from terrestrial regions at least: but modern Spiritualism like a bishop assuming protein shapes seems to scare cold materialism almost out of countenance. More than twenty millions of persons of various nationalities and countries of the civilized world believe in the reality of these phenomena. This belief has grown up within the last thirty years and is spreading apace. Works have been written by men eminent in science and other departments of knowledge, and reports published by the 'dialectical societies' of several countries who, after studying the phenomena for years and examining them under test conditions, have at last pronounced them to be genuine. None are so zealous as the spiritualists themselves to expose the great amount of imposture that prevails under their name; but, leaving aside all such juggling which can never stand any well-applied test, there is found to be a residuum of truth which, not all the unfair criticism and in some cases the positive malodour of a few unscrupulous scientists could be side to falsify the elementary doctrines of spiritualism," says Professor Huxley 'lie outside the limits of philosophical inquiry;' and when he was invited by the Dialectical Society of London to examine the phenomena he excused himself on the ground that he had no time, that such things did not interest him, and ended by saying that "the only case of Spiritualism that he had the opportunity to examine into for himself was as gross an imposture as ever came under his notice." In the same way of opportunity of Prof. Trusdall to investigate the phenomena, he avoided the subject, and yet in his "Fragments of Science" he speaks excitingly of a case in which he "found out" a medium by getting under the table, Professor Hare of Philadelphia, "the venerable chemist universally respected for his life-long labours in science, was lulled into silence" before the American Association for the Promotion of Science, when he opened the subject of Spiritualism and yet at that very time, that same Association "held a very learned, and a very grand, and a very successful, and a very united conference of why roosters (barn roosters) crow between twelve and one at night—a subject which Professor Huxley would not have failed to class as within the 'limits of philosophical inquiry.' These are but a few out of the many instances in which scientists not only act unfavourly towards Spiritualism and Mesmerism, but without any foundation to base their opinions upon, try at every opportunity to throw discredit upon the subject. No one who has taken pains to examine with candour has been otherwise than convinced of the reality of these phenomena, and hence it is that in spite of such unmeaning hostility, we find Mr. Alfred R. Wallace the naturalist, Mr. Crookes the chemist, Professors Wagner and Butlere of St. Petersburg, Lord Lindsay, Serjeant Cox, Baron Du Poteau, Flammarion the astronomer, Professor Zöllner, Judge Edmunds, and numerous other eminent men testifying to the truth of these phenomena. If any fact is to be believed upon human testimony.
those of Spiritualism, Mesmerism and Psychometry must be taken to have been well established. It is not that these phenomena occurred at some time in the distant past, and cannot again be observed; they could even yet be examined at any time and that under every sort of test conditions. Much of the hostile attitude is due to the fact that scientists are unable to satisfactorily explain the cause of these manifestations by the known laws of matter, the applicability of which seems to them to be the crucial test by which to judge of the reality or otherwise of a phenomenon, all testimony of a most reliable kind to the contrary, notwithstanding.

To the educated classes in India who in their age of intellectual renaissance are in the generality of cases swayed hither and thither with the theories propounded by every scientific writer, these phenomena are of deep import. Mill, Spencer, Bain, Huxley, Tylor, Darwin, Biichner and the host of other advocates who have placed their educations youths. They are, so to say, the writers of the Scientific Bible, the perusal of which leaves on the mind a vague idea of certain heterogeneous opinions, inclining one to deny the existence of God, and the immortality of the Soul. All arguments from analogy regarding the possibility of a life beyond the grave fail to satisfy the sceptical mind, which then generally drifts towards Materialism, Spiritualism, Mesmerism and Psychometry, on the other hand, promise to offer us proofs palpable of the existence of the Soul. As the century was unfolding its portals to allow as a glimpse of the world beyond. If, then, we tried to examine the credentials of the Weird Stranger and attempted to bring him to light, with what justice could he be said that such a proceeding is the revival of "mudlery superstition"? It is often asserted that these things have long been exploded. Who did and how? Not Mr. Hume, nor the scientists at all events.

Modern Spiritualism is yet too young to teach a science of its own. The theories of the Spiritualists regarding the causes and eventually to come to light, are necessarily imperfect, based as they have been on certain preconceived opinions, and a comparatively short experience. In such a dilemma Theosophy, which is as old as the origin of man himself and which claims to give—"a theory of God and His works—based upon individual inspiration," has had to step forward to enable the bewildered public to estimate these phenomena at their true value, to dispel certain apprehensions that prevail regarding their causes, and to show that they are not contradictions, but natural as which regulate the life and flow of times. Thus they bring out besides that there was a complete science of the occult laws of Nature known to the ancients, and that this science is yet in the hands of certain adepts who, if approached in all sincerity, would not be unwilling to teach. Theosophy does not try to force upon any one any belief of any kind, but, on the contrary, it encourages free and fearless inquiry. The declaration of Honore Grecille—"I accept unconditionally the views of no man living or dead!"—is the motto of the Theosophist, who might be said to be the most earnestly religious of all religious. He might find it. Our universities give their alumni a liberal education, which ought to enable them to appreciate the liberal views of the Theosophical Society, but some of them not caring to understand, often unconsciously try to misrepresent. As the Society has now and then to speak of Spiritualism, Mesmerism and the marvellous powers of the Soul, these persons expect some of the advanced Theosophists to entertain them with magical performances, which they have no intention of doing, but most is not to be gratified, or when they come and inquire regarding certain matters, and the answers do not coincide with their way of thinking, they are at once disposed to look upon the Theosophists as mere dreamers. For an invoker, however, to discuss a subject new to him, with profit, he must at least take the trouble to inform himself beforehand to a certain extent regarding the subject, by reading, when he can easily command the means of so doing. The demand of such persons is somewhat like that of the Irishman desirous of learning music, who, on being told by the maestro that for a beginner his charges were two guineas for the first lesson, and one guinea for the second and each subsequent lesson, answered that he did not care to have the first lesson as it cost him double, but would have the second at once. Before such involuntary book repeaters and facts and arguments and marvellous knowledge are spelt out upon every page of it. But they need it not. While some of them breathing an atmosphere imbued with the intoxicating emanations of their self-conceit, after reading half a dozen pages, and not taking any trouble to understand the meaning, think they know much better, and shutting up the book commence to expatiate upon the views of the author. Self-conceit, however, is one of the first things that a student of Theosophy ought to divest himself of. Everyone who aspires to be a Theosophist or desires to know, should study carefully and read and study Isis Unveiled, which is really a master-key to the mysteries of ancient and modern Science and Theosophy. This is what the Most Worshipful John W. Simmons, thirty-third Degree and Past Grand Master of New York State, editorially said—"To the scholar, masonic student particularly, and the Specialist, to the Philologist and the Archaeologist, this work will be a most valuable acquisition, aiding them in their labors and giving to them the only clue to the labyrinth. Such a wonderful and out of the ordinary work, has appeared in the New York Herald says:—"With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices among, it is one of the most remarkable productions of the nineteenth century." Most Freemasons and others commonly believe that no woman has been or could be admitted to the degrees of Masonry. It will, therefore, be a surprise to them that for "showing in her book the true sources of Speculative Masonry, and the esoteric knowledge and powers possessed by the brothers of the East," the Sovereign Sanctuary of the Memphis Rite in Europe removed from Russia all its initiates, and sent them under the leadership of Mr. Blavatsky, through John Yarker Ess., the "Three Illustrious Sovereign Grand Master General," the diploma of some of the highest honors of that Order. The original diploma can be seen at the Library of the Theosophical Society.

A book so truly valuable ought to be on the shelf of every library worthy of the name, and yet a well-known and old society of Bombay that professes to be a repository of Asiatic archaic knowledge, when moved by a learned member to purchase the book for its library and allowed itself to be bewildered by the posthumous advice of a few narrow-minded and bigoted members, the others not having the moral courage to contradict them. The native members, at least, ought to be ashamed of such a proceeding. For, what book describes the true glory of ancient India, its religion and philosophy so learnedly and convincingly as those admirable pages?

Every religion, be it Christian or heathen, rests on the two primary and primitive Truths—the existence of God and the immortality of the Soul. All the various ceremonies, formalities of the faith, are only meant to train the human mind and have ought to do with these: Eternal Truths, a glimpse of which we get through intuition, and inspiration helps us to realize. "Inspiration is the addition of a higher mentality to the subject's own individuality. It is an extraordinary exaltation of the conscious self." When a religious revival is contemplated, the promoters thereof must undergo a certain amount of self-sacrifice and their lives must be such that the words they utter might be thoroughly exemplified by their acts. The various Sannyases in India are a significant sign of the times. They perform a great movement in the right direction, but for these Sannyases to be a real success their members must show much more self-abnegation. In their homes they must be the same liberal-minded practical reformers that they give themselves out at their gatherings to be. At the same time their religions and philosophical teachings must command the attention of the educated public whom they address,
by a Truth-Seeker.

The subjoined few questions are offered with a hope that some comprising Christian will answer them. I send them to you in confidence, and it will be as proper for the Missionary as for the Theosysth as for the Theosophist to the publication in the Theosophist and secondly, the Theosophist having a very wide circulation, the answers would be read by many who, like myself, are engaged in the pursuit of truth. The answerer will please cite authorities where necessary. The questions are:

1. Who wrote Genesis, Exodus, Leviticus, Numbers, and Deuteronomy? They could not have been written by Moses as alleged, because he has recorded his own death, and no man records his own death. (See Deuteronomy, chapter 34, verses 5, 6.) The tenth verse of the chapter cited reads thus:—And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. Does this not plainly show that the books were written by somebody else and not by Moses?

2. Who wrote the Book of Joshua? It could not have been written by Joshua for the reason given in question, (See Joshua, chapter 24, verse 29, 30.)
3. God created Adam and Eve. To them were born Cain and Abel. Cain slew his brother. God curseth him and drives him out. Cain says, "Hereafter I shall be afraid that thine eyes shall see me." (Y. B.—There was no human being living except the family of Adam, even supposing that he had other children.) God, instead of assuring Cain that besides his family there was no living soul on the whole earth, acts a mark upon Cain "lest any finding him should slay him." Does this not plainly show that there were other people living besides Adam and his household? Again, "Cain went out from the presence of the Lord and dwelt in the land of Nod ..." And Cain knew his wife; who was Cain's wife? To strengthen his claim marry his own sister; for independently of the incest it would involve, Adam had no daughter at this time. Does this not prove beyond doubt that there were other people living and that the assertion that the whole human race sprang from Adam is utterly false? Is it the whole story thus: 4. There were giants in the earth in those days; and also after that when the sons of God came in unto the daughters of men etc. (Genesis, chapter 6, verse 4.) What is the meaning of the individual expressions? Were there other sons of God besides those? 5. Do the Christians observe the laws, rites and ceremonies and mode of worship laid down by God in chapters 21—30 of Exodus? If not, why not? Do they not break the commandments of God in this respect? 6. Who wrote the Books of Samuel? Not Samuel, for reasons mentioned in Questions 1 and 2. (See 1 Samuel, chapter 25.) 7. The Book of the Acts of Solomon, the Book of Judges and possibly others existed before the Bible since it quotes them. The Bible is therefore much too bestial to be acceptable. 8. How is it that no mention is made in the Old Testament of the Trinity in the Godhead? If Christians believe that there are three persons in the Godhead and yet God is one, what difficulty can they find in believing that there are thirty-three crores of persons in the Godhead and yet God is one? When you have more than one person in the Godhead, it is perfectly immaterial whether you have three or thirty-three crores. 9. Why do the Christians make so much of faith in Jesus when they seldom urge the necessity of having faith in God? 10. Do you believe that the earth is as scarcey mentioned by them as a power in itself. 11. When and by whom were the Gospels written? (Reasons required, not dogmatism) How many Gospels were there? Why were only four recognised and the rest rejected? I mean on what grounds? What was the test of spuriousness? What assurance is there that the four Gospels also are not forgeries? For the present these questions will do. When these are answered satisfactorily, I shall suggest others. I shall be obliged if these could be sent to a missionary and if his answers could be published along with these questions. I require no names as I do not give mine. My object is only to learn the truth. I must, however, at the same time say that the answers must be published in the Theosophist; and if any one were to ask me to see him personally I would decline to do so.

To refer all these cyclopean constructions then to the days of the Lucas is, as we have shown before, more inconsistent yet, and seems even a greater fallacy than that too common one of attributing every rock-temple of India to Buddhist excavators. As many authorities show—Dr. Heath among the rest—local history only dates back to the eleventh century, A.D. and the period from that time to the Conquest, is utterly insufficient to account for such grandiose and imposing structures. For the Spanish historians know much of them. Nor again, must we forget that the temples of heathendom were odious to the narrow bigotry of the Roman Catholic fanatics of those days; and that, whenever the chance offered, they either converted them into Christian churches or razed them to the ground. Another strong objection to the idea lies in the fact that the Lucas were destitute of a written language, and that these unique relics of bygone ages are covered with hieroglyphics. It is asserted that the Temple of the Sun, at Cuzco, was of local make, but that is the latest of the five styles of architecture visible in the Andes, each probably representing an age of human progress.

The hieroglyphics of Peru and Central America have been, are, and will most probably remain for ever as dead a letter to our cryptographers as they were to the Incas. The latter like the barbarous ancient Chinese and Mexicans kept their records by means of a quips or quips (or hieroglyphics) composed of different colored threads from which a multi-colored fringed sash was suspended; each color denoting a sensible object, and knots serving as ideographs. "The mysterious science of the quips," says Prescott, "supplied the Peruvians with the means of communicating their ideas to one another, and of transmitting them to future generations..." Each locality, however, had its own method of interpreting these quips, and hence a quip was only intelligible in the place where it was kept. "Many quips have been taken from the graves, in excellent state of preservation in colour and texture," writes Dr. Heath; "but the lips that alone could pronounce the verbal key, have for ever ceased their function, and the relic-seeker has failed to note the exact spot where each was found, so that the records which could tell so much we want to know will remain sealed till all is revealed at the last day..." If anything at all is revealed. But what is certainly as good a revelation now, while the habits of the ancients and our mind is acutely alive to some pre-eminent suggestive facts, is the incessant discoveries of archeology, geology, ethnology and other sciences. It is the almost irrefutable conviction that man having existed upon earth millions of years—for all we know—the theory of cycles is the only plausible theory to solve the great problems of humanity, the rise and fall of numberless nations and races, and the ethnological differences among the latter. This difference, although as marked as the one between a hussite and an intellectual European and a digger Indian of Australia, yet makes the ignorant slander and raise a great outcry at the thought of destroying the imaginary "giant" between man and brute creation"—might thus be well accounted for. The digger Indian, then in company with many other savage, though to him superior, nations, which evidently are dying out without trace, or other kind, would have to be regarded in the same light as so many dying-out specimens of animals—and no more. Who can tell but that the forerunners of this flattened-savage—fore-fathers who may have lived and prospered amidst the highest civilization before the glacial period—were in the arts and sciences far beyond those of the present civilization—though it may be in quite another direction? That man has lived in America, at least, 50,000 years ago is now proved scientifically and remains
With such facts before us to puzzle exact science herself, and show our entire ignorance of the past verily, we recognize no right of any man on earth—whether in geography or ethnology, in exact or abstract sciences—to tell his neighbour—so far shalt thou go, and no further?

But, recognizing our debt of gratitude to Dr. Heath of Kansas, whose able and interesting paper has furnished us with such a number of facts, and suggested such possibilities, we think it no better than quote his concluding reflections. "Thirteen thousand years ago," he writes, "Togo or a Lyre, was the north polar star; since then how many changes has she seen in our planet! How many nations and races springing into life, rise to their zenith of splendour, and then decay; and when we shall have been gone thirteen thousand years, and once more she resumes her post at the north, completing a Platonic or Great Year," think you that those who shall fill our places on the earth at that time will be more conversant with our history than very old age is with the researches of an over-aiming and claim in terms almost psalmistic. 'Great God Creator and Director of the Universe, what is man that Thou shouldst mind of him.'"

Amen; ought to the response of such as yet believe in a God who is the Creator and Director of the Universe.

NOTES ON "A LAND OF MYSTERY."

To the Editor of the Theosophist:—I have read with much pleasure your excellent article on the "Land of Mystery," in it you show a spirit of inquiry and love of truth which are truly commendable in you and cannot fail to command the approbation and praise of all unbiased readers. But there are certain points in it in which I cannot but join issue with you. In order to account for the most striking resemblances that exist in the manners, customs, social habits and traditions of the primitive peoples of the two worlds, you have recourse to the theory of a Plutonic or Plutonian influence of the ocean. But the recent researches in the Xerigolos have for all exploded that theory. They prove that with the exception of the savages of Australia from Asia there was never a substitution of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean, that ever since their formation the seas have never changed their ancient basins on any very large scale, Professor Geikie, in his physical geography holds that the continents have always occupied the positions they do now except that for a few miles there have sometimes advanced into and receded from the sea.

You would not have fallen into any error had you accepted M. Quatrefages' theory of migrations by sea. The plains of Central Asia is inhabited by a paganous and at the centre of appearance of the human race. From this place successive waves of emigrants radiated to the utmost verge of the world. It is no wonder that the ancient Chinese, Hindus, Egyptians, Peruvians and Mexicans—men who once inhabited the same place—should show the strong resemblances in certain points of their life. The proximity of the two continents at Behring Straits enabled immigrants to pass from Asia to America. A little to the south is the current of Tassen, the Krotosovo or black streams of the Japanese which opens a great route for Asiatic navigators. The Chinese have been a maritime nation from remote antiquity and it is not impossible that their barges might have been like those of the Portuguese navigatorCabral in modern times driven by accident to the coast of America. But, leaving all questions of possibilities and accidents aside, we know that the Chinese had discovered the magnetic needle even so early as B.C. 2,000. With its aid and that of the current of Tassen they had very considerable difficulty to cross to America, the Spaniards, so far as we know, adrift in their nao del Pecro a little colony there and Buddhist missionaries toward the close of the fifth century sent religious missions to carry to Fon-Sang (America) the doctrines of
Having said so much, we may now give a few of our reasons for believing in the alleged "fable" of the submerged Atlantis—though we explained ourselves at length upon the subject in Isis Unveiled (Vol. I, pp. 689 et seq.).

First. We have as evidence the most ancient traditions of various and widely-separated peoples—legends in India, in ancient Asia Minor, the subterranean temple of Poseidon on the island of Sardinia, the island of Atlantis, the ancient name of America, the subterranean islands of the Atlantic, and the islands of the Portuguese, as well as those of both of America. Among savages, as in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying that, ages ago, there existed in the Pacific Ocean, a large continent, which, by a geological upheaval, was engulfed by the sea. And it is our firm belief—held, of course, subject to correction—that most, if not all of the islands from the Malay Archipelago to Polynesia, are fragments of that once immense submerged continent. Both Malacca and Polynesia, which lie at the two extremities of the ocean and whose inhabitants superstitiously believe the memory of man never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition, common to all the islands and islets, that their respective countries extended far, far out into the sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the ocean by command of the gods and to punish them for their incessant quarrelling, swallowed them up.

2. Notwithstanding the geographical fact that New Zealand, and Sandwich and Easter Islands are farther from the nearest islands of 1,000 leagues, and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesas, Society, Foreray, Tahitian, Samoan and other islands could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet they one and all maintain that their respective countries extended far toward the west, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language, and understand one another. Little by little, the same religious beliefs and superstitions; and pretty much the same customs. And as soon as the Polynesian islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone.

An epidemic of some disease resembling chorea, or St Vitus dance, has broken out in a Roman Catholic school for girls in America. Beginning with a single child it soon attacked fourteen and threatened to go through the whole school, but was stopped by sending every one of the pupils to her home. Those afflicted appear to have acted in an extraordinary way, dancing convulsively, twisting themselves into strange contortions, grinning, jerking their limbs, and beating their feet upon the floor. Some have offered the theory of divine possession to account for the facts, and perhaps if we were a little more remove from the same religious beliefs and superstitions; and pretty much the same customs. But as it is, the attending physicians can come to no very definite conclusions as to the causes of this outbreak.

"A Missionary Whip,"—Mr. Andrew Cherry, a recent traveller in Central Africa, has placed in the hands of Dr. Cameron, M. P., a whip, which he states that the missionaries at a mission station established near Lake Nyassa are in the habit of flinging their refractory converts. The whip consists of several very thick thongs, and is a more formidable weapon of punishment than the navy cat which was exhibited at the House of Commons last year. The subject is, we hear, likely to undergo official investigation.—Daily News.

What heathen could resist such persuasive arguments?
THE HINDU BENGAL.

BY RABU PEARY CHAND MITHRA, F.I.S.

Although Bengal is the first Presidency of British India, its early history before the Mahomedan administration is almost unknown. We have collected the few fragmentary notices we have found on the subject, in the hope that they may lead to further inquiry.

It is still an unsettled point whence the Aryas came, but it is quite certain that they were originally settled on the seven rivers, viz., the Indus, the five rivers of the Punjab, and Sarasvati. The land between the Sarasvati and Drindavanda rivers was settled by Aryas. Those who inhabited it, were contemplative and philosophical, the range of their contemplation extending from the soul to God and from God to the soul, and all else being a subordinate study. Originally there was no caste, no priest, no temple among them, and their great aim was to worship the unseen Power through the soul. Although this spiritual state continued for a long time, it did not and could not spread far. Population increased, and the organization of society was called for, which resulted in the formation of professions. Concerning this, we are unable to get an authority as the Rig Veda, in the 10th Book of which work Brahmin, Kshetra, Vaisy, and Sudra are named, Brahman meant "not prayer or thanksgiving, but that invocation which, with the force of the will directed to God, seeks to draw him to himself and to receive satisfaction from him."

From Brahman, Brahman was formed, its meaning being chant of prayers. Within a confined circle, Aryans continued in its primitive or spiritual state, but, speaking generally, its aspect was changed. One of the changes was laid in the formation of castes or priestly inferiorities, offerings and ceremonies, and loss on the internal adoration of God and the development of the soul. Before the composition of the Sama and Yajur Vedas, Brahman was divided into four classes of priests, for the performance of sacrifices, and chanting of prayers. They also assumed the title of Purushots, the friends and counselors of kings.

The social organization brought on by external circumstances required development, and each profession naturally sought for a field in which its energy could be directed to advantage. The holy land, or the Brahmanchants, as well as the original seat on the seven rivers, became crowded.

The Aryas thus situated took "for their guides the principal rivers of Northern India and were led by them to new homes in their beautiful and fertile valleys." The countries which were of the earliest formation were Uttar Kurum, Kashi, and Gandhur now Candhur. Uttar Kurum was on the north, beyond the Hinnatav, the Mahabharat, speaking of the Uttar Kurum women, says they were unclothed, they roved independently and preserved their innocence. The countries which next attracted the Arya emigrants were Kurukshetra (near Delhi), Matsya on the Junna, Panjala near modern Caupi, and Sarasvati (Mathura). Menu calls this tract of land Brahmapuri.

The countries constituting the Mathyap Dasa of Menu were bounded by the Vindhyala on the south, Hima, on the north, and reached from Vсина on the east to Piring (Allahabad) on the west.

Aryabarta comprehended all the above and reached from the mouth of the Indus to the Bay of Bengal.

Bengal is not mentioned by Menu. In the Rig Veda, the Ganges and Jamna are mentioned. Weber says that he has traced the Indus to the Caspian Sea, through their (Aryas) dispersion as far as the Ganges. In the Sapatapth Brahma, there is a legend from which it appears that the Aryas advanced from the banks of the Sarasvati to Sadinari or to Behar and Bengal. (Muir's O. T. P. II., p. 423.) The route of emigration given by Burnouf is from the Indus to the Ganges and from the Ganges to the Dikkhan. The Brahmins appear to have taken the lead in the colonization. They were settled in Sarsawati, Gaug, Guna, Mittali (Tirhunt), Utkala (Orissa), Bravid, Maratatra, Telang, Gavant, and Cashmore. Their descendants inhabited Anga (Bengalpore), Banga (Bengal), Cidlinga, Kamrupa, Assam, &c. The Brahmin element was the strongest element everywhere. No corruption, no religious, social or domestic ceremony could be performed without the Brahmins. When Sita was married to Rama, the palace of Janaka was full of Brahmins.

How many thousand Brahmins here.
From every region far and near,
Inured in holy laws appear,
Griffith's Râdâyudh.

Next to the Brahmins, the Kshetras were the most powerful. They formed the military class from which kings were chosen. They prosecuted the extension of their dominions, gave protection to life and property, and held out every encouragement to the promotion of agriculture and commerce. The next class, the Vaisyas, were thus stimulated to concentrate their energy on the development of the agricultural resources, and the augmentation of the commercial prosperity of the country. The first three classes were the Aryas, who from the Danggan, from their right to the sacred thread. The Sudras were probably the aborigines, and they were doomed to be servants to the three classes, with liberty to earn their livelihood by mechanical arts.

When colonization had progressed considerably, India was divided into Northern, Central, Eastern, Southern and Western parts. Although India consisted of a number of kingdoms, and many of them were tributary for a time, it does not appear that the whole country was subject to one ruler or to one line of kings. Kingdoms were often enlarged or subdivided according to circumstances, and allege-nons were often created by the most powerful monarchs, especially on occasions of the Ashwamedha Yoga, or on other extraordinary occasions.

In the Vistha Purana one of the descendants of Yavati was the King of Banga or Bengal. In the Raghu Vaisn, by Kalidasa, Chap. 10, Raglu, the great grandfather of Dasarat, is described as having "conquered the kings of Bengal possessing fleets." Bengal was rich at the time, as the kings after being reinstated, gave to Raghu "immense wealth." In the Râmâyana the countries constituting Dasarat's Kingdom are "the eastern countries. Simana, Varsata, Sarnata, Svarna the Southern country, Banga, Magdnla, Kosal, Ksci, &c., 'rich in golden coins, sheep, and kine." Dasarat, the father of Rama, lived long before Yudhishthira, whose era is fixed by Copley and Wilson between the 13th and 14th centuries B.C. Bengal is mentioned several times in the Mahabharat. When Arjuna went on a pilgrimage, he visited Banga and Munipore (Ali Purva). Previsous to the performance of the Râgânyaya, Râma proceeded to the eastern countries to exact allegiance from all kings, which was conquered by him was Banga, which must have consisted of four divisions, as the names of four rulers are mentioned, viz., Soundra Sen, Chandu Sen, Turanipula and Kurukradju. The people of Banga, Pandraka and Kaleng, that is, Lower Bengal, Midnapore and Bhanga, presented large tasks with elephants. Before the war of Kurukshetra, a complete list of the mountains, rivers, and countries of India was furnished by Sunya to Dirhartara, from whom we receive the names of the different parts of India were inhabited by Hindus. There are several countries which are difficult of identification. Among the countries mentioned Banga is one (- Bhuma-Purva). After the war, Yudhishthira performed the Ashvamedha Yoga.

With the sacrificial horse went Arjuna to several countries, among which was Bengal. It was then governed by Meechus, or antenites, which may mean degraded Aryans, or barbarous aborigines. In the Hâthópanishad Aumâswâlaka Purâ, Bhima, who is the son of Kauravâ, says: "I am the son of Bhima, Gandhar, Chh, Savara, Barbha, Sera, Tongan, Kunka, Palaha, Chandam, Mandraka, Pusnla, Paluda, Ramita, and Kambaja. The question put was, how were they to be civilized? The answer was that the king should consider it a paramount duty to educate them. Menu's idea of Meechus is that they "speak barbarously, or not as the

* Hunter's Bengal.

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Sanskrit-speaking people," (Colonel Briggs, in his interesting paper* on the Hindus and Aborigines, says that the aborigines had no priests, they allowed their widows to get married, they ate cows' flesh, they buried their dead, and they were unacquainted with the arts and sciences. Wilson says that "it must have been a period of some antiquity when all the nations from Bengal to Ceylon nad considered Mecca andConstantinople.

The tradition is that the countries on the left side of the Ganges were called Barga, and those on the right side were called Jays. Magadha was a very ancient country, and was the capital of the Ganges. It was originally a part of Chedi Rajah's dominions† of the solar race, but subsequently it was governed independently by Jarapada, who was a contemporary of Yudhisthira. Banga and several other countries were tributary to Janasamud. Magadha was bounded on one side by Mithila and on the other side by Bengal. Its capital was Kusagarama, afterwards Rajgir and then Rajgirha. It was in the midst of five hills—"full of cattle, well watered, salubrious, and abounding with fine buildings." This description is given in the Savarna when Bhima, Arjun and Krishna visited the city to kill Janasamud, Patiliputra, or Paliputra, was afterwards the capital. It is now under water, but close to its site stands modern Patna.

The growth of a new religion is generally attributable to the decline of the spiritual element in the existing creed. Long before Buddhism arose, the contemplative and philosophical Hindus had learnt and thought what the purpose of existence was, what was the nature of the soul, and how it could be absorbed in God. But these abstract truths were being lost sight of, with the increase of sensuality in need and the assumption of the authority evidenced in the caste system, and the dominance of external rites and ceremonies. These circumstances necessitated the invention of Buddhism, which arose about 477 B. C. Sakyamuni, the first Buddhist teacher, appeared in 588 B. C. He first preached in Benares, the capital of Brahmans, then in Champaa, Rajgrha, Sravasti and Kosambi. Brahmanism was convulsed, and he not only gained an immense number of converts, but extended his doctrines in every part of the country.

Chandragupta's reign commenced in B.C. 325. He ruled from the Hindus to the mountains of the Ganges. His capital was Paliboth, where Megasthenes resided. He was succeeded by Alexander, the second and great Maukhari, during the reign of Yudhisthira. Alexander, next king of Magadha, and his dominions reached from Cashmere to the Nerbudda and from the Indus to the Bay of Bengal. To the eastward, his kingdom probably included the whole of Bengal,‡

Bengal did not uniformly bear an independent character. It was governed by its own kings, but it was often tributary. When Alexander was here, Magadha included Bengal and Beflar, Elphinstone states that, "when the successors of Alexander were the successors of the kings of Persia, Bhagadatta, a prince of Bengal, was also their ally." Alexander's career took place in 320 B.C. Megasthenes mentions the Gangaridae, supposed to occupy Lower Bengal, and their chief city is identified with Burdwan.§ In 512–522 A. D., India consisted of four great kingdoms, of which Bengal was one. (Journal of the Royal Asiatic Society, Vol. VI.) In the seventh century the division of Eastern India consisted of Assam, Bengal Proper, Delta of the Ganges, Sambalpur, Orissa and Gujarn.

After the Maurya dynasty we have the Gupta dynasty, which commenced in 319 B. C. "The kingdom of India under the Guptas is the country watered by the Ganges and its affluents." Chandra Gupta assumed the name of Vi-

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* Journal of the Royal Asiatic Society, Vol. XII.
† Chedi was the country of the Kala Chores or Hachayas—Chedi in later times had two capitals, i.e., Tripura, the capital of Chedi Proper, and Baripat, considered to have been the original capital. Archaeological Survey of India.
§ "A New Ancient India.

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krana, and Vikramapore in Dacca, called after him, and not after the name of the Orjin monarch. * The coins of the Guptas were "types of Greek origin." The people were acquainted with the Greek language and imitated Greek architecture. The Pal dynasty were the next rulers of Magadha. "They were the sovereigns of Eastern India, including Benares, Magadha and Bengal." The Pals were staunch Buddhists, Buddhism was evidently in existence in Bengal while it was tributary to Magadha during its several Buddhist dynasties. Adiss, who was a king of Assam before the Pals, and who imported pure Brahmins, with their companion Kaisthas, from Cane, must have reigned before the Pals, as up to their time Buddhism was strong in Bengal.

The Pal dynasty was succeeded by the Sen dynasty. The founder of the latter dynasty took Bengal partially from the Pals, but did not possess Magadha until 1162 A. D.† The Pala kings reigned in Western and Northern Bengal from 835 to 1040 A.D., and the Sen kings in Eastern and Deltaic Bengal from 986 to about 1142 A.D. Under the Senas, Brahmanism revived in Bengal, Lakshman's reign commenced in 1106. We have already alluded to the independent position of Bengal at different times. Colonel Wilford says that at one time the Bengal kings were so powerful that they conquered all the Gangetic provinces as far as Benares and assumed the title of maharnapas. An inscription found in Sarum was executed by a prince who was tributary to Gour or Bengal.

In the Ayra a list of the Hindu kings of Bengal is given:

24. Kuntlya kings reigned for 2418 years.
25. Kaist kings reigned for 250 years.
11. Dv, of the family of Adissar reigned for 714 years.
10. Kings of the family of Bhagal reigned for 680 years.

The Vaidya Rajas reigned from 1063 to 1200 A.D. Bengal, during the time of Balial, consisted of the following divisions:

1. Barenbo, the Mahamundee on the west, the Dulan (Ganges) on the south, and the Koomota on the east.

2. Bengal—east from the Koomota to the Brahmaputra. The capital of Bengal was near Dacca.

3. Bagree, the Delta, called also Dwipa, or the island. It had three sides, the Bhagarthera river on the west, the Padma on the east, the sea on the south.

4. Ruhree. It had the Bhagarthera and the Padma on the north and the east, and other kingdoms on the west and south.

5. Mithila—having the Mahamundee and Gour on the east, the Bhagarthera on the south, and other countries on the west and south.

Fu Hian was here in 339 to 414 A.D. and Hiaom Thang in 629 to 645 A.D. They both notice Tipoolak as a place of great importance, and it continued in a prosperous condition till the fourteenth century. The Mahavamsa names it as one of the nineteen capitals. When the, Arunavas, was parcellled out, the kings of Magadha, Mithila, Bassign, Bengali, and Tipoolak, got their respective shares. The last named Chinese traveller visited Bengal, which he notices.

Gour (derived from Gou, or ungrateded sugar) was the most ancient capital of Bengal. It existed for two thousand years. "It was the most magnificent city in India, of immense size, and fitted with noble buildings. It was the capital of a hundred kings, the seat of wealth and luxury. The city was destroyed by a plague several centuries ago." (Hunters Bengal). The next capital of Bengal was Vikramapore, near Sonargaon in Dacca. Although Dacca is looked upon as the Barol of Bengal, it

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* Journal of the Royal Asiatic Society, Vol. VI. N. S.
† Archaeological Survey of India.
‡ Journal of the Asiatic Society of Bengal, Vol. III.
§ The derivation is, we think, open to question.—Ed. C. F.
was at one time a most important place. Nalbana was the capital when Chandragupta Sen was the king of Bengal, and it has been celebrated as the seat of learning. Bengal had several important cities, among which may be named Sonargaon near Vikramapura, and Satgong near the mouth of the Hooghly. There is a map of Bengal made in the fifteenth century, showing five large cities, which constituted a portion of the Sunderban now under water. Cunningham says that "the countries from the Sutlej to the Ganges were the richest and most populous districts."

For more than ten centuries Bengal merchants carried on a trade "from the banks of the Ganges and Indus. There was an intimate intercourse between Bengal and other Indian countries. Bengal merchants used to go in ships to Ceylon. On the banks of the Ganges there were several flourishing cities." The Magadha merchants used to encourage those who were bold and enterprising and at the same time cautious and circumspect. Traders from Egypt came as far as the Ganges. The Greek traders used to reach the Ganges by ascent and descent of the river of that name and north-west of Palibothra. In one part of the Bay of Calinga and in another Sonargaon called Jatemana, the capital of which was Vikramapura. The mouth of Vikramapura had communication with Syhet, Assam, Rungpore, and the Bay of Bengal. Silk, iron, skins, and mahulatherum were sent from Syhet and Assam, and spikenard from Rungpore. The exports from the mouth were spikenard, pears, mulchatrum, and musk. Pearls from Tripoli and Mysore reached Vikramapura, called the gigantic mart. Periphus (A. B. 86-89) speaks of Kaltis as the coin of Lower Bengal, where he notices also gold and silver. Dacen continued as a distinguished city for a long time. It exported manufactures to Ethiopia, Turkey, Syria, Arabia, and Persia. Marco Polo notices spikenard from Sonargaon, and Fitch (1586 A.D.) found cotton exported to Malacae and Sumatra via India and Ceylon. The two largest trade routes (merchants) were the sea route (Bhoomi), exporting cotton, garments, rhinoceros horns, Linn alas and skins. Chittagong was another important mart, which used to receive silk, iron and skins, from Series (Assam) mahulatherum, a species of cinnamon Alibharma from Assam and Syhet, and spikenard from Rungpore. The tree grew in Rungpore up to Musorie. Mahulatherum was from the leaves, and was used as a perfume. The Greeks and Romans used it in their wine, their bread, and their ale. Cotton and Alibhora were plentiful. Manahly, in his Warren Hastings speech, speaks of the "mulhins of Bengal" in the bazars of Benares.

Pragotsish is supposed to be Thibet or Assam. It presented to Yudhisthira sharp swords, javelins, spears, hatchets and battle-axes. Heeran notices a route from Boatan to Rungpore. Pemberton writes that in 1683 the trade between Bengal, Boatan and Thibet was well-known. At Chuchurgha Thibet merchants came from China, Muscovy, or Tartary to buy musk, camphur (blankets), agates, silk, pepper, and saffron of Persia. Agates were the tortoise shell forming the principal ornament of Boatan and Thibetan women. The articles which were sent to Rungpore were woollen clothes, hats, boots, small horses, and chowry tailed cattle.

Dr. Hunter, in his Osiris, says that the five Outlying kings of Bengal, namely Kalinga, Assam, Anga, Banga, Kallosia, Salina and Pundarika, Anga may mean the Moses munt on the west of Palibothra, well known to the Greek traders, may be mentioned, Banga proper—Kallosia on the Godavari, Salina, eastward of Bengal, perhaps Tippens or Arranah, and Pundarika, or the Pundra, Varnish from Haima Thang close to Pundionag in the Karkata. It included Rajashati, Disagepur, Rungpur, Nuddia, Beershoun, Buri­wud, Pachowle Palame, and part of Chunnur. What Kallosia is to the Godavari, Kallosia or Ulra is to the Mahal. The formation of Kalinga is traced to an Indian sage from Northern India, Both Kallosia and Oriasa had intimate intercourse with Bengal. Not only

Dr. Taylor, in his valuable paper in the journal of the Asiatic Society of Bengal (Vol. XVI, Part I) expresses an opinion that Deccan might refer to the Sunderban, Mr. H. T. Rainey (Collectors, Review, Vol XXX.) writes as follows: "The idea we have of Ceylon, the existence of navigation, is probably an appreciation of the existence of numerous rivers which may or may not date subsequent to the occurrence of the physical changes referred to above, and to the incursions of the Mugs and Portuguese pirates which we know to have taken place thereafter. There are three other eminent gentlemen who have thrown some light on this subject, Colonel Castrell, who has found some remains of navigable rivers and traces of old courtyards, and here and there some garden plants in lot No. 211." Dr. Hunter says that remains of brick ghat and traces of tanks have also been found in isolated parts of the forest, and in one or two localities brick kilns were discovered. Mr. Blochman says "The Sunderban—formerly called Chanderbunder or Chandarbunder. In an inscription dated 1136 Sambat, or A. D. 1077, in northern Bengali language, mention is made of a grant of land by Madhava, King of Bengal, to a Brahmin, there are ruins of houses and temples which are known to exist in various places. Todar Mull's rent-roll corresponds with the north boundary of the jungle marked on the survey maps."—(Hunter's Gazetteer)—The reasonable inference is that the Sunderban must have been inhabited and formed a part of Bengal. Sundar Island is connected with a legend contained in the Rāmatīryā and Mahābhārata (Bana Parva). The river Ganges goes as far as Hataghum, in the 24-Parganas, may be in honor of king Sangor, from whom Bhigirath was descendent, and who is said to have brought the Ganges away to the sins of his ancestors. Sangor Island has been considered a sacred place, being the asrama of Kapila, and is visited by pilgrims. It appears from the Mahābhārata that there was a place on the north-east of the sea before the Ganges emptied itself into it, and the formation of the sea was produced by a great inundation. In that place Kapila resided, Yudhisthira, to whom the story of Bhigirath was related, came to Sangor and bathed there. Then he went with his brothers to Kalinga by sea. In the Sava Parva, Bhima is described as having visited Sangor Island, which was then governed by Mlecha kings, who gave Bhima different kinds of precious stones, sandalwood, agate, clothes, blankets, gold, &c., as a mark of allegiance.

Bengal was in the first instance Brahamical. The aborigines were driven away, or employed as servants or labourers. The intercourse between them and the Aryans must therefore have been constant. The language of the Aryans was Sanskrit, but it ought to be remembered that Sanskrit was of two kinds, viz., the natural or spoken Sanskrit, resembling the Prakrit and Pali found even in the Vedas, and artificial or purified Sanskrit. Language preceded grammar, and the process of purification according to grammar is an after work. When the Rig Veda songs were chanted, their language was spontaneous or inspirational, and grammar was not then in existence. The Aryan immigrants, coming in contact with the non-Aryans, could not help taking many of their words in forming a language, and the language was thus subjected to modification, and in this way different provincial dialects sprang up. The pure Sanskrit

* See Wilson’s Videsa Purana and Journal of the Royal Asiatic Society, Vol. VI, N. S.
remained intact, but was confined to learned circles; although gradually it became simpler, as the Panini and itihakas were written in a simpler style than the Vedas. Upamahas and Darasams. The character must have been originally Deb Nagri. Westmacott, reading an inscription found in Dinagpur and Bogra, observes:—The character is in that style of progress towards modern Bengali, which we find in use in the eleventh century of the Christian era." Dr. Rajendra Lala possesses a Bengali MS. which was written seven hundred years ago. We had several Kirtanas who used to sing, reciting the deeds of the great goddesses in the Bengali language, which were then in an imperfect state. The names of the Kirtanas are Vidypati, Chunudi Das, Brindabonie Das, Gobind Das and Chunder Saitur.

Although Buddhism was predominant in Bengal under Buddhist dynasties, and the language used was Pali or Magadhi, yet the Hindu literature was not extinct, and the Bengali language was being formed. It is true that the Pals were Buddhists, but they were tolerant. They appointed Hindus to important offices, and were not hostile to Brahmanism. The gradual decay of Buddhism produced a reaction in favour of Brahmanism. The original conception of God through the soul was so felicitous, as such a conception was too lofty for the people at large, whom the founders of the different sects thought it absolutely necessary to work upon. Puranas and Appuaramas were written in different parts of the country in simple Sanskrit, incalculating the worship of particular gods and goddesses, finite in form but infinite in attributes.

Of the six kings, Ballal raised the descendants of the five Brahmins and the Kistras who had come from Caunou forbidding intermarriages between them and the families which were in Bengal from the Caunou Brahmins. A hundred families were settled in Barendara and sixty in Ram. As regards the Kaisth families, Gose, Bose, and Mitter were declared to be of the first muck.

The capital of Ballal was Vikranpoor. He was himself a learned man and an encourager of learning. His son, Lachman Sen, took the footsteps of his father, and wishing to imitate Vikramaditya, had five poets attached to his court, named Gobindram, Santrama, Jaydev, Kabigal and Unupati who were considered his geniuses. Of these, Jaydeva is well known as the author of Gita Gobind. He was a native of Kendualwe in Bengal.

Besides the above poets there were Halayudha, Minister of Justice, who wrote Bramh Surasas, and several other works on Smriti, besides Dwirsikha, Patapati, his brother, the chief judge and head pundit, who wrote Dasa Karmo Dipika, and Pushpapati Pabila, and another brother of his, who wrote on Smriti, Minasor and Amlaka Parulati. Notices of a number of works are to be found in the catalogue of Sanskrit MSS. by Dr. Rajendra Lala Mitter. In the fourteenth century Sooragong was remembered for holy and learned men. Before the time of Lachman literature in Bengal was not in a state of activity.

In Tirhut, Gangas Upalhalfa wrote Tutan Chintamoni about seven centuries ago, and Jadu Prasad Tarkabur Bhatta, of Nudun, wrote Tanka Tupsan, about four centuries ago. In the fifteenth and sixteenth centuries Vaisnavism gave an impetus to the cultivation of literature in Bengal, Chaitanya, who was born in Nudun, was a bold reformer. He denounced caste and taught universal love. He had able co-adjuants in Nityannand and Adwita, and able disciples in Ruja and Sontong, who were the authors of several works. Ramannu, the founder of the Ramanunus, Surul, Tolsi Das and Krishen Das, who all lived in Benar, composed Vaisnavism by pudes, dutes, and songs, which reverberated in Bengal. Of the five schools of Law, Bengal was one, Jimat Vahana wrote a work called Dayacama Sangrabu, Raghumanna lived

A BUDHIST MISSION TO THE UNITED STATES.

The Tokyo (Japan) Times says:—The famous Hon-gwan-ji of Kioto—perhaps the wealthiest and most influential of the various sects of Buddhism in Japan—established a mission in Shanghai some years ago, but is not carrying on any great work of conversion among the Chinese. In imitation of some of the Christian missions of Japan and China, it has in connection with its more legitimate work a dispensary, where the poor may obtain advice and medicine free of charge, and ghostly counsel as well. The mission is situated in the Kiango road, and occupies extensive and handsome premises.

This is the sect, it will be remembered, from which it has been proposed to send missionaries to the United States and Europe, to convert the poor heathen brethren of those countries from the errors of Christianity to the only true faith. It is a fact that there is in the handsome new college of the sect in Kioto a number of young men who are being instructed in English and trained in theology with the view of their being ultimately sent across the seas with the object mentioned.

THE IONIAN THEOSOPHICAL SOCIETY.

The following is a list of officers elected under the Charter just issued from the Parent Society:

President:—
Professor Pasquale Mercato, D. L.

Vice-President:—
Count Dr. Nicolas de Gonnayns, M. D.

Corresponding Secretary:—
Otto Alexander, Esq.

Recording Secretary:—
Alexander Romolati, Esq.

Treasurer:—
Demetrio Saccari, Esq.

THE VOYAGE FROM BOMBAY TO POINT DE GALLE DURING THE DRY MONTHS, by one of the fine steamers of the British India S. N. Co., touching at all the Coast ports, is charming. With an agreeable captain, good company, and reasonable price from sea-sickness, it is so like a yachting excursion that one is sorry when the journey is ended. Sindh, at any rate, was our case. To come back in the S.W. Monsoon, as we did, is quite another affair.

* Journal of the Asiatic Society of Bengal, Vol. XLIV.
† Journal of the Asiatic Society of Bengal, Vol. XLIII.
‡ Journal of the Asiatic Society of Bengal, Vol. XVI. Part I.
TESTING THE BEWITCHED MIRROR THEORY.

BY RAHU ASU TOSH MIRTA.

The facts related under the title of "the Bewitched Mirror" in the Theosophist of June last, must have excited curiosity, if nothing else, in the minds of all its readers. At the suggestion of my friend Raahu Asu Tosh Mirta, L.M.S., I decided to make the trial myself; and on the very day I received the suggestion, I made arrangements, very simple as they were, to repeat Prince Tzortelli's experiment. We did not consider it "all bosh," as the companion of Mr. Ivanovitch's friend remarked, neither did we take it to be like the one "of being unable to eat champagne out of a soup-plate with a large spoon without perceiving the devil at the bottom of the plate." We admit that we are not spiritualists, but we are truth-seekers and do not, like many, consider it infra dig to give any attention to spirituality; and we are always glad to spare both time and trouble to make any research in that secret science.

Our field of experiment was a room within the compound of the Medical College, Calcutta, known as the Prosecutor's Room—where more than a thousand dead bodies have been dissected. It was quite solitary.

After half-past eleven at night, I entered the room, taking a lighted candle in each hand, and slowly approached the mirror in which was reflected part of a skeleton which stands at a little distance. I glanced at my watch; it was a couple of minutes to the time. Meanwhile I was pondering over a serious subject—soul, its immortality, its destiny, &c.; my thoughts coming and going by flashes.

All was quiet. In an adjacent hall the clock struck—long, long—twelve times. I straightened myself up and, firmly but calmly, painted in the mirror reflection slowly, fondly, and distinctly "A—su—To—sh—Mi—tra". Finished. I kept my eyes fixed upon the mirror, quite forgetting the external world.

After a good long time (nearly five minutes) I repeated my name for the second time. No change in the mirror, neither anything mystical in myself. My hands and legs were painless, my eyesight was growing dim, as is natural when one stages long at one object continuously. I repeated my name for the third time, but nothing came of it. At last, being disappointed I went off and found it was twenty minutes after twelve, and I repeated the experiment on subsequent nights with similar results. On the fifth day, my friend Rabu Gopal Chunder Mukerjee tried it in a separate room, and he also was unsuccessful.

I would like to know if any other reader of the Theosophist has tried it, for it might be that the effects described happen only with certain persons.

Medical College, Calcutta.
10th June 1880.

THE EXPERIMENTAL PLAN, FOLLOWED IN THIS INSTANCE BY THE BAHU, IS THE ONLY ONE BY WHICH IT MAY BE DISCOVERED HOW MUCH TRUTH THERE IS IN THE TIME-HONORED LEGENDS, TRADITIONS, AND SUPERSTITIONS OBSERVANCES OF MODERN NATIONS. IF HIS AND HIS FRIEND'S TESTS PROVE NOTHING ELSE, THEY CERTAINLY SHOW THAT NOT EVERY ONE WHO INVOKES HIMSELF IN A MIRROR AT MIDNIGHT, BY THE LIGHT OF TWO CANDLES, WILL, OF NECESSITY, BE APPAILED BY GHOSTLY APPARITIONS. BUT HIS OWN COMMON SENSE IS PROBABLY SUGGESTED WHAT IS NO DOUBT THE FACT OF THE CASE, VIZ., THAT THE PHENOMENON DESCRIBED BY PRIINE TZORTELLI, IN OUR JOURNAL, IS OBSERVABLE NOT ONLY BY PERSONS OF A PECULIAR TEMPERAMENT, THIS IS CERTAINLY THE CASE IN EVERY OTHER DEPARTMENT OF PSYCHIC PHENOMENA. AS REGARDS THE "BEWITCHED MIRROR" TALE WE PRINTED IT AS AN ILLUSTRATION OF ONE OF THE OLDEST OF SLAVIC BELIEFS, LEAVING IT TO THE READER TO PUT THE TEST OR NOT AS HE PLACED HIM BEST.—Ed.

SOBS, SODS AND POSIES.

A FEEW WEEKS AGO, ONE GEORGE NAIROS, A BRITISH SAILOR, CRITICALLY INJURED AT CALCUTTA, A POOR POLICE SENTRY WHO WAS VIOLACELY STANDING ON HIS BEST, AND WITH WHO WhE NEVER SPOKEN OF SUCH THINGS AS MIRACLES BEFORE. THE MERCANTILE MAN KNOWN DOWN HIS VICTIM, AND THEN OUT HIS MOUTH WITH A KNIFE WHICH HE HAD BROUGHT ASHORE PURPOSELY TO KILL SOME ONE WITH. HE WAS TRIED AND CONVICTED, BUT RECOMMENDED TO MERCY BY THE JUDGE. BUT THE COURT, REJECTING THE JURORS FOR A RECOMMENDATION SO UNUTTERED AS TO BE UNDER THE CIRCUMSTANCES, GAVE SENTENCE, AND THE GOVERNMENT OF INDIA, UPON BEING APPEALED TO, VERY SYMBOILICALLY AND JUSTLY AMENDED THE DECISION OF THE COURT. WELL, THIS ROD-HEADED MURDERER WASハン, THE OTHER DAY, AND HIS BODY INTERRED AT THE SCOTCH BURIAL GROUND, CALCUTTA. THE INDIAN DAILY NEWS SAYS:


WHAT, INDEED, BUT TO KNOW THAT, LIKE POOR RUP VAN WINKLE'S DRINK, THIS MURDER MUST NOT COUNT AGAINST HIM. AND EVEN THIS COMFORT WAS NOT WITHHELD BY THE CHURCH; FOR TO TOP OFF ALL, THE WIMSONE PLANTAIN COCKTAIL AND HIS FAIR SLABBERERS LAUNCHED OUT WITH "SAFE IN THE ARMS OF JESUS," HAPPIE GEORGE! IT IS TO BE REGRETED, HOWEVER, THAT OUR CALCUTTAN CONTEMPORARY OMISSION ONE IMPORTANT FACT, WITHOUT KNOWING WHICH THE READER CANNOT FULLY APPRECIATE THE BEAUTIES OF THE CHRISTIAN ATONEMENT. IN WHOM ARMS, LET US ASK, IS THE MURDERER "SAFE"?

A BUDDHIST Hymn.

BY B. M. STRONG, MAJOR, 10TH HIGHLAND LIGHTS.

1. As soft as life by Gunga
Two hundred cycles since,
Thou sat'st for ever longer
The Master, Saviour, Prince.

2. Have blessed us, peace of trial,
Glant over by church and priests
To stand up pure and mild
With love for Sivagita's feet.

3. As with love then rested,
A father's joy then knew
That all our weakness tested,
Discovered the false and true.

4. As lonely spooning wove
To brood in some wild meere,
Maybe, on woe out-springing
From life—the stife, the fear.

5. So then, dear Lord, didst leave us
And heardt the Rightful Way—
Each one his burden grievous
Heavy and cast away.

* An author on Buddhism has remarked that the true Buddhaist does not mark the purity of his self-lumin in this life, by hurting after the spiritual joys of a world to come.
ONE THEOSOPHISTS VIEW OF MAN'S POSITION AND PROSPECTS.

BY W. F. KIRBY, F.T.S.

Children of Maya, and living in more senses than one in the Kali-Yuga, how can we arrive at truth; we who have no knowledge of the absolute, nor any standard by which we can attain to absolute truth? Only, as it seems to me, by ascertaining from the past and present exactly where we stand.

The famous parable, propounded 1250 years ago, on the occasion of the arrival of some of the earliest Christian missionaries to the English, at the court of King Edwin of Northumbria, was thus spoken, "Truly the life of a man in this world, compared with that life whereof we yet know not, is on this wise. It is as when thou, O King, art sitting at supper with thine Alemanni and thy Thanes in the time of winter, when the hearth is lighted in the midst, and the hall is warm, but without the rains and the snow are falling and the winds are howling; then cometh a sparrow, and fliteth through the house, she cometh in by one door and goeth out by another. While she is in the house, she feedeth not the storm of winter, but yet, when a little moment of rest is passed, she fliteth again into the storm, and passeth away from our eyes. So is it with the life of man, it is but for a moment, what goeth afore it, and what cometh after it, we not at all. Wherefore it these strangers can tell us, that we may know whence man cometh and whither he goeth, let us hearken to them and follow their law."

It is doubtful whether the Teutonic tribes brought anything with them from the common home of the Aryans in Central Asia, except vague ideas of the Oriental religion, nor does it appear that they were ever fully initiated, like their predecessors in Europe, and the Christian nations within the limits of the Roman Empire. But before I trace down the growth of our present knowledge, I would point out that whereas the seeds of many of the greatest advances in knowledge or intellectual development have been sown among the Latins, they have borne no fruit until transplanted to German soil. I have just said that it is very doubtful whether the Teutonic nations were ever initiated, either before their conversion to Christianity, or afterwards; and therefore they eagerly took up the great intellectual movement of the Reformation. But the leaders of the Reformation shared in the ignorance and bigotry of their age, and endeavoured to bind all succeeding ages down to a barren worship of the letter, which has rendered Protestantism, especially in its more extreme forms, the bablerest and most exoteric of all religions. Yet, they threw open the Bible to all, and the light has truly shone on the darkness, and the darkness has comprehended it not, for the more or less hidden wisdom which it contains, especially that of the New Testament, has done much to counteract the evil tendency of the theology of the reformers. To digress for a moment, let me say that there are three very distinct meanings jumbled up in the English translation of the Gospels, under the word Heaven. In the synoptic Gospels the word is almost always in the plural, (except where it means the sky) and is evidently used in the sense of the fourth heaven or the sky here already mentioned, is the sky. In this case the word is in the singular, and the meaning is obvious from the context. The third meaning is to be found in the Gospel of John. Here the word is in the singular, and usually denotes the state whence Christ descended, and to which he was to return, or in plain terms, Nirvana.

But even in physical matters, the horizon of Europeans extends. The horizon of the ancients was of very limited extent and duration to them; yet it was the only important portion of the universe, except Heaven and Hell. Their ideas were even more cramped than those of the Mohammedans, (narrow as is exoteric

* A paper read before the British Theosophical Society, May 2, 1880.
+ The Reformation, the Circulation of the Bread, and Modern Astronomy may be mentioned in Illustration.

Mohammedanism), for the Arabs extended their voyages to Spain, India, China, the Anu Islands, Zanzibar, and Madagascar, and perhaps further; and in addition to their regarding the earth as of vast extent (far exceeding its real dimensions), they had imported part of the Indian metaphorical cosmogonies, which greatly enlarged their ideas of the vastness of the universe.*

At length, however, came Galileo and Columbus, and the real dimensions and character of the earth and the physical universe were discovered.

After this came Rationalism, demanding that all knowledge resting on authority should produce its credentials. Its mission is to sweep away the falsities of the past, and present truths, and this work is as yet incomplete. We can afford, however, to look on calmly, for it is not our mission to destroy, but to build up, and the Rationalistic plough only prepares the soil for the good seed of future progress.

Next came Geology, extending our view backwards and forwards, far beyond the 6,000 years of the popular theology. Then came the discovery of the antiquity of man, and of principles of evolution, sweeping away the materialistic interpretation of Genesis. Finally, the discovery of spectrum analysis has established the unity of the physical universe, and the theory of Spiritualism has opened us the vast horizons of the spiritual universe.

Nationally, we have everything to encourage us. We are not a race that has retrograded, and although the earlier civilisations may have risen to a higher level than our own, yet we are a new people, risen within a very few centuries from utter barbarism to the station which we occupy at present.

But we cannot get rid so easily of the contracted ideas which prevailed until, as it were, yesterday, respecting space and time. Just as our Christian brethren, without exception, look forward to earn "Heaven" by one well-spent life, so are we too liable to look to Nirvana as attainable by the single sustained effort of a single life. We do not consider that we inhabit a very small and very inferior world, and that our aim is still too short to reach the sun, but like blind men restored to sight, we think we can touch anything we can see. Even as regards the material universe, I think I am much within the mark in saying that a pen placed in the middle of one of our largest parks would not more than represent the proportion borne by our earth to the solar system alone. Beyond the system it would take 200,000 years to count the number of miles to the nearest fixed star.

You will ask me, what of the accomplished union with God, of which the sages speak? This, I think, I can explain by referring to Swedenborg, who says that in some of the inferior planets, the inhabitants are permitted to worship the angel, (or the society of angels) appointed to rule over them. In another passage, he says that the higher the society, the more it appears to the angels that they act of themselves, but the more certainly they know that they speak and act from the Lord alone; that is, as I take it, from the society next above them, through which the divine influx descends to them. Again, there is understood to be perfect communion of thought and feeling, with the angel, at least part of the act of any member is felt as the thought or act of all. Hence it would seem to any man who succeeded in placing himself temporarily on earth with such a society, that he had become one with God; and his feelings would be practically incommunicable to anyone who had had no similar experience. If this view is correct, it will go far to explain such ideas as absorption of individuality, which is so often used without any very clear and definite sense being attached to them.

Again, very few generations separate the savage from the sage, and the links have existed, but on looking back through history they shone away. Shall one material existence, even on earth, be sufficient for our development,

7 See the story of Babulsky, in The Rosicrucian.
if it requires material existence at all? Infinite are the
phases of human life, even here, nor could any two exis-
tences be other than widely different. Hence a new earth-
like existence would be still infinitely and purposes as new
a life as the transfer from one spiritual society to another.
And there must be a still greater difference between
planet and planet. Let us look rather to slow and sure
steps for advancement, than attempt to scale the Heavens
at a bound, and thus repeat the error of the Christians.
The earth is, as the Arabs say, speaking of the habi-
table portion of the earth, compared with their idea of
what is uninhabitable and uninhabitable without them.
For, within the vast limits of the solar system, there must be,
and around and beyond the material worlds, worlds within worlds
of spiritual universes, all which lie before us, as we pass
to and fro, first between the earth and its dependent
spheres (for I greatly doubt if we are really in commu-
nication with any spiritual spheres at all, except those
immediately dependent on the earth), and then from planet
to planet, our residence in each planet, including residence
in its dependent spheres, till we reach the sun, and thus:

"From star to star,
From world to luminous-world, as far
As the universe stretches its flaming wall."

But beyond the earths, beyond the spheres, beyond the
sun, beyond Sirius, beyond Amocye, lies Nirvana, the
state of the pure writers, the soul's eternal home. And
even the spirit worlds, we are told that when a Buddha
is about to attain it, he would spare from him with utter
scorn the offer of becoming the king of a Deva-Loka,
one of the highest spiritual worlds, for a hundred
million years; or any other conceivable blessedness, in
exchange, although his power over the material universe
has become practically infinite.

"Take all the pleasures of all the spheres,
And multiply each through endless years:
One minute of Heaven is worth them all."

Truly, we yet stand low, very low on one of the rungs
of Jacob's ladder, with its foot in the primeval nebula,
and its head in Nirvana. Let us not suppose that one good
life can deserve Nirvana, any more than one evil
life can deserve eternal suffering.

Howitt once said at a visit to all the worlds in the
universe as "rather a long journey." Granted, but what matters
the time of the journey if there be no material existence before
us? All our lives must be connected together; and when
we enter a world, we bring our capacities, and I doubt not,
our friends with us. The universe being held together
by bonds of sympathy, shall it not be the case with spirits
from life to life? But I doubt if spiritual affinity depends
on sex. Without caring to go into details, I may say
that as I interpret well-known facts of physiology, sex
is a mere bodily accident, and not inherent in the spirit.
Here, in states of society where the sexes are on a com-
parative equality, we regard the deepest affection as con-
jugal; but where this is not the case, in ancient and espe-
cially in Eastern countries, the deepest affections we read
of are not always so. It is clear that Achilles was far
more sincerely attached to Patroclus than to Brissel's,
and that David was far more attached to Jonathan than to
Michal. The deepest affection, too, may sometimes exist
between relatives; as in the curious instance cited by
Miss Blackwell, of a mother and daughter, who were so
deeply attached that when the former died, she imme-
surately sought and obtained permission to reincarnate
herself as her daughter's child.

Let us not be led astray by the contracted horizons
and the narrow ideas of the past, but let us look upon
the past and future as becomes beings with infinite possi-
bilities before us in an infinite universe, if we will only
free ourselves from prejudice, and work and wait patiently,
without hoping for or grasping at everything at once.

* Dr. Temple has shown us that the development of the race is as the
development of the individual, and must not the converse be true, that
the development of the individual is as that of the race.

ADDITIONAL NOTE.

It is sometimes argued that the other planets, and
much more the suns, are too hot or too cold to support
life; but I think it more reasonable to believe that all,
or nearly all the planets are inhabited by beings adapted
to their physical condition. So far as I suppose life to
be absent in the suns, themselves the centres of life
to the planets around them. They are probably the
abode either of the spirits controlling the systems, or of
spirits not wholly free from the last link binding them
to the materiality of the which they at present inhabit.* Even the prose Edda tells us that "these not
indigenous thereof cannot enter Muspellheim." Of course
nothing material as we understand the word could inhabit
even the superior planets, much less the suns.

HEALTH OF THE EYES.

By Prof. R. S. Martin.

The eye is one of the most sensitive and complicated
of all the organs of the human body. It is intimately
connected both with the brain and nervous system on the
one hand, and with the general system of the circulation
on the other. In its relation with the brain, it shares in all
the various conditions of nervous system. In its relation
with the general circulation, it is affected by all irregularities of the system, and is
therefore, liable to injury in any defective state of the
general health.

There are many ways in which this most important
organ is apt to receive harm, through ignorance of the need
that there is of cure in its use. It is sufficient to refer to
a few of the most frequent of these causes; and among
them may be particularly mentioned three, viz.—

1. Wringing the eyes by working in defective, or in excessive, light—

2. Our eyes, and persons as a predestination of the eyesight—Using the eyes when in an irritated or weakened

3. As regards strain ing the eyes, nothing is more common than the habit of trying to work or read after the daylight
has begun to fade in the afternoon. Persons are anxious to finish something that they are engaged upon, and so
continue the effort to work long after the light is insuffi-
cient and the attempt injurious. The members of such
in this respect keep watch over one another, to prevent this tendency. In the same way at night, care
should be taken never to carry on any work which afraid
the eyes, by an imperfect artificial light. If there is
the least sense of effort in using the eyes, or any want of care
and comfort in so doing, another lamp, candle, or burner
should be lighted; or else, any work demanding much exertion
of the sight should cease.

As regards overwork of the eyes, the remark last made
applies with equal force. However sufficient the light
may be, if at any time, while having the eyesight, the work
should be stopped. Resting the eyes for a time will generally
either to a person again without harm; this
may be done either by closing the eyes and if possible
sleeping for a little while, or by walking out somewhat
in the open air and allowing the eyes to range over distant
objects, especially green landscapes, instead of dwelling
upon those that are small and close.

The third point, that of use of the eyes when irritated
or weakened in any way, is one of great consequence. The
tendency to harm from this source may arise from weak-
ness either of the eyes themselves, or of the general health
of the system,—very frequently from both together.
Any injured state of general health is very apt to influence
the eyes; and persons are not aware how little exertion it
takes, at such times, to injure these delicate organs.
Especially is this the case during and after recovery from
illness.

* The tools and their avatars are always symbolised by the sun.
Parents and teachers should be careful in regard to the habits of children and young persons. They should never be allowed to read and study under either of the circumstances described, viz.: after day-light begins to fade, or by imperfect light at night. Particular care should also be exercised to prevent the habit of holding the object unnecessarily close to the eye, or of lowering the head near to the object; 12 inches being the least and about 20 inches the maximum distance for the book or work from the eye, in ordinary cases. Seats ought always to be so adjusted to the height of tables or desks, that it shall not be necessary for persons to stoop over into a "round-shouldered" position in order to work or to read or write.

There are also some other important points to be observed, particularly with regard to the manner and the amount in which strong light is allowed to fall upon the eye or upon the objects wherein it is engaged. The quantity of light tolerated by the eye is limited. We cannot look at the sun with impunity. Even luminous objects, far less brilliant than the sun, cause a painful sensation when their rays strike directly upon the eye. The more uniformly the light is dispersed and the less directly its rays penetrate the eye, the more beneficial is its action. The uniformly dispersed twilight serves as the best example. Every violent and sudden contrast between light and darkness, is disagreeable, and becomes injurious if frequently repeated. Flickering light is likewise unpleasant and fatiguing. The simultaneous action of luminous contrasts is also harmful. Such contrasts are produced when a bright light is covered by a dark shade. The small space lighted is intensified by the broad dark zone of shadow around it; and under the influence of such contrary states of illumination the eyes are strained and set more easily. A shade of ground glass or porcelain, covering the flame and causing a somewhat subdued but uniform illumination, is far preferable to a dark shade. In these materials we possess a powerful means of softening a dazzling light by dispersion of its rays.

Another matter of care is, that we should not directly face low windows through which the light strikes. Sky-light or light from above, is the best light for all work not requiring a bent position of the head, and, therefore, deserves a far more general application in the construction of factories, workshops, and other buildings, or in the methods of artificial illumination. In writing or similar handwork, the light should strike from the left side, in order to avoid the shadow cast by the right hand; and in all cases it is far better that the light should come from above than from below. For this reason, these windows, shades that raise and lower from the bottom, are preferable to the ordinary ones that are rolled up at the top, or to the window arrangements that shut out the light of the sky, and admit it only from below. It is, therefore, important that parents and teachers in schools should also see to it that pupils do not study with the direct rays of the sunshine falling on the book, or desk, or floor; and that they do not, on the other hand, sit directly facing low windows, as the eyes become dazzled by either of these errors, and injury may result.

When there is perceived any great sensitiveness of the eyes towards very bright or excessive light, towards white and reflecting objects of wood, or towards the reflection of the sun-light from snow and other white surfaces, the use of spectacles with plain light-blue or gray (so-called London smoke) glasses is generally safe and a great relief and protection; so it softens the painful brilliancy, without interfering with reading light. Blue veils, to some extent, answer the same purpose as blue glasses.

In any case of persistent weakness, weakness, or other observed defect of the eyes, recourse should be had promptly to a competent oculist.—Popular Health Almanac.

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AT WHATSOEVER MOMENT YOU CATCH YOURSELF TRYING TO PERSUADE YOURSELF THAT YOU ARE PARTICULARLY HUMBLE, BE ASSURED THAT THEN YOU ARE FAREST FROM HUMILITY.

[Continued from the May number.]

THE VEDANTA PHILOSOPHY.

Expostulated by the Society of Benares Pandits, and translated for the Theosophist.

BY PANDIT SURYA NARAYEN, NEY.

The subject of our last discussion was that Purushārtha (human effort) is the Āraṇyaca's serpent that over-whelmed the result of the Prāṇayāma actions. This enjoins Jīva to take an uninterrupted course towards Purushārtha for the knowledge of those things which may succeed in putting to an end the troubles of this life from its root, that they may not in time see the light again. The troubles of this life are four in number:—(1) relating to the body (शरीर), (2) relating to the mind (मन), (3) relating to beings (प्राणिन्यात), and (4) relating to a tutelary or presiding deity (अवतारिक). The first group includes the various sorts of diseases with which a man is attacked; the second come in the form of some desire or object, anger, thought, and the like; the third sort of trouble which is experienced by Jīva is set on foot by the agency of matter beings; for instance, serpents, tigers, and various other harmful creatures; and the fourth last, is that which is brought about by the agency of spiritual beings. Though there are special means of annihilating the miseries above referred to, still at the same time there is every probability of their recurrence at any time. As far as the present subject is concerned, it is worthy of notice that man should promptly take in hand the attainment of the knowledge of those things only which may excessively trouble and leave no room for their grooms to grow again. This is what we mean by the distinction between the spiritual (अत्म) and non-spiritual (अत्मसत्त्व).

If the misconception of a thing results from the unconsciousness of its real nature, it is quite clear that the knowledge of its true nature will efface from our memory the inaccurate impressions of things so long made. As, for example, the figure of a piece of rope in the dark involves the existence of the different kinds of illusions: viz., a serpent, a rod, or a stream of wine. &c.; while the true knowledge of that rope which makes the whole belief of any one's intellect jangle out of time is sure to subside the frames of existing delusions caused by his ignorance.

In the same manner it is simply the unconsciousness of his real nature that makes Jīva cast his regards about him as a doer, or an enjoyer, &c., which, in case, whenever he recognises his real nature, passes into empty air. Most people will readily understand the Vedānta doctrine who are not exempt from the actions of this working day-life, are surely accessories before the fact and washing the blackamoor white, if they deny in being called doers or enjoyers, though they safely enjoy the results of their actions at the same time. But this is, in fact, a mere misconception of those who view the subject in this light, for this Jīva being a portion, or rather a reflected beam of that Great and Glorious fountain-head of light must necessarily be pure and unimpaired. And thus, it is needless to say that Brāhma does not possess the quality of a doer or an enjoyer, &c., so does Jīva, and this end can be secured by merely knowing his real form; for this body, the seat of our efforts, which is made up of the five elements is not the Jīva we mean, and if we do that, it will bring into light a dead set upon our arguments, the result of which will prove a perfect Bābel. It is this. Supposing this Jīva to have several bodies, they estimate his troubles and leave no room for their grooms to grow again. But we are not to overlook the fact that Jīva is dead now to come into existence again in all his perfect lineaments as before to enjoy

* By this word the Vedanta doctrine which is very similar to that of the Saṅkhya, signified internal organ standing between the organ of perception and action, or an elevatorkorgan which partakes of the nature of both,
the results of those actions which remained dormant in his previous existence. We are thus led to conclude that man undergoes the happiness or misery of this world without any cause, because, when there is no transmigration of soul, how can we come to the point that the happiness or misery as mentioned above is due to the actions done in previous life. (This is taken into consideration in that case only when there is no direct or straightforward cause of their occurrence in a present life), and also it gives rise to this defect that Jīva enjoys the fruits of those actions, which he has not done, and is deprived, instead of it, of the fruits of those which have not been done by his agency. The organs of the body (śarira) cannot be called Jīva, because this chemical combination of above and molecules (body) is not totally brought to ruin in the absence of any one of them, and that man can live as dead, blind, and dumb, &c. Similarly we cannot designate the vitality or the vital action of life (jīva) as Jīva, because it is destitute of senses. As, for example, if a man takes away anything from near a man lost in sleep, the vital action though at work at that time, cannot determine what happens near the man.

After having made manifest the above statement, we run away with the notion that mana (the eleventh organ or consciousness of man) is Jīva. As a man is sleeping soundly, he is quite destitute of mana. This gives rise to a defect as in one of the above statements which furnishes Jīva with the enjoyment of the result of the actions not done by him and the destruction of those brought into existence in the present life. Another defect is when a man awakes from sleep he says he has slept much, and had no regard about any other thing else. Now one should not recollect this fact when he is asleep because recollection is due to things once seen in a wakeful state and that he cannot form an idea of that thing which he has never seen. Had this unconsciousness not been experienced during sleep, its recollection would never have been brought into light when awaking. But we have already said that (śīlā) and (sā) are both absent during sleep, then we shall have to say that it is Jīva only who has that unconsciousness in view. Therefore, mana (the eleventh organ) is not Jīva.

Jīva who is existing in all things, i.e., in sound sleep, dream or wakeful state, is throwing light everywhere and is as free from the defects as a portion of Him whose influence pervades the whole Universe, is not a door, or an enchanter, &c., and breaks loose from the four kinds of troubles enumerated above on recognising his real form or nature.

[ From the Colombo (Ceylon) Examiner, THE THEOSOPHISTS. ]

So far as we can understand the doctrines of this society, or, to speak more correctly, so far as Colonel Olcott has let us know them from his lecture, there is nothing in them to prove the existence of any kind of religion. The Theosophists avow that they hold no article of faith, they oppose none, and are ready to welcome all classes of belief and shades of opinion into the Universal Brotherhood of which they are the apostles. They are mere searchers after truth, and they invite all classes and conditions of men to assist them in their search. The human intellect has hitherto itself with this search from the earliest ages, and the mystery of the Golden Fleece and the Holy Grail are examples of a phase of human faith which finds perpetual repetition. When railways and telegraphs, and the electric light—not to mention less condensate agencies of physical force—have well nigh disillusioned the mind of its tendency towards mysticism and the traditions of the superstition. Nevertheless, that there is a latent principle in us which bankers after the unknown, a longing to get at the unmoveable, is sufficiently attested by the multitude of well-educated men who have devoted their lives to the solution of this for the truth, but so long as their search is made with great problem. They have all confessedly been searching the humility and earnestness, no man who has a firm faith as to what he believes is the truth, and the more of his own system of faith, can quarrel with the Theosophists. Their minds are a tabula rasa, so to speak, and ready to receive impressions. And it is left to those who differ from them to step in and impress their religion on them if they can. As our information goes, no one in Ceylon or elsewhere has attempted this, though a Ceylon journalist has permitted himself the privilege of attacking them.

A polemical outburst of ours, we hope, will clear things to a public extent, but the time is not come to accept, abuse and public denunciation, the worst evidence of conversion, and if the Theosophists despised the one and declined the other, they have acted with commendable prudence. They tell us they have a conscientious mission to perform, and we see them labouring earnestly in the discharge of their self-imposed duties. They may be mistaken in their mission, and their labours may be altogether vain. The spirit of research which they are now straining to infuse into the minds of our torpid countrymen, and to make them understand, and feel, and believe, if the principle of Universal Brotherhood which they advocate lead to the demolition of the most pernicious and demoralizing caste system which, in spite of the doctrines of equality and fraternity preached by Gautama Buddha, still enthral the people of this country. But, says their adversary, these are dangerous men; though they have no dangerous doctrines to teach, yet by their example they teach people to throw off the restrictions of all existing religions; they teach against Christianity which believes in a divine Trinity, against Mahometanism which believes in one God, against Hinduism which believes in many gods, but they favour Buddhism which believes in no God. We think this is not a fair statement of the case. The Theosophists say they have examined the various systems of religion which prevail in Europe and America and are dissatisfied with all of them, that from reading and examining the different systems, they have discovered in Buddhism the glimpse of many excellent truths buried in the dusty corruptions of many ages and that they have come here personally to study Buddhism. Surely there can be nothing in this that is subservient of morals or of good government. Every man who professes a religion necessarily declaims at least by implication, the truth of all other religions than his own. The Theosophists only go a step further and deny all religions without an exception. But they do not stop there. They believe in a future state of happiness or misery. They hold that there are no theories of science, some deny the existence of a personal God, but all unite in inquiring after a closer knowledge of the attributes of God. Thus far the picture is grand, but when the Theosophists talk of initiations and shiboleths, we cannot help thinking that they are egging a truly noble cause by the adoption of rapid formalities. We are told that the Theosophists are in possession of faculties which were once ascribed to magic, and that such faculties ought not to be imparted except to the initiated, and even amongst the initiated, not to all but to the most approved of them.

The so-called occult sciences and the black arts have long been exploded,* and though the votaries of modern spiritualism would seem to have revived faith in the old direction, it would be impossible in this matter of fact age, an age which refuses to take any thing on trust, be it ever so highly recommended, for any attempt to lead the mind out of the grove of the inductive logic of cause and effect, to except the mind, that unreasonable prejudice for the Theosophists; we believe they are actuated by the very best and noblest of motives—that of elevating their brother men, irrespective of caste and color, to the higher level of a Universal Brotherhood. In this great mission they ought to command the respect and the
sympathy of all true philanthropists, though, as in the case of all reformers they must be prepared to encounter obstacles and opposition, and even obscurity: but if, as we doubt not, they believe in the greatness of the work before them, and endeavour conscientiously to carry it out, no lover of his kind will grudge them whatever success they may achieve.

RAIDSHIP.

It highly gratified our Delegates to Ceylon to find that not only every educated priest and layman, but the uneducated people of that Island also, knew the possibility of man’s acquiring the exalted psychic powers of adeptship, and the fact that they had often been acquired. At Bentota we were taken to a temple where a community of 500 of these Rahuks, or adepts had formerly resided. Nay, we even met those who had quite recently encountered such holy men; and a certain eminent priest who joined our Society was shortly after permitted to see and exchange some of our signs of recognition with one. It is true that, as in India and Egypt, there is a prevalent idea that the term for the period of the highest grades of raidship (Rahuth or Arakhat is the Pali equivalent) and the Siddhi Riki—one who has developed his psychic powers to their fullest extent—has expired, but this comes from a mistaken notion that Buddha himself had limited the period of such development to one millennium after his death. To set this matter at rest we here give a translation by Mr. Frederic Dics, Pundit of the Lahore Theosophical Society, of passages which may be regarded as absolutely authoritative. They were kindly collected for us by the chief assistant priest of the Paramananda Vilacre, at Lahore,—Etc.

MEMORANDUM.

An opinion is almost universally current among the literary class of Buddhists that the period of the world for attaining to Rahuthship has expired, and the present age is only a theoretical period of the Yoga-system. That this opinion is erroneous, is evident from the numerous passages of the Buddhist Scriptures where the Dhyana system is described and the practical course of contemplation discussed. From the many detailed accounts of Rahuthship, the following are extracted:

* Digha Nikaaya. (Section treating on Dhyana System. Parnibberiian Buddha.)

Lavencha Bhikkha Sannani Vihareyana Amass Loka Arakhatthi.

* Hear Sabblada. The world will not be devoid of Rahats if the Yogi in my dispensation will and truly perform my precepts.

Mamottw Paniwi Anguttara Atnawm.

Buddhamuwa piitivaansu asana sannam Maha patissimamka nibbannamukka sakamukka patissimukka torte Asakha: tino sahpi nibbannamukka patissimukka abhuttew abhuttew sakkampina baddhun.

Within a period of one thousand years from the temporal death of Buddha, the saccidental order will attain to that grade of Rahath termed ‘Sisipallinham Rahath’ (the 1st order). At the lapse of this period the saccidental order will attain to the grade termed ‘Shat Abhigna’ (the 2nd order). In the course of time the saccidental order will attain to the grade ‘Tivikhyana’ (3rd order). After a further lapse of time this grade will also cease; and the priesthood will attain only ‘Susika Widmanaka’ (4th order).

Among these four grades of Rahath a limited time is defined only to the first order. And no defined period is assigned to the prevalence of the other three orders.

* Milindaapussa, —By the Rahath Mipasa.

As a pond is kept filled up with water by the continual pouring of rain; as a conflagration is kept up by feeding the fire with dry wood; as a glass is husted by frequent cleaning; even so by the invariable observance of the ever joined devotional rules, and by indefatigable exertion to lead a pure life on the part of the priesthood, the world will not be devoid of Rahats.

So it is evident that the attainment of Rahuthship has no defined period.

(To be continued.)

SOLAR VOLCANOES, OR SPOTS UPON THE SUN.

BY H. E. DUBLEY, M. D.,
Councillor of the Theosophical Society.

Having with our four-inch, clear aperture, Clark and Son’s telescope watched during the past month, those portentous spots upon the sun’s disk which have of late excited such general wonder and caused rebuked attention among astronomers, I contribute the following in the hope that it may interest other readers in so magnificent a spectacle as they are in nationalities, creeds and taste.

The elaborate little instrument referred to, is unexcelled in the delicacy of its definitions. It developed on Sunday, June the 20th, some thirty-three spots on the sun: the largest a solitary one; the others grouped into two distinct clusters, situated thousands of miles apart. Around the nucleus of some of these, not only the umbra but the penumbra were most vividly and vividly perceived.

Whoever has familiarized himself with the use of that previous instrument, the Ophidioscopum, in the investigation of diseases of the retina of the eye, may form a graphic idea of these telescopic appearances; insomuch as the image of the sun, when condensed by the 4-inch reflector upon the little spectrum employed by us, resembles in its general aspect, size and contour, the view thus obtained of the above-mentioned visual structure. Moreover, to enhance this likeness still more, those phenomenal spots tainting the great Eye of Day, typified most surprisingly some of the pathological conditions of the retinal tissue of the human eye, giving it all the precision of a photographic picture. Indeed, so impressive was this similitude, that during our observations we found ourselves abstractedly giving thought to the case as one of pigmentation, with anemia and atrophy of the choroidal and retinal vessels.

From day to day, from hour to hour, even while we were watching them, those solar spots underwent visible changes; some became extinct, others became bridged; some two or three coalesced, while others varying forms and variously burst into existence. Finally, one of the two clusters totally disappeared, while the others became cumbered and so materially altered that instead of reminding us of the retinal specks of a diseased eye, the spots had gathered themselves into the form of a miniature chart of that Hawaiian group, spotting the Pacific Ocean, which our English cousins prefer to style the Sandwich Islands.

In the last named condition, with slight visible alterations, that cluster remained until the monsoon burst and we were precluded, for some few days from the making of further observations, during which interval, it had with slight exceptions disappeared. Occasionally, however, one large spot had just advanced to the sun’s limb, thus yielding an oblique and consequently instructive view. Two days later, when we obtained another sight, all had vanished; while at present, only three or four comparatively unimportant spots are to be discerned.

Notwithstanding the remarkable changes in latitude and configuration which these spots are seen to undergo, to the casual observer who from time to time peep in, upon our delicate speculum—the size of a shaving piece—they always appear as but so many insignificant dots from a sputtering pen. Yet, to the intelligent observer who, knowing their distance of procedure—some ninety millions of miles away—these same tiny dots, prints tell him of vast and mighty convolutions—convulsions of fiery fluids.
flaming gases—the sublimity of which we earthly mortals can form no adequate concept of—transpiring upon our huge molten solar centre; whose photosphere thus bears all wave, ardent iridescences which fructify the orbs of its planetary system.

Relatively with such energies, the most notable and consternating of our mundane forces, the most violent of our cataclysms, display but a feeble impulse.

In truth, the only sublunary rupture which can convey to our minds even a faint picture of these solar disturbances, is that of the renowned volcano of Mauna Loa, on the largest of the previously named Islands of Hawaii. This picturesque mountain near its crowned beloved hump, from the ventral tropy into the sections of earth and snow, where, upon its summit, vaws the unfathomable crater of Mauna Loa, through whose twenty-four miles of encircling jaws, it occasionally regales with thundering pyrotechnics the inhabitants of the whole archipelago. Its hiril flames illuminate the high heavens, whence by reflection, scintillations are shot to a great distance around, upon the wide, wide ocean.

Still, it is not the illumination of this sunlit crater, which particularly conveys to our minds an idea of the terrific powers at work upon the sun's surface; but that of the great Kiluan, situated upon the same mountain, some ten thousand feet below that of Mauna Loa and four thousand above the level of the sea. This stupendous and ever active crater, enclosing within its deep and precipices walla a sea of molten lava—vast enough to engulf the whole mountain of Vesuvius and sublime it at one blast of its plutonic furnace—exhibits to the visitor, a ministrant firework of what we conceive to be taking place upon our dazzling luminaries.

Here, amid the roar of fiery waves, of boiling, surging and collapsing liquids, huge masses of incandescent rocks and vitreous lava, uplifted by the escaping gasses, are hurled into the chilly atmosphere above, where they explode with the violence and hissing sounds of bomb-shells. Here also, in this fiery gulf, among other frightful signs of disorder, may be observed deep vortices opened by the cyclonic motions of the glowing fluids as they are sucked back into the entrails of the earth.

In short, this troubled crater, envisioned as it is with a series of vast smoking terraces whose high concentric walls point to the varied epochs of its pristine grandeur, the whole resembling a gigantic amphitheatre of more than a hundred miles in circumference, would, were it possible to transport ourselves and telescope to the moon—two hundred and forty thousand miles away from resplendent light of this gaseous band of the sun's solars, and their surroundings, as penumbra, as they appear from our globe through the instrument.

Thus much for Kiluan, the largest and most imposing volcano now existing upon this planet. During its most terrific outbreaks, it might possibly eject incandescent rocks and other materials ten or fifteen miles in the air; its smoke and ashes may at times be wafted a thousand miles away; while its shocks and groans may have been noted as distant that it made the waves respond.

To those who have not witnessed the results of such tremendous forces, this relation will perhaps appear exaggerated. Yet, according to the observations of the late Rev. Father Scechi, some of these super solar eruptions hurl their flaming materials millions of miles into space—even to that perplexing display known as the zodiacal light.

At any rate, they endubably fire so vast that our earth, if plunged into the depths of the vortices, would be but as a speck of dust in the distance of that diaphanous gulf.

Now these molten elements, oscillating from tempestuous volcances to macstrosn whirls around a dark vertical axis by the alternating respirations of its internal ferments—for such under whatever photospheric theory we adopt, the solar solars undoubtedly are—must necessarily under the law of correlation and conservation of forces work important changes; such would be the conversion of heat and light into magnetism and electricity, which re-
relating to modern scientific discoveries, that the speaker's ideas have sometimes been knocked a good deal out of shape.

The visitors stopped in Colombo nine days before proceeding to Kandy. During this time Colonel O'Connell made six addresses to eager audiences—one to about 4,000 persons, at Widydaya College, the Buddhist high or normal school, where priests are instructed in Sinhalese Pali and many of the greatest scholars, Hikkaduwa Sunanagala, the High Priest of Adam's Peak. Instead of one branch of the Theosophical Society at Colombo two were organized, of which one is purely Buddhist, and the other composed exclusively of free-thinking Christians and ex-Christians. The latter, which will occupy itself only with the occult sciences, is the fruit of a public lecture upon that fascinating branch of study given by the Colonel at the Requem Court. The vote of thanks on that occasion was moved by Science Master James of the Colombo Academy, a pretty good proof of its quality. At his lecture at the temple of the famous past-master, Hikkaduwa, the preparation before laying off their travelling dress the visitors received addresses of welcome from a committee of Kandyian chief, and one representing a Buddhist Literary Society. The next morning ceremonial visits were paid them by the chief priests of all the great temples. At 2 p.m. Colonel O'Connell went to the Dalada Maligawa, or Temple of the Tooth Relic, to speak; but the place was so packed that he proposed an adjournment to the green Esplanade outside, and addressed them from the crest of a broad wall. There he gave the Dalada Maligawa Hall to an English-speaking audience, on "The Life of Sakya Muni and its Lessons." It was received with much approval, though a protest was made at the close by a Christian speaker, supported in a noisy way by a knot of Native converts, when some European gentlemen present came on the platform and apologized for their rudeness.

The following morning Colonel O'Connell met a convention of chief and high priests at the Tooth Temple to discuss the state of Buddhism, and to give them his plans for a revival of Pali literature, and the dissemination throughout Western countries of the facts and teaching of the dharma; doctrine; which plans were found to be practical and were approved. In the afternoon he addressed another monster audience from the wall on the Esplanade.

The next day, Sunday, the Theosophists went to Gampola, whoine the scene of a famous religious controversy between the Megittuvatte and the missionaries. The Colonel spoke from a temporary pavilion erected for the purpose. The Multum in parvo of the place entertained them at tiffin, and when it was time for the train the enthusiastic crowd removed the horse from the carriage in which Colonel O'Connell, Mme. Blavatsky, Mr. Wilson, and others of the party rode, and drove it themselves. At Kandy, that evening, the Kandy Theosophical Society, another Buddhist branch, was organized with Mr. Pandoooke as President and other high class men as incumbents of the other offices. The highest compliment that can be paid by Singhalese Buddhists to any guest is to exhibit to him the world-famous Tooth Relic. Enshrined in a nest of jewel-studded gold and silver and crystal dagoba, or oval-shaped covers, the gifts of various sovereigns and chiefs, the alleged relic of the dividing battle of Kandy is guarded with the closest care in a tower in the inner court of the Dalada Maligawa. It is kept in the upper room of the tower, within a cage of iron bars, and the tower door is secured by four locks, the keys of which are respectively held by the High Priests of the two principal temples at Kandy, the Devanahana or special custodian, and the British Government. The permission of each of these must be obtained before the relic can be exhibited. The necessary arrangements were made by the scientific staffs from the Britishers themselves, and at an appointed hour the Theosophists were permitted to enter the temple to view the chief relics in their national court, headed by the venerable Devanahana and his colleagues, the chief priests. The party were required to remove their shoes before entering the sacred precinct, and were given a private view of the relic by the light of the lamps that caused the precious dagobas and their inerced gems to sparkle with a dazzling splendour. Of the relic itself we need not speak, since it has been described in detail more than once, except that it must assuredly was never anchored in a human jaw. When it was brought to the relic to be shown, there was a great rush of people to the height of it, and after the private view was over the holy image was removed to the lower room of the tower, and the crowd was allowed to file by and make their presentations.

The same day the delegation returned to Colombo and stopped there three days, completing the organization of the Colombo Theosophical Society, which starts with a publication-fund of over a thousand rupees; and that of the Lanka Theosophical Society, the scientific bureau above adverted to, receiving farewell visits and addresses from priests and laymen, and expanding theosophical views, by means of correspondence.

On the 18th of June they left for Galle and intermediate places, declining on that day ten invitations to visit different localities and speak.

Travelling southward at Horitawada a lecture was given; at Padumale they were again lodged at the priest's rest-house of the old Mudeliyar Andris Pereira, who with some of his sons and son-in-law joined the society; organised the Padumale Branch Society with Mr. Mudeliyar Kurnatius, Supreme Court Interpreter, as President; passed through a popular feast, at Bulatota, where there was a nine-long procession, four solemn triumphal arches, ten or twelve miles of dhee decorations lining the roads; an oration was delivered by the Colonel, and in that single day enough members initiated to form a strong branch society.

They went to Galle, rested a couple of days, and then pushed on to Matara, the ancient seat of Pali learning in the Low Country provinces. Upon reaching the township boundary line the visitors were met by the largest and most interesting procession yet formed in their honour. Besides Singhalese flags and banners in various colours, there was a grand parade of all sorts of cars, a revolving miniature temple, a marionette van hung around with mumukin figures of gods, nymphs and ladies, groups of dancers representing Singhalese demons capering about, and men and boys in old national costume moved through the swaying measures of the match, twirled the quarter-staff to the sound of music, and performed a very interesting sword-dance, in which each actor alternately cuts and parries as he goes right and left around the circle. Both sides of the road for four miles were lined with the white dhee fluttering from strings stretched between stakes; the procession continued two hours beyond the place, and the Theosophists were heartily glad to get to the spacious bungalow assigned for their occupancy, and take a little rest. The front of the house presented a gorgeous appearance truly, it being covered by flags and green palms, and the pillars of the verandah hung with cocoanuts in token of welcome. The Colonel spoke twice at Matara, and although the party were there only two days, a branch society—the seventh since coming to the island—was formed and besides initiations, visitors, and the eating of tiffin, there was a grand one of all sorts of drum and cymbal with Buddhist priests, who let off at Colonel O'Connell two address-es, in Pali and Sanskrit, abounding in Oriental figures of speech.
The Psinor’s correspondent appears to have entirely overlooked one of the most important events of the Ceylon visits. On the 4th of July the Convention of Buddhist priests elsewhere alluded to by us, met at Galle, and listened to an address by Colonel Obott upon the necessity of reviving Pali literature, and the special duty that rested upon them as its sole custodians. Thereupon they unanimously adopted a resolution to permanently organize as an Ecclesiastical Society under the auspices of the Theosophical Society, and every priest present, not previously initiated, applied for and was duly received into our Parent Society. This Convention was entirely composed of men and women such as were recognized to be leaders in their respective sects; hence by this one meeting the Society enormously increased its strength and prestige in all Buddhist countries.

The profound agitation caused in Ceylon society by the visit of our Delegates may be gauged by a single fact: While we were there three Christians of Galle were made insane by brooding over our arguments against the sufficiency of the basis of their religion. Poor things! their belief was evidently founded upon faith rather than logic.

On the 10th of July we went by invitation to Welitara, a village between Galle and Colombo, to organize our seventh, and last, Buddhist branch. As an illustration of the thoughtful kindness shown us everywhere we may mention that, though we were only to spend a few hours of daylight at Welitara, we found ready a large bungalow completely furnished, every article of furniture in which had been specially sent down from Colombo by the millionaire Mudalayar Mr. Sampson Rajapakse. At this village are the temples of two eminent priests, the Rev. Wuhan-sara and diamundakahana, of the Aminpur sect. Besides founding the Welitara Theosophical Society—with Mr. Balumar M. Weerasinghe, Interpreter Mudalayar, as President—we admitted thirty priests of the two villages above mentioned. Thus was gathered into the Parent Society the last of the cliques, or schools among the Buddhist priests, and the last obstacle to a practical exposition of Buddhism before the world removed.

The permanent organization of the Galle Branch, on the evening of July 11, was the last important business transacted. On the morning of the 13th—the fifty-seventh day since we put foot upon Ceylon soil—we embarked on Board H. M. I. O. steamship Occidens for Bombay, which we reached on the 24th after a voyage marked by eleven days by the S.-W. monsoon. Again the Number Seven asserted itself, the 24th of July being the seventy-seventh day since we sailed from Bombay for Ceylon! In fact, the part which the Number Seven played in every essential detail of this Ceylon visit is so striking and mysterious that we reserve the facts for a separate article.

THE FAMILY OF THE TAOARDS IS AMONG THE MOST DISTINGUISHED IN BENGAL. Their descent in that part of India is traced to a certain holy Brahmin of the eleventh century called Bhattacharji Narayan, who was the father of the five priests called by the then reigning sovereign, king Ashura, from Kunjoi to regenerate the people and their religion. The Oriental Miscellany for July in an interesting article upon this great family, says that of the scions of the house now living the most distinguished are Baboo Debendranath Tagore, the Honble Maharajah Jottehun Mahom Tagore, Rajah Soumioh Mahom Tagore, and Baboo Colley Kristo Tagore. Baboo Debendranath is the respected President of the Adi Brahman Samaj. Maharajah Jottehun Mahom is a Member of the Legislative Council, and one of the native nobility, most honored and most highly esteemed by the European community. Like his uncle, he too has been decorated by her Majesty with the Companionship of the Star of India, and to him the Native Community are indebted for that presidential title to them of the Poonah Holidays. His brother, Rajah Soumioh Mahom Tagore, is one of the most decorated men living. Not only is he a Doctor of Music, but also Knight Commander of the Order of Leopold of Belgium; Knight Commander of the 1st class of the Order of Albert of Saxony; Chevalier of the Imperial Order of Medjidieh of Turkey, and of the Royal Portuguese Military Order of Christ; Knight of the Siamese Order of Bussabandha; Knight of the Gorki Order of Sarasvatii, Sangita Niyaka and Sangita Sagaras of Nepal; Founder and President of the Bengali Music School; Honorary Professor of the Arabian and the Fellow of the University of Calcutta; Member of the Royal Asiatic Society, and Fellow of the Royal Society of Literature, Great Britain and Ireland; Honorary Member of the Royal Asiatic Society, Ceylon; Honorary Member of the Royal Swedish Musical Academy, Stockholm; Officier de l’Instruction Publique and Officier d’Academie, Paris; Associate Member of the Royal Academy of Sciences, Letters and Fine Arts of Belgium; Corresponding Member of the Musical Society of Amsterdam; Foreign Member of the Royal Swedish Philosophical and Royal Institution of Netherlands India at the Hague; Corresponding Member of the University of Geneva; Socio Omonario of the Royal Academy of St. Cecilia, Rome; Socio Omonario Societas Sibariscus Italiana; Academico Correspondiente of the Academy of the Royal Musical Institute and Ordinary Member of the Oriental Academy of Florence; Socio Correspondiente of the Royal Academy of Raffaello, Urbino, Italy; Bene-Merito of the Royal University of Parma; Socio Cooperator of the Academy of Philologists, Naples; Socio Omonario of the Philharmonic Academy of Bologna; Honorary Member of the Archaeological Society of Athens, Greece; Socio Omonario of the Royal Academy of Palermo, Sicily; Patron of the Atheneum of the Royal University of Sassari, Sardinia; and Honorary Member of the Philharmonic Society of Melbourne, Australia; &c., &c., &c. Baboo Colley Kristo is well-known for his noble acts of charity.

The Rajah Soumioh has, nevertheless, many medals to get before he can hope to rival Prince Bismark whose, manly breast, it is estimated, would have to be twenty-one feet wide to enable him to wear his various decorations and orders of knighthood and nobility. They number 482.

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Printed at the Linotype Press by A. Curie & Co., and published by the Theosophical Society, at No. 109, Grammar Back Road, Bombay.
THE PRESS HAS SAID ABOUT THE THEOSOPHIST.

"...It will supply a long-felt national want—that of some organ through which native scholars could make themselves felt in the European and American worlds of thought. No Hindu need shrink from comparing the intellectual monuments left by his ancestors with those left by the progenitors of any Western people. The world has never produced but one Vedic philosophy, and the first toathom the nature of the human soul was the Rishis. Since the Theosophist carefully abstains from politics, and its plan is one of a Universal Brotherhood, it should be welcomed by every sect and people throughout the world. And as it recognizes the Aryans as the fathers of all religions and sciences, Hindus owe it a thorough enthusiastic support."—The Amelia Bower Untieka, (Calcutta) September 11, 1879.

"...Though it takes the reader off and far away from the beaten paths of Western classics, few can afford to incur the obligations of thorough scholarship and eclectic philosophy with which several articles of this number are replete."—Bombay Review and Indian Advertiser, October 4, 1879.

"...The present number is well got up and contains a number of articles on the subjects of Theosophy, Spiritualism, &c. The journal promises to achieve much success and prosperity."—Inda Prakash, (Bombay) October 6, 1879.

"...The new periodical will probably obtain an extensive circulation amongst the Natives."—Statesman, (Calcutta) October 7, 1879.

"...We have no space to do justice to all the articles in the present number of the Theosophist. That it is a credit to its proprietors no one will be disposed to deny. The get-up is excellent for a Bombay press. The Theosophist should find many readers."—The Spectator, (Bombay) October 12, 1879.

"...It is needless to point out that a monthly magazine under her (Mme Blavatsky's) auspices cannot but become a periodical of strong interest for the large and varied public lying between the two religions extremes—athletic materialism on the one side and simple orthodoxy on the other."—The Pioneer, (Allahabad) October 11, 1879.

"...We can only say this much here that the issue to hand fully meets the expectations that were formed of it as to the matter it would contain. We wish every success to the journal so richly deserves."—Notice Opinion, (Bombay) October 20, 1879.

"...The Theosophist made its appearance, as promised, on the 1st of this month, and any one whose curiosity has been aroused by the mission of Madame Blavatsky and her friends from America, may find much to interest them in the perusal of the varied contents of the new magazine..."—The Times of India, October 13, 1879.

"...There is a tone of elegance and scholarship about the whole of this periodical, which almost leads European readers to envy it. The translations of the Indian sacred documents given have the advantage of being revised by Hindus and there is, accordingly, a decidedly Oriental aspect to the whole work, which contrasts with the attempts certain German speculative monarchs have made to see the Vedas through the spectacles of Vaterland if not of Vater. All students of Oriental lore who have derived their ideas from the current philological treatises, which are, in fact, chiefly mere dilutions of Schleicher, must perceive this work for themselves, and, if they have patience, will be able to understand for themselves how Hindus met the secret of the sacred writings of the East. A periodical of this nature being published at the present moment must attract some attention on the part of the intelligent Hindus, who (at least some of them) have not been altogether ground down under the Mahomedan religion of the East. Still there is not a word in this paper which is offensive to any class of theologians. To show that it is a thoroughly learned production, it is merely necessary to indicate that the name appearing on the cover as conductor is that of H. P. Blavatsky, the cradle author of "Huis Unveiled," and one of the greatest living Orientalists. We wish that the Theosophist did not come out as far off as Bombay."—Public Opinion, London, November 1879.

"...It is somewhat strange that the Yoga philosophy with its mysterious rites, which had almost died in India, and which every educated native was taught to ridicule, should receive help from this unexpected quarter, and promise to rise again to a disputed question....But whatever success the journal may attain in arresting the proceedings of the younger and more enlightened among its compilers to its cause, it is none the less certain, that it shall prove on other grounds eminently useful to our countrymen. The large humanity it breathes in every column, the Universal Brotherhood it advocates, and the sympathy it extends to all classes of people cannot but make it popular and at the same time useful."—Notice Opinion, November 30, 1879.

"...It is a large, well-printed journal, full of interesting reading, much of it contributed by natives of India, and affording an insight into the religious thought of the Far East..."—The Spiritualist, (London) October 31, 1879.

"...We greet our contemporary as a noble foe, and wish it all success in the domain of utility..."—The Philosophical Inquirer, (Madras) January 11, 1880.

"The Theosophist has now outlived the necessity for a friendly notice from its older contemporaries. But we have taken such interest in it from the beginning of its career, it has so well justified our interest, that we need no excuse for returning to it for the fourth time. The current (January) number is teeming with topics of peculiar value to the Indophile in science, art, and philosophy, while to him who reads as he runs, its columns open up fresh avenues of thought which, like so many new discoveries, fill him with giel surprises and tend to expand his narrow vision. In this respect the establishment of the Theosophist marks a new era in the history of modern Aryan; and every true Aryan heart will beat in unison with this expression of our sincere hope that the Theosophist may have a long, prosperous and useful career..."—Bombay Review and Indian Advertiser, January 17, 1880.

"The February number of the Theosophist has just been published, and it is perhaps the most interesting for the lovers of mystical lore of any of the series..."—The Bombay Gazette, February 3, 1880.

"Its list of additional subscribers thrown holo of golden health over the columns of this month's Theosophist. This is satisfactory. The feast of good things with which this lusty enterprising monthly provides the public has received accession of strength and savour from a Parsi and a Muslem contributor. This too is satisfactory..."—Bombay Review and Indian Advertiser, February 7, 1880.

"...The busy Theosophists have already created a wide interest in their doings..."—The Harleian of Littke (Melbourne), March 1, 1880.

"...As regards the object in view in coming to India, we cannot see that any other result but good can come of honest endeavours to bring about a better, a closer intimacy in thought, word and action between the various races to be found in the East, especially between the governing and the governed. We believe most sincerely that by the larger portion of the evil that is at work in our possessions in the East, may be attributed to the wide gulf which separates the European from the Native..."—The Ceylon Times, June 5, 1880.

"The Theosophist for May is rapidly increasing its merits as a high-class literary organ...We marvel at the beauty and accuracy with which this magazine is edited..."—Public Opinion, June 12, 1880.
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The subscription price at which the Theosophist is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to make an open appeal for funds, nor to employ libraries, solicitors, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties, and all respectable journals are now thus managed.

Subscribers wishing a printed receipt for their remittances must send stamp for Indian postage. Otherwise, acknowledgments will be made through the journal.

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THE THEOSOPHIST.

BOMBAY, SEPTEMBER 1st, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed to correspondents, and they alone are accountable for what they write. Rejected MSS. are not returned.

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

OUR SECOND YEAR.

Like all other pleasant things, our first year's relations with the Theosophist's subscribers are about to terminate. The present is the twelfth and last number to be issued under their contract with us. Thus every engagement assumed by the proprietors of the magazine has been honourably and literally fulfilled.

The case of the Theosophist calls for a word or two of particular commendation. Even in any large city of Europe or America, it is a very rare thing for a magazine of this stamp to survive the natural indiscipline or hostility of the public for a whole year. Out of scores of attempts made within our own recollection, the successes are so few as to be scarcely worth mentioning. As a rule their term of existence has been in exact ratio with the bump sum their projectors have been ready to spend upon them. In India the prospect was for worse; for the people are poor, cut up into innumerable castes, not accustomed to take in periodicals, and certainly not to patronize those put forth by foreigners. Besides, and especially, the custom has always been to give two, three and even more years' credit to subscribers, and every Indian publication advertises its respective cash and credit terms of subscription. All this we knew, and both Anglo-Indian and Native journalists of the largest experience warned us to anticipate failure; under no circumstances, they thought, would it be possible for us to make success among so apathetic a people so strange a magazine, even though we should give unlimited credit. But as our object was not profit, and as the Society badly needed such an organ, we decided to take the venture. A sum large enough to pay the entire cost of the magazine for one year was set aside, and the first number appeared promptly on the day announced—October 1st, 1879. Believing that the credit system was absolutely pernicious, and having seen the universal adoption in America of the plan of cash payment in advance and its unmixed advantages, we announced that the latter would be the rule of this office. The results are already known to our readers: in the fourth month the magazine reached, and before the half year was gone, passed that ticklish point where income and expenses balance each other, and its success was an assured fact. Many subscribers have been so anxious for our prosperity that they have sent us their money to pay for the magazine two years in advance, and others have told us we may count upon their patronage as long as they may live.

It goes without saying that the projectors of the Theosophist have been inexpressibly delighted with the affectionate response to their appeal to the Asiatic people for support in an attempt to snatch from the dust of oblivion the treasures of Aryan wisdom. What heart that was not made of stone could be untouched by so much devotion as has been shown us and our sacred cause of human brotherhood? Yet it is our pride and joy to realize that all these friends have clustered around us, even when we were under the heavy burden of the suspicions of the Indian Government, because they have believed us to be sincere and true, the friends and brothers of the noble sons of Asia. If our first year began in uncertainty it cleaves all bright and full of promise. Where our
magazine had one well-wisher then, now it has twenty, and by the beginning of the third year will have fifty. It has become a necessity to hundreds of young Arya patriots, who love to know what their ancestors were so that they may at least dream of emulating them. It has won a place in the regard of even Anglo-Indians, of which class many in influential positions take it. Its merits as an Oriental magazine have been acknowledged by a number of the first Orientalists of Europe, who have been by it introduced for the first time to some of the most learned of Asiatic priests, pandits and shastras. In another place, in this number will be found a few of the kind words that have been said to and about us, at this and the other side of the world. In short, the Theosophical Society, and its organ, the THEOSOPHIST, are now so firmly established that—entirely apart from the splendid results of the mission to Ceylon—every lover of truth may well rejoice.

Were we inclined to boasting we might hold out very attractive inducements to subscribers for the second volume. We prefer to let our past performance stand as guarantee of what we will do in the future. We have engaged so many valuable articles by the best writers of Asia, Europe and America that we have no hesitation in promising that the THEOSOPHIST OF 1880-81 will be still more interesting and instructive than it has been for 1879-80. Naturally, the Ceylon voyage, and the taking into the Theosophical Society of every Buddhist priest in the island of any reputation for ability or learning, will lead to such a complete exposition of Buddhism in these columns, by the men best qualified to speak, as must arrest universal attention. No Oriental magazine in the world could ever point to such an array of learned contributors as the THEOSOPHIST may already pride itself upon.

There will be no change in the terms of subscription, as we wish to make it possible for even the poorest clerk to take the magazine. Our friends must not forget that the American plan embraces two features, viz., the subscription money must be in the manager's hands before any copy is sent; and the journal is discontinued at the expiration of the term subscribed for. These two rules are invariable, and they have been announced on the first page in every issue, as may be seen upon referring to the Publisher's notices. The September number is, therefore, the last that will be sent to our present subscribers, except to such as have paid for a further term. And as it takes time both to remit money and to open a new set of books, we advise all who wish to receive the October number at the usual time, to forward their subscriptions at once.

As an inducement to friends to make special exertions to increase the circulation of our magazine, we hereby offer the two volumes of "Isis Unveiled," of the latest edition, as a prize for the person who shall during the next six months procure the largest number of subscribers at our advertised rates. The competitor must himself send us the names and money, or if not the latter, then a certificate from each subscriber that he consents to have his name credited on the competitor's list.

A GENTLEMAN WHO IS CONSIDERED BY SOME OF THE London Theosophists to be better versed in the literature of Orientalism than any fellow of our British branch, wishes:—

4. Trustworthy information about the "black Agra bhatteh mirrors, whether they are of any real use in developing clairvoyant power and inducing Somnambulism." If so, are they procurable and at what cost?

We hope our brother's wishes may be realized, and request any one having the desired information to send it to these Head-quarters.

THE SPREAD OF BUDDHISM IN WESTERN COUNTRIES.

According to the Catholic Review, Buddhism is making progress in America, not as a mere philological study as in Europe amongst scholars of the present day, but we are assured as a religion. Buddhism, according to this authority, "is becoming quite fashionable, and in some circles it is considered in ' better form' than Ritanism." Further proof is afforded in the very large sale that Mr. Arnold's "Light of Asia" (reviewed in our October number) has had, and the almost enthusiastic praise bestowed upon the character and teachings of the 'Hindu Saviour,' by the American press. There is not room for the slightest doubt that if some Buddhist orator like "the silver-tongued Megittuwatte" as Colonel Oloot dubbed him, should visit the United States with such a competent interpreter as Mr. De Birkelse, of Kandy, or Mr. Karunaratine of Panadure, and preach the pure, unaltered doctrine of Buddha, he would win thousands of converts.

In our June issue appeared an appeal from a London philanthropist, for the sending of Buddhist missionaries to England, and now in a recent editorial discussion of the subject of Buddhism in Europe, the Pioneer says:—

"It is reckoned that, out of the eight hundred millions and odd who form the population of our planet, about four hundred millions profess the creed of Sakya Muni. One of the doctrines of the creed, as held by him, particularly impressed the author of Isis Unveiled. He said that the life we lead in the world is so necessarily and irreducibly hard, that the only happiness for man consists in leaving it. Not at our own pleasure; there it is, seems to be against self-love, but to be called away by a general summons, to be 'blown out like a lamp.' This doctrine is now extending beyond the confines of Asia. And it is one that must be distinguished from the passing moods and outbursts of poets, and such frivolous persons as give vent, from time to time, to impatient murmur and longings for rest when temporarily weary with the burden of life. Such occasional voices have been heard, from Sophocles with his 'Not to be born, surpasses all device, But having been, to go the quickest back There whence we came, is far the second best,' down to the sonnet in Perpetual Leaves, objected to in the last Calcutta Review, where Mr. Keene says that 'Now that we have been the greatest man lot But for death's cold light on the horizon shining.' These spasmodic complaints are not true Buddhism. It was reserved for Schoenbaum and his successor, Von Hartmann, to reproduce Nirvana as a systematic object of aspiration in modern Europe; and to offer the satisfaction of a doctrine that satisfies the constant cravings of Ceylon and China. The idea is pursued in Germany with unrelenting vigour.

The Pioneer inveighs against this tendency in European contemporary thought, calling the doctrine of Nirvana pessimistic to the last degree, and regarding it as a mental disease. It may not be known to our respectable contemporary that the Buddhist priests themselves by no means agree that attainment of Nirvana implies the total annihilation of consciousness. Much more than the very active and learned controversies has been carried on upon this question; and to-day the opposing schools are led respectively by the Right Rev. Hikkaduwage Sunanaga, for the affirmative, and the Rev. Potuwil Indajoti, for the negative. Buddhist philosophy in its refined esoteric aspect differs very little from the creed of the Vedanta school, and still less from the secret doctrine that can be read between the lines of the Veda by one whose perceptions have been really awakened. In a future number we will present the views of the two schools of Buddhism respecting Nirvana, and try to make the subject intelligible to our readers."
ADDRESS OF THE PRESIDENT OF THE JONIAN THEOSOPHICAL BRANCH AT CORFU.

UPON PRESENTING THE CHARTER OF CONSTITUTION TO THE FELLOWS.

BY HONOR. PANZALE MENELAG, D.L., PRESIDENT OF THE BRANCH.

DEAR BROTHERS: Of the many and different meetings in which I have presided in my life, this one is for me the most agreeable of all, because it has not for its object any worldly interest, or any political scheme. Nor is it for literary discussions that we have this day assembled together, but to see ourselves confirmed in the sacred and sublime office of confessors of progress. I dare not say of Truth, because it being located in an elevated site, it is not easily accessible, more especially to myself, who am powerless and void of merits.

Nevertheless, I see, my dear Brothers, that in spite of the barriers and thorns by which we are surrounded in these places, we have in the past progressed a step further towards our object, for we are here united in the same faith with the same determination of progressing, and therefore, I trust that our object may be prosperous.

To crown our wishes to satisfy our desires, the worthy Central Society has sent us the Charter, which I present to you that it may be deposited in our archives. If until now our Society had been vacillating and uncertain, let us trust that from this moment we may be fixed and solid. And as our duties be more ambitious, so our positive and sincere.

It is true that the belief in One First Cause, in the individuality and immortality of the human soul, in its eternal progress, in the firm desire to ameliorate our own moral condition, in loving our neighbours as ourselves, in rendering ourselves useful to all humanity, in endowing our intellect, our faith and our belief, faith and belief which we feel as if born in us or brought with us life's, we feel as if born in us or brought with us life's, may be fixed and solid as our duties be more ambitious, so our positive and sincere.

What are we, therefore, to do, in order to render ourselves worthy of the trust placed in us by our Central Society? How are we to act in order to be gradually initiated into the sublime knowledge of the Aryan Philosophy? How shall we hope to be allowed to penetrate the secrets of nature, which are in the power of those supreme beings called Adepts? How shall we be able to procure for ourselves the heavenly pleasure, as also the satisfaction of being useful to our fellow-creatures, not only with our moral, but also, with our natural means, availing ourselves of that power in Nature which lies at our disposal.

Several of you, Brothers, have tasted and will taste the divine pleasure of healing or mitigating the infirmities of your suffering brothers by mesmerian. I, too, without attributing it to my knowledge or to other meritorious (which I do not possess) have been and am happy whenever, by the simple laying of my hands, and imploring the help of the Author of the power of creation have cured and do cure several, now many cases of dangerous fevers, wounds, hemorrhages and even some of cholera. But this is not the only power attainable by man; more occult, greater and deeper mysteries, are yet to be unveiled, and the knowledge of these is likewise a favour which is not granted to the first comer. To dispose more or less of the force of nature, it is not given to all, because every one would not make good use of it. The heart of man is for the greater part prone to evil, clinging to the things of the earth, more than to the heavenly treasures, or in better words, to terrestrial life rather than to spiritual things. What would happen if the occult sciences were in the hands of rogues? They would not use them to advantage, honor, and progress, but as instruments of vengeance, corruption, and iniquity.

If we will with a determined mind advance, if we wish to render ourselves useful to ourselves and our brothers, morally, intellectually and physically, we must propose to guide our actions, our thoughts, our will in all and for all, and follow the precepts which our honorable Society prescribes to us. This obedience, however, must not be blind nor mechanical, but rational and dignified. We must obey so far as the orders, injunctions and counsels agreed upon with our own reason, is proportionate to our moral and intellectual means. And no more is asked of us.

That in order to approach the sublime and magnificent temple of Truth, it is necessary to consent to sacrifices, privations and efforts, every one will admit. In order to embellish the soul with truth, and enrich it with knowledge, zeal, diligence and firm will are necessary.

Allow me, my dear Brothers, to make to myself an observation which I do not consider useless, which is, that however trifling a thing may be, yet it cannot be obtained here below without an effort.

This granted, it is ever possible for us to attain the notion of wisdom and truth without doing all that lies in our power to ascend to the summit of that mountain where they reside? Can over the man of justice, and wisdom? Can over the man of justice, and wisdom? Is humanity do not destroy vice, if we do not popularize virtue, if we do not disperse the gloom of ignorance, prejudice and superstition? Do we not see how many difficulties are conjured up against us in the official religion, in that science which immovable still stand still on its platform of matter, decked with rottenness, with doubt in its soul and with the hypocritical mask of bold certainty? Shall we be disconcerted? Shall we be terrified or stopped by threats, by mockery, by scorn, or by sarcasm? No; a hundred times over I say, no. Though our number is not now great, though our intellectual faculties be limited, though the part of action be restrained, we shall well make up this deficiency by being firm, immovable, compact, and united as the Romans were; and thus we shall render ourselves strong.

Let us bind ourselves, together therefore, morally, and if we wish to be something, let us have faith in the future of Humanity and in the necessary progress of it, and thus we shall be able to bring ourselves in obedience to that happy idea to which we have consecrated ourselves. Let us not be terrified at the sight of the fatigue, difficulty, hardship, privation and sacrifice. Let us call to mind the words of Dante in his chapter xxiv. of the Inferno—

"Diesa il Maestro, che seguedo in piuha"

"In fana non si vcre, non sotto colui?"

Let us mirror ourselves in the example of the lovers of humanity. Let us imitate them. Let us follow their footsteps in their firmness, in their bravery, in their constancy in despising persecution, mockery, calumny, and torture.

It is true that we, and specially myself, are so insignificant that we are not worthy of the blame of being like those clever masters of progress, but, if we will, we may still do good. Let us make ourselves useful by spreading that light which is communicated to us. Let us not limit ourselves to words. Let us add to them the powerful teaching of facts, and if we cannot be exemplary, let us not, at least, give cause for scandal. Let us begin by correcting our defects, by extirpating our evil tendencies from our hearts. Let us adapt ourselves to a life of temperance and activity.

Offended, let us forgive; offended, let us ask pardon.

Let us love justice for ourselves as well as for others. Let us hate and combat every undeserved privilege in our own favour or of others.
Let us promote popular education and make it obligatory, and particularly so among women, that we may emancipate them from the thraldom of priestcraft.

Let us protect the orphan: let us defend the interest of the weak and of the widow.

Let us shake off pride. Let us exclaim with a generous cry against prostitution, debauchery, ill-conduct—the consequences of materialism and superstition.

Let us fight against the death penalty and let us detest the insanity of war, and more so the right of the strongest. Let us join in defending those who protect us, controlling nevertheless the immediate exigencies of the demagogues and the revolutionists who behave in the way in which we do with the most indigence.

Let us acknowledge the expensive and universal love, not only for humanity, but also for all creation, because all either by silent or expressed love (be what it may) tends to the unity of the Supreme Love. Let us place the brotherhood of nations as the first of our wishes (desires) and let us hasten that holy (blessed) moment when the whole of mankind will be gathered in one fold and will have but one shepherd.

Let us part with and forsake vanity, crime, and passion, and place upon our conscience the humble, modest and dignified. Acting in this way we may hope to live with a free conscience, confident (as we shall be) of having neglected nothing in our power to render ourselves useful.

Conrage, brothers, let us push on. Let us begin by trying to purify our souls by restraining our passions. Let us subject brute to man, sense to reason, and interest to duty. Let us lay aside all hatred or rancour if there be any among us, or against any one of our other brothers in humanity, and if we have done wrong voluntarily or involuntarily, let us compensate. Let us become the men of duty, and let us keep ourselves always on the right side of our rights. Let the sacred fire of Love be always burning in our hearts. Let us be worthy of it, and let the Supreme Architect recompense us according to the efforts we have made in trying to progress.

I conclude, my dear Brothers, by begging your kind forgiveness for the trouble I may have caused you with these few and poor expressions: supply my deficiencies with your intellect. Correct me freely on those points on which I may have gone astray, and I shall feel thankful to you.

Brothers, I shall not fail to be your interpreter before the Mother Society to express her our gratitude, and in your name also I shall thank her for the high favour bestowed upon us and make the sincere vows for the prosperity of Humanity and for all the Branches of our Society.

NOTE BY THE EDITOR.

The inaugural addresses of the respective presiding officers of the Indian and Bombay Branches of the Theosophical Society, which appear side by side in the present number, so well illustrate its policy of mutual tolerance and confrateneraty, that we bespeak for each a careful reading. Here we see the Italian thinker moved by the same lofty aspirations for individual perfection and the happiness and enlightenment of mankind, as the Parsi thinker of Bombay. And though the one conceives of the First Cause, or Deity, quite differently from the other, whose ancestors from time immemorial have worshipped the Sun as a visible type of Hormazd, yet a common religious feeling moves the heart of each, and a common instinct makes him see the way upward towards the truth brighter and clearer for the light of truth. This holds good of the society of the Mother Society, though it does contain atheists; nor is it a Christian one, even though our brother Dr. Wyld, President of the British Theosophical Society, would have us accept Jesus as the most divine personage that ever appeared among men. Our Fellows are of the most varied opinions and each has a right to claim respect for his ideas as he is bound to respect those of his brothers. We have presidents who are severely Christian, Deist, Bud-
that God so wills. The religions, therefore, contain a code of morality which has the authority of the command of God, and give an authority to the human will. But what God wills is and what is his relation to man and to the universe. In the infant state of the human mind such authoritative declarations are not questioned. Rather they are needed, are reverentially accepted and devoutly followed. Religion, therefore, at this stage of the human mind, serves an important purpose. But as the human mind grows to maturity, what was sufficient for its childish capacity ceases to be so. It is diseased to receive things at second hand, if it can look at them directly and get at a rational conviction. It is not content with receiving things on authority as it did in its feeble infant state; it begins to speculate and employ its reason for discerning whether things are as they are said to be and why they are so. Here is the beginning of philosophy. Herein is the first germ of scepticism. If religiousness means duty to hold beliefs on authoritative declaration, to hold them irrespective of facts whether reason supports them or not, in short to disallow to reason the right to judge of beliefs which religion inculcates, then we may say that with the beginning of philosophy in the human mind its capacity is industrialised coincides with the era of ignorance. For the thinking man religion must be philosophised or for him philosophy is religion. This necessity is recognised by the heads and representatives of religious systems, as it has been felt by the free-thinking laymen. Some philosophers like St. Augustine, construct a system of philosophy to confirm and establish the teachings of the religion they profess. Others more independent, see insuperable difficulties philosophically to arrive at any knowledge about God, the soul and matter by philosophy and science, to accept unaided reason as a whole and its relation to God. As long as man believed what was taught to him, on what he considered the divine authority, these questions presented to him no difficulty. Not because his reason solved these difficulties, but because he cared not to employ his reason. He was satisfied to take for granted what was told to him and there the matter ended. In such a passive state we might happily remain if our mind never emerged from this childlike state of contentment. But every day that goes, current philosophy and science yield to scientific and sceptic philosophy and science, to accept truths upon faith is an unintelligible phrase. We are votaries of truth, but truth is not truth unless our understanding can accept it. While religion stands at one extreme, science in the heat of the controversy rushes to the other extreme. In its investigations in the material universe, science day after day makes wonderful discoveries and traces the uniform agency of constant laws in the midst of endless diversity. It views nothing as providential. All the phenomena in the universe it will trace to their physical causes. It forges natural science and moral science, on the physical basis. It views religion as mere dogmatism, philosophy in its transcendental speculations, as vague and dreamy; science alone can furnish man with positive knowledge and more important still, useful knowledge. The physical universe admits of being brought under direct observation, experiment and verification, and the great triumph of all this is that it enables man to bring about certain events in the future and predict them under given conditions with perfect precision. The subjects of religion and philosophy insusceptible as they deal with the non-material universe, and as they, therefore, do not admit of these tests, are not worth the while of man to waste time and trouble upon. They are mere superstitions, bequeathed to us by the old ignorant Past. There is nothing for man to know beyond matter and what material data will lead him to. Thus, science drags us forcibly into materialism, dogmatism, religious sentiment, complete and incompetent philosophy, and the material universe all combine to destroy the most cherished and the most ancient of our beliefs, destroy all our spiritual intuitions. What can rescue us from this sad state? I answer, Theosophy.

The world has been prepared for Theosophy in by what are known as the Western world as spiritual phenomena. These phenomena staggered the confidence and positiveness of science. Philosophers and natural philosophers are full of contradictory conclusions by which it is only the names of all the physical laws known to and accepted by science. Heavy things would be seen swimming about in the air in violation of the law of gravitation, carried by some unseen or unknown being or force. Beings of more or less intelligence would manifest themselves at spiritual sciences and declare themselves the spirits or ghosts of those who lived and died in this world. They would represent themselves sometimes as dead friends, at others as dead relatives or as quite strangers, and conversing with the persons themselves. All these cases lead to the belief in the existence and immortality of the soul, but whose scientific education showed them there was a want of data on which the belief could be logically founded, all these naturally rushed to these events as the most welcome evidences they so much wanted. All ghost stories were raked up and frequently read and re-read to see how far they were authenticated. But there was one weak point. 'These spiritual intelligences, as we may call them, that hold converse with men in this fashion may either be mere delusions or ghosts of beings of a different order from ourselves. Below man we see myriads of animated existences. Immeasurable as these are, they do not exhaust all possible existences nor fill the whole universe. Beings of an order and nature different from ours may people the vast universe about us and the spiritual phenomena we witness may be due to the agency of these beings. This view came to be supported by the fact that in many cases the ghosts from the unseen universe exhibited intelligence and capacity far below those of men they personated. In many cases they were below even the average intelligence of mankind. Often they talked most silly and ridiculous and even false and contradictory things. Often they betrayed a mischievous delight in deluding their human interrogators. Nay, further, the sensitive persons called the mediums, through whom they manifest themselves, in a number of cases deteriorated in constitution, character, and morals. The intercourse with these denizens of the unseen world seemed in great many cases to be anything but constructive and elevating. All these considerations lead to the conclusion that it is very improbable that these visitors of ours are the spirits of departed men, but that they are some independent beings. Even in cases where the communications are sensible and true it is as much possible that our interlocutors are the independent beings who are well disposed and better informed, as that they are the spirits of the departed. At any rate it is not certain that the beings who communica with us are the spirits of the departed. And thus these spiritual phenomena as they are called do not furnish us with data that can prove to us with certainty the existence of soul and its immortality. Yet these spiritual phenomena have gained one great point against the materialism of science. 'They establish beyond doubt the existence of forces or beings which do not obey the laws of matter, and have nothing in common with the material world. To distinguish these, therefore, from the material we may designate them as the spiritual beings or agnosis. This is, indeed, an immense gain and deals a death-blow to materialism.

These spiritual phenomena, however, are but scattered unconnected facts, and so long as they are such, our knowledge of the spiritual universe does not amount to much.
just as our knowledge of the physical universe did not amount to much till we raised the knowledge of mere facts to scientific knowledge. We are said to possess scientific knowledge in any particular department of Nature when we have succeeded in uniting the scattered facts under the highest possible generalizations or common laws, and have acquired the power to predict future events under given conditions, and to bring about the events when we are aware of the necessary conditions and control the laws. Can we raise to the same dignity the phenomena of modern spiritualism? Can we carry our knowledge beyond the phenomena to the laws which these phenomena obey? And, knowing the laws, do we know how to control them and so produce the phenomena at will? If we can, then we have raised modern spiritualism to the dignity of science. And Theosophy does that. The advanced Theosophist can produce at will all the phenomena that occur at spiritual seances. While modern spiritualism is a mere collection of phenomena, Theosophy is the science of these phenomena, or, in short, the science of spiritualism. Going deeper, the phenomenon, it has a close and intimate view of the spiritual universe that lies behind them, and of its laws, its influences, and its beings. Those who are familiar with the phenomena of clairvoyance are aware that by the will of the mesmerizer the patient is thrown into such a deep sleep, or trance as it is called, that the body is in every respect a corpse, the soul of the patient is released from the body, its vision is immensely enlarged, and as if time and distance are no impediments to it, in an instant it is over the operator, and deeply now does the operator the soul returns to the body which thus becomes reanimated. We thus see the duality of matter and spirit in man. The more our spiritual self is freed from the control and weight of the material self, the greater is our freedom from physical impediments and the greater becomes our capacity for knowledge and for work in the universe. The true theosophical mystic acts upon these facts. His aim is to subdue his physical nature and its wants and desires to the utmost limit possible, and develop the spiritual nature to the highest extent possible. In proportion to the extent the material self is subdued, and the spirit man he becomes. And you can easily imagine the immensity of knowledge and power the highest Theosophist possesses, who has succeeded in gaining a complete mastery over his material, or as it is more significantly expressed animal, nature, who has developed his spiritual self to such an extent that he is thoroughly spiritualized, who is wholly a spirit or spirit-man. He has by internal development gained all the powers that the freed soul manifests in cases of clairvoyance, and, starting from what we know of that world, we may know his actions. He has nothing to do with a mesmerizer in his command over the outside world what a full-grown, perfectly-developed, and healthy man is to an infant just born.

Many details of argument and fact can be supplied, details which the Isis Unveiled so copiously furnishes and which Colonel Olcott and Madame Blavatsky have often brought to our notice, to throw more light on the conclusions we have arrived at. The existence of soul in man, its independence of our physical organization, hence its survival when death altogether separates it from the body; in proportion to the extent that by our physical and supernatural powers and knowledge we can operate upon the physical universe, so by our soul powers and knowledge we can operate upon the spiritual and also upon the physical universe, that the department of spiritual knowledge is as much capable of scientific treatment and study as the department of physical knowledge—these are for us well established and proven facts.

Our position then in respect of science is this. We accept all that it has discovered and knows about the material world, but when it says that the nothing besides matter, nothing besides what it already knows, we join issue with it. We enlarge and extend the jurisdiction of science and bring within its scope the spiritual universe. From the data which the spiritual science furnishes, philosophy is better able to speculate on the constitution of the universe, its relation with God, upon soul and its future destiny. Before, philosophy stood highest in the presence of the mysteries it cannot fathom; helped by Theosophy it soars beyond the mysteries.

Before, philosophy stopped before the veil of Isis unable to lift it up: Theosophy reads this veil asunder and ushers philosophy forward. Subjects which being so long mysterious to philosophy, religion claimed as its own and dogmatized upon, now concomitantly within the province of Theosophy. Of what use is it for God to be dogmatic when the truths it asserts are within the scope of philosophy to criticize, accept or reject. Religion then is the name for the highest conclusions of philosophy. So much of its old dogmatism as coincides with these conclusions is accepted, the rest of course rejected. For the ignorant these conclusions may stand as dogmas; the thoughtful know where to look for the basis of them and can know how they are arrived at. Such truth as lies in them being better understood, the various religions again in their turn demand the respect and adherence of all honest thinkers. We perceive, therefore, how religion, philosophy and science, have all and each of them been advanced and elevated by Theosophy. So far as we have proceeded, we are in a position to conclude that Theosophy is the spiritual science: Theosophy is the perfected and completed philosophy; Theosophy is the religion for the thoughtful; Theosophy furnishes the only reliable and true dogmas that may constitute the religion for the ignorant or the masses.

We recognize philosophy and science, although each claimed to be the possessor of truth, yet presented the anomalous spectacle of being vehemently hostile to one another. Now Theosophy has introduced harmony and concord among them all. Theosophy brings peace in the realm of thought.

May more—in proportion as we rise from particulars to higher and fewer generalizations from which to deduce all the facts that fill the world, our knowledge is perfected and complete. In science we see this process carried out to a certain extent. The highest generalizations of science deduce the great advances that have been made from particular facts. But these generalizations which are accepted as the ultimate truths by the sciences to which they belong, are again but particulars in relation to one another, and with reference to the higher truths which may be discovered to cover them all. To ascend to these higher truths which combine under their sweep the truths which the various sciences finally stop at, and to make one great science of all these sciences, is the province of philosophy. But so long as philosophy was not strengthened by the spiritual data and science it borrowed its power to materialism, philosophy was incapable of performing this grand function and its pretensions to do this were not tolerated. Philosophy transformed into Theosophy does all this. Theosophy thus is the science of sciences, it is the highest science.

When we have mastered this highest science and philosophy, we will have become Theosophists of a high, if not the highest, order. At present, logically satisfied that there lies the most important field of knowledge before us, we are waiting at the threshold, till in good time we may be permitted to make our attack. Hence, we are the humblest of students and equitably ourselves for this high honour, and what the nuns are for which we wish to attain the highest theosophical knowledge and powers, are themes of superlative importance and interest. I have already taken much space and occupied much of your time. These topics, therefore, we may reserve for some future time. I have, therefore, to conclude, thanking you for the patience and good-will with which you have borne with me so long.

IT IS EASY TO ADVISE A PERSON, BUT HOW DIFFICULT TO RECEIVE, UNDER SIMILAR CIRCUMSTANCES, THAT SAME ADVICE FROM ANOTHER! WE ARE SO PRONE TO BELIEVE THAT WHAT WE ACCEPT IS TRUTH, AND THAT THOSE WHO CANNOT SEE WITH OUR EYES ARE ALL WRONG.
A WOODEN GOD.

BY COL. ROBERT G. INGERSOLL.

WASHINGTON, March 27.—To-day Messrs. Wright, Dickey, O'Connor, and Murch, of the select committee on the causes of the present depression of labour, presented the majority special report upon Chinese immigration.

These gentlemen are in great fear for the future of our most holy and perfectly authenticated religion, and have, like faithful watchmen from the walls and towers of Zion, hastened to give the alarm. They have informed Congress that "Joss has his temple of worship in the Chinese quarters in San Francisco. Within the walls of a dilapidated structure is exposed to the view of the faithful the god of the Chinaman, and here are his altars of worship. Here he paves up his pieces of paper; here he offers up his prayers; here he receives his religious consolations, and here is his road to the celestial land." That "Joss is located in a long, narrow room in a building in a back alley, upon a kind of altar; that "he is a wooden image, looking as much like an alligator as like a human being; that the Chinese "think there is such a place as heaven; that all classes of Chinaman worship idols; that the temple is visited every day by the hour; that the Chinese have no Sunday; that this heathen god has "huge jaws, a big red tongue, large white teeth, a half-dozen arms, and big, fiery eyeballs. About him are placed offerings of meat and other edibles — a sacrificial offering."

No wonder that these members of the committee were shocked at such an image of God, knowing as they did that

THE ONLY TRUE GOD

was correctly described by the inspired luminary of Patmos in the following words:—

"And there sat in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the wings with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength."

Certainly a large mouth filled with white teeth is preferable to one used as the scabbard of a sharp, two-edged sword. Why should these gentlemen object to a god with big fiery eyeballs, when their own Deity has eyes like a flame of fire?

Is it not a little late in the day to object to people because they sacrifice meat and other edibles to their god? We all know that for thousands of years the real God was exceedingly fond of roasted meat; that he loved the savour of burning flesh, and delighted in the perfume of fresh, warm blood.

The following account of the manner in which the living God desired that His chosen people should sacrifice, tends to show the degradation and religious blindness of the Chinese:

"Aaron therefore went unto the altar and slew the ephod of the sin offering which was for himself. And the sons of Aaron brought the blood unto him. And he dipped his fingers in the blood and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: but the fat he took carcase and burnt upon the altar: and the Lord commanded Moses, and the flesh and the hide he burnt without the camp. And he slew the burnt offering. And Aaron's sons presented unto him the blood which he sprinkled round about the altar.... And he brought the meat offering and took a handful thereof and burnt upon the altar. He slew also the bullock and the ram for a sacrifice of a peace offering which was for the people. And Aaron's sons presented unto him the blood which he sprinkled upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth the inwards and the kidneys, and the caul above the liver: and they put it upon the offering, and he burnt it upon the altar. And the breast and the right shoulder Aaron waved for a wave offering before the Lord, as Moses commanded."

If the Chinese only did something like this, we would know that they worshipped the living God. The idea that the supreme head of the American system of religion can be pleased with a little meat and "ordinary edibles" is simply preposterous. He has always asked for blood, and has always asserted that without the shedding of blood there is no remission of sins. The world is also informed by these gentlemen that "the idolatry of the Chinese produces a demoralising effect upon your American youth, by bringing sacred things into disrespect, and making religion a theme of disgust and contempt."

In San Francisco there are some three hundred thousand people. Is it possible that a few Chinese can bring our holy religion into disgust and contempt? In that city there are thousands of squares and thousands who despise the Christian system of worship. Scores of sermons are uttered every week; religious books and papers are as plentiful as leaves in autumn, and somewhat drier; thousands of Bibles are within the reach of all. And there too is the example of a Christian city.

Why should we send missionaries to China if we cannot convert the heathen when they come here? When missionaries go to a foreign land, the poor benighted people have to take their word for the blessings showered upon a Christian people; but when the heathen come here they can see for themselves. What was simply a story becomes a demonstrable fact. They come in contact with people who love their enemies; they see that in a Christian land men tell the truth: that they will not take advantage of strangers; that they are just and patient, kind and tender; that they never resort to force; that they have no prejudice on account of colour, race, or religion; that they look upon mankind as brethren; that they speak of God as a universal father, and are willing to work, and even to suffer, for the good not only of their own countrymen, but of the heathen as well. All this the Chinese see and know, and why they still cling to the religion of their country is to me a matter of amusement.

We all know that the disciples of Jesus do unto others as they would that others should do unto them, and that those of Confucius do not unto others anything that they would not that others should do unto them. Surely such people ought to live together in perfect peace.

RISE WITH THE SUN.

growing hated with a kind of holy indignation, these Christian representatives of a Christian people most solemnly declare that:

"Any one who is really educated, with a correct knowledge of our religious systems, which acknowledges the existence of a living God and an accountability to Him, in a future state of reward and punishment, who feels that he has an apology for this abominable pagan worship, is not a fit person to be ranked as a good citizen of the American union. It is absurd to make any apology for its toleration. It must be abolished, and the sooner the better. It does far more harm than good by any government the better it will be for the interests of this land."

I take this, the earliest opportunity, to inform these gentlemen composing a majority of the committee, that we have in the United States no "religious system," that this is a secular government. That it has no religions creed; that it does not believe nor disbelieve in a future state of reward and punishment; that it neither affirms nor denies the existence of a "living God," and that the only god, so far as this government is concerned, is the legally expressed will of a majority of the people.
our flag the Chinese have the same right to worship a 
wooden god that you have to worship any other. The 
Constitution protects equally the Church of Jehovah and 
the house of Joss. Whatever their relative positions may 
be in heaven, they stand upon a perfect equality in the 
United States.

THIS GOVERNMENT IS AN INFIDEL GOVERNMENT.

We have a constitution with Man put in and God left out: 
and it is the glory of this country that we have such a 
constitution.

It may be surprising to you that I have an apology for 
pagan worship, yet I have. And it is the same one that 
I have for the writers of this report. I account for both 
by the word superstitious. Why should we object to their 
worshiping God as they please? If the worship is 
improper, the protestation should come not from a committee 
of congress, but from God himself. If he is satisfied, that 
is sufficient. Our religion can only be brought into 
contempt by the actions of those who profess to be governed 
by its teachings. This report will do more in that direction 
than millions of Chinese could do by burning pieces of 
paper before a wooden image. If you wish to impress 
the Chinese with the value of your religion, of what you 
are pleased to call "The American system," show them 
that Christians are better than heathens. Prove to them 
that what you are pleased to call the "living God" teaches 
higher and holier things, a gainer and purer course of 
life than that taught by the Chinese. Exercise these 
wretches in industry, in honesty, in reverence for parents, 
in cleanliness, in frugality, and above all by advocating 
the absolute liberty of human thought.

Do not trample upon these people because they have a 
different conception of things about which even this 
committee knows nothing.

Give them the same privilege you enjoy, of making a 
God after their own fashion. And let them describe him 
as they will. Would you be willing to have them remain, 
if one of their race, thousands of years ago, had pretend-
ted to have seen God, and had written of him as follows: 
"There went up a smoke out of his nostrils and fire out 
of his mouth, and bright coals were kindled by it. . . . 
and he rode upon a cherub and did fly?" Why should you 
judge these people on account of their religion? Your 
objection has it in the spirit of hate and intolerance. Of 
that spirit the inquisition was born. That spirit lighted 
the dagger, made the thumb-screw, put chains upon the 
liments, and lashes upon the backs of men. The same spirit 
bought and sold, captured and kidnapped human beings; 
sold babies, and justified all the horrors of slavery.

Congress has nothing to do with the religion of the 
people. Its members are not responsible to God for the 
opinions of their constituents, and it may tend to the 
happiness of the constituents for me to state that they are 
in no way responsible for the religion of the members.

Religion is an individual, not a national matter. And 
where the nation interferes with the right of conscience, 
the liberties of the people are devoured by the monster 
superstition.

If you wish to drive out the Chinese, do not make a 
pretext of religion. Do not pretend that you are trying to 
do God a favor. Injustice in His name is doubly de-
testable. The assassin cannot sanctify his dagger by fall-
ing on his knees, and it does not help a falsehood if it be 
uttered as a prayer. Religion, used to intensify the 
hate of men toward men under the pretense of pleasing 
God, has cursed the world.

A portion of this most remarkable report is intensely 
religious. There is in it almost the odor of sanctity; 
and when read it one is impressed with the living piety 
of its authors. But on the twenty-fifth page there are a 
few passages that

MUST PAIN THE HEARTS OF TRUE BELIEVERS.

Leaving their religious views, the members immediately 
betake themselves to philosophy and prediction. Listen:

"The Chinese race and the American citizen whether 
native-born or who is eligible to our naturalisation laws 
and becomes a citizen, are in a state of antagonism. They 
cannot and will not ever meet upon common ground, and 
occur together the same social level. This is impossible. 
The pagan and the Christian travel different paths. This 
one believes in a living God, that one in the type of mon-
sters and worship of wood and stone. Thus in the reli-
gion of the two races of man, they are as wide apart as 
the poles of the two hemispheres. They cannot now nor 
ever [sic] will approach the same religious altar. The 
Christian will not recede to barbarism, nor will the Chi-
inese advance to the enlightened belt [whatever it is] of 
civilisation . . . He cannot be converted to these 
modern ideas of religious worship which have been ac-
cepted by Europe and crown the American system."

Christians used to believe that through their religion 
all the nations of the earth were finally to be blest. In 
accordance with that belief missionaries have been sent 
to every land, and untold wealth has been expended for 
what has been called the spread of the gospel.

I am almost sure that I have read somewhere that 
"(Christ died for all nations); and that "God is no respecter 
of persons." It was once taught that it was the duty of 
Christians to tell all people the "tithes of great joy." 
I have never believed these tithes myself, but have al-
ways contended that an honest merchant was the best 
missonary. Commerce makes friends, religion makes 
enemies; the one enrices, and the other impoverishes; 
the one thrives best where the truth is told, the other 
where falsehoods are believed. For myself, I have but 
little confidence in any business, or enterprise, or invest-
ment, that promises dividends only after the death of the 
stockholders.

But

I AM ASHAMED

that four Christian statesmen, four members of congress 
in the last quarter of the nineteenth century, who serious-
ly object to people on account of their religious convictions, 
should still assert that the very religion in which they 
believe—and the only religion established by the living 
head of the American system—is not adapted to the 
spiritual needs of one-third of the human race. It is 
amazing that these four gentlemen have, in the defence 
of the Christian religion, announced the discovery that it 
is wholly inadequate for the civilisation of mankind; that 
the light of the cross can never penetrate the darkness 
of Chin; "that all the labours of the missionary, the ex-
ample of the good, the excited character of our civilisation, 
makes no impression upon the Pagan life of the Chinese;" 
and that even the report of this committee will not tend 
to elevate, refine, and christianise the yellow heathen 
of the Pacific coast. In the name of religion these 
gentlemen have denied its power and mocked at the enthu-
siasm of its founder. Worse than this, they have predict-
cd for the Chinese a future of ignorance and servitude 
in this world, and if the 'American system' of religion is true, 
hell-fire in the next.

For the benefit of these four philosophers and prophets 
I will give

A FEW EXTRACTS FROM THE WRITINGS OF CONFUCIUS, 
that will in my judgment compare favorably with the 
best passages of their report:

"My doctrine is that man must be true to the princi-
bles of his nature, and the benevolent exercise of them 
toward others.

"With coarse rice to eat, with water to drink, and with 
my bended arm for a pillow, I still have joy.

"Riches and honour acquired by injustice are to me but 
floating clouds.

"The man who in view of gain thinks of righteousness; 
who in danger forgets life, and who remembers an old 
agreement, however far it extends, such a man may be 
reckoned a complete man.
"Recompense injury with justice, and kindness with kindness."

There is one word which may serve as a rule of practice for all one's life: Reciprocity is that word.

When the ancestors of the four Christian congregations were driven away, when their lives were enslaved, and worshipped dried snakes, the infamous Chinese were reading these sublime sentences of Confucians. When the forefathers of these Christian statesmen were hunting toads to get the jewels out of their heads, to be used as charms, the wretched Chinese were calculating eclipses and measuring the circumference of the earth. When the progenitors of these representatives of the American system of religion were burning women charged with nursing devils, the people incapable of being influenced by the exalted character of our civilization, were building legislations for the insane.

Neither should it be forgotten that, for thousands of years, the Chinese have honestly practiced the great principles known as CIVIL SERVICE REFORM.

If we wish to prevent the immigration of the Chinese, let us reform our treaties with the vast empire from whence they came. For thousands of years the Chinese secluded themselves from the rest of the world. They did not deem the Christian nations fit to associate with. We forced ourselves upon them. We called, but with cannon. The English battered down the door in the names of opinion and Christ. The infancy was regarded as another triumph for the gospel. At last, in self-defense, the Chinese allowed Christ to enter their temples. Their wise men their philosophers protested, and prophesied that time would show that Christians could not be trusted. This report proves that the wise men were not only philosophers but prophets.

Treat China as you would England. Keep a treaty while it is in force. Change it if you will, according to the laws of nations, but on no account excuse a breach of national faith by pretending that we are dishonest for God's sake. (Chicago Daily Times.)

NOTICING THE SAD FACT OF THE IMPENDING DISSOLUTION of the "Sanskrit Text Society," founded at London in 1865, through the exertions of the late Professor Goldstücker, Professor Albert Weber, the learned Sanskrit Professor at the University of Berlin, mouldingly asks the Editor of the Times:

"Can it be possible that among the hundreds and thousands of English gentlemen who have spent a large part of their lives in India, in what one often hears called "the most splendid service in the world," a sufficient number cannot be induced to support a society founded for the purpose of making available to European scholars the authentic documents for Indian literary research...?"

A moment's reflection would have induced Professor Weber to spare himself the trouble of asking such a question. What proportion of the English gentlemen who take up an Indian career care one rap about Indian history or authentic documents? How many real scholars have developed in the Indian branches of service since John Company's first ship arrived? Great names, doubtless, are there to be reckoned, but when the entire list is written, what percentage does it embrace of the educated, even highly educated, men who have been to India? If the professor were to poll the civil and military branches of the public service to-day, he would find that not one per cent. even of the lathy young chaps fresh from the scholastic forcing-houses would trouble themselves, whether or not the Sanskrit language itself, to say nothing of the Sanskrit Text Society, were extinguished to-morrow, Badminton, lawn-tennis, flirtation, racing, pig-sticking, billiards, and the lubberly peg interest them, and there is always plenty of money to support clubs and that sort of thing. But Asiatic literature, Aryan religion or philosophy—these are not their "fad" and out of all these thousands upon thousands who have passed across the Indian stage, few have turned their backs upon fashionable pleasures and sought their happiness in study. At Kandy, Ceylon, for instance, in the English library which stands just opposite the Dalada Maligawa temple, among the collection of some 7,000 volumes there is, or was a few years ago, just one book on the Buddhist religion—Schlegelweits' observations in Tibet. That tells the story; and Professor Weber need not waste time in wondering that such societies as the one he names enjoy so precariously a tenure of life. If European scholars would show a more respectful and fraternal disposition towards their native Asiatic contemporaries the case might be different. And if the 'enlightened Indian princes and gentlemen' whom he mentions in the same letter to the Times could see that their patronage of such learned bodies would secure them as much consideration with the ruling race as do their subscriptions to monuments and giving of entertainments, no doubt their aid would be generously afforded.

THE MEDAL OF HONOUR.

The undersigned regrets to say that neither of the very few essays sent in for competition for the Medal of Honour founded by the General Council is of sufficient merit to entitle it to the bestowal of so high a dignity. To award this medal for any paper but one strictly complying with the first of the conditions announced in the Resolution of Council of May 3, viz., that "The Essay shall be of a high merit, would permanently lower its value in the estimation of the Indian public as a national prize worth contending for. It cannot be admitted for a moment that the failure to elicit high-class essays is due to any lack of ability among our Indian thinkers. The true reason is doubtless a too modest estimation of personal ability. Under this conviction, therefore, the General Council decides to renew the offer of the medal and diplomas mentioned in the Resolution of May, and appeal to all who love India and reverence her ancient glories to aid our Society in this attempt to infuse a new life into the national literature."

And as in the previous competitions, the eminent jurors selected were debarred from competition, it has now been decided that the undersigned shall judge of the respective merits of competing essays; availing himself as occasion may require of the help of non-competing native scholars who may consent to aid him in rendering a just and impartial award.

For the information of the public, it is announced that donations of ancient coins to be melted into the Medal of Honour have already been made by distinguished patrons of learning in the North-Western and Eastern provinces of India. The following is the generous contribution of Ran Bahadur Nana Subhrajit, Divan of the late Sir Walter Elliot, or their koryas, old coins found in Cutch and supposed to be about 1200 years old; ten koryas, Rao Tanaaji's reign, commenced Sambat 1711.—A.D. 1555; fifty small coins—old coins found in Cutch, and supposed to be about 800 years old; five koryas, Rajo Raulaji's reign, commenced Sambat 1722.—A.D. 1666; five koryas, Rajo Lachnajit's reign, commenced, Sambat 1808.—A.D. 1732; five koryas, Rajo Bhalaji L's reign, commenced, Sambat 1773.—A.D. 1719; five koryas, Rajo Pungi or Pragmalji L's reign, commenced Sambat 1754.—A.D. 1686; seven koryas, Rajo Khengaji L's reign, commenced Sambat 1695.—A.D. 1549; ten koryas, Rajo Bhalaji or Bhanralji L's reign, commenced Sambat 1642.—A.D. 1586.

Essays of the character described in the notice published in the THEOSOPHIST for March, April and May, will be received at these Head-quarters until December 1st, 1880, and judgment given by or before March 1, 1881.
NGA BA BA OF GWALIOR.

BY A RETIRED COMMISSIONED MILITARY OFFICER.

In a corner of the parade ground of Maharaja Scindia's force, there lived an ascetic called (from his always keeping himself stark naked) "Nanga Bāhā". The Mahārāja told in many direct and indirect ways how to get his pond cleared of the cottage of the Bāhā, but he would not budge. He (Nanga Bāhā) had a few flowering plants set out about his cottage. It was a place of resort for all classes of people.

In the year 1865, our regiment, the 16th B. C., under the command of Colonel Jenkin, had to spend the usual term at the Murar cantonment*. Every now and then the holy man was waited upon by regimental men, one Sobha Singh sower (a Sikh and a native of Hoshūyarpur district in the Punjab) being among the number. He used to go unnoticed every night, to make a "meek" (goat skin) full of water to irrigate the plants attached to the hermitage. The locality has a very scanty supply of water. The Bāhā knew well Sobha Singh's devotion, but in order that no one might suspect that he possessed psychic powers, he used to ask his waiters—"Who irrigates my plants every night?"

One night as the sower was an usual watering the plants, Nanga Bāhā, simply to unveil the matter and to properly repay Sobha Singh's services, came out of his "kuti" (cottage) and called—"Who is among my plants disturbing them in the peace of the night?" Sobha Singh, as if thunder-struck, sat down quietly where he was. On approaching near, "Nanga Bāhā" addressed him—"O, Sobha Singh, thou hast done a great service to me." The latter did not say anything, from awe and reverence. The hermit then returned to his cottage; Sobha Singh followed him and sat down in a corner, deeply filled with a sincere love for the holy man. That night and the following day and night passed, but Sobha Singh didn't, rather could not, leave the place. The following morning, Nanga Bāhā desired the sower to go to his regiment. The man shrugged his shoulders and said (after coming to himself, as till then he was in a peculiar state of mind)—"Yes, Bāhā, I will go to the regiment once for all, as yesterday I had my "athāpāhri" duty (i.e. 24 hours regular duty of horse and man) which I neglected. No sooner will I go there than I shall be sent to the custody of the stand-guard, and the punishment I will get cannot but last under the present military law." After a little talk with the hermit, he silently went to the chhāuri and unnoticed entered his compartment (cherry). As he entered he asked his jōdār (fellow-houseman, who lived in the same compartment) Dalal Singh, sower, as to what happened in his absence, and whether he was on that account reported to the officer in charge by the Head Daffedar. Dalal Singh was astonished at the question. Calling him a maniac, he said that scarcely an hour had passed since his (Sobha Singh's) return from his "athāpāhri" duty and putting off his uniform, &c., and then asked him what he now meant by making such foolish inquiries? Sobha Singh was not a little surprised at his fellow's remarks, and observed that it was poor fun for him to joke in a matter of such importance. Dalal Singh, being frightened and taking his colleague for a lunatic, ran up to his immediate superior and reported the case. From all this, Sobha Singh had found that something had happened during his absence, and attributed it to the hidden powers of Nanga Bāhā. When the troop Risaldar was informed of this matter, he searched for the hermit and, finding him gathering round him, they were anxious to hear what the matter was with the poor Sobha. Who could say what was working in this man's mind? After a long while and repeated questions, Sobha Singh told the whole story to the bystanders. All were surprised to know that Sobha Singh's "athāpāhri" was not performed by himself, but by some body else. Sobha Singh tendering his resignation, the case was reported to the Commanding Officer. But, despite every effort of military power, the same was withdrawn till his resignation.

After receiving his discharge from the regiment, he went directly to Nanga Bāhā and presented him all the money he had. The hermit addressed him in the following words—"Then last come at last"; and returning his money, he gave him Rs. 500 more and ordered him to go direct to his house, where after celebrating the murtials of his two daughters, he should give himself up to the contemplation of the Deity in his own way. The holy man added that there was no necessity for his returning to Gwalior, and that hereafter he was to be the most revered ascetic of his native country.

We hear that Sobha Singh from that time always lived only under a shelter of a blanket stretched over a bamboo stick. The people of Hoshūyarpur, Jambalhar, and other districts of the Punjab, not being prone to leave falkirs and other holy men to themselves, thronged to his Darshana.

Sobha Singh became a perfect ascetic by a single glance of Nanga Bāhā of Gwalior—not less but rather more revered than even his "guru."

We are informed that Nanga Bāhā left his house of clay some three or four years ago.

Will any of your learned correspondents kindly answer a query suggested by the above narrative, viz.—What was the person or form that appeared and performed the duty for Sobha Singh? By what name may we call this wonderful phenomenon? * Rāmovita!*

MORADABAD, 8th June 1880.

A FEW WEEKS BEFORE OUR PARTY LEFT FOR CEYLON, we were honoured with a visit from Mr. Ganes W. Joshi, the renowned patriot, whose death is now mourned by all India. His friendly talk and expressions of hope that our Society might prosper are among our happiest recollections. A short time before the untimely occurrence of his death, we received from him a very friendly letter together with a vernacular copy of his recent discourse on "Salvation," delivered in the temple of Vishnu at Ponn. The discourse began with the quotation of a verse of Tukaram's wherein the company of smare (adepts) is given a higher value than wealth, happiness, or even salvation. Various quotations from Tukaram and others were made. It is on the whole, an earnest and able panholic discourse. Coupled with the sentiments of hope, it is to be treated as a monument of his virtues and make his name remembered by pesterity. We respectfully offer our sympathy to his family, and wish his friends every success in the patriotic work of reform he has left behind him to be finished by them.

* By the name Koon Repe or Mağāri Repe. An Arayan might not see anything that is not seen. Arayan knows that he is surrounded by strange phenomenon, related to us by the conven- tional himself, where a man was in a trance or semi-trance state for thirty-six hours—one day and two nights. During this interval he appeared—or presented to his pupils to see him—at College as usual, when he admitted that he had had memorials of the College lectures to which they listened. Who can tell whether the teacher who lectured while the gentleman was unconscious was his physical body, animated by another intelligence, or his Meri Sequ Repe, or "double," acting independently of the consciousness of his physical brain! And this very gentleman, to whom this number will be sent, will, we promise, be mightily interested in the grand-sounding story of Sobha Singh. -E.2
PUZZLES FOR THE PHILOLOGISTS.

By Ramchandra Harji Jadhao Rao, Esq.

In the May THEOSOPHIST is an article in connection with the nonogenetic theory of prior residence of one common ancestral Aryan family in Central Asia, discussed under a similar heading in the March number.

The writer appealing to the science of language, lays the greatest stress on philology, and presumes that the mere existence of a few Sanskrit words in some of the Western (European) languages is a sufficient evidence to warrant the conclusion that an Aryan family once lived at or near the borders of Central Asia, and that their detachments marched into Europe, Persia, and India. He does not, however, attempt to explain the other points which such a conclusion, if at all admitted, involves, but leaves them to be answered by some able writer than himself, whom he invites to join him in the field of discussion.

As the above conclusion is shown to be the result of philology, let us see on what evidences and testimonies it is based.

So long as an hundred years ago, the students of languages throughout Europe believed that the Hebrew was the most ancient tongue of all the world. This was the language of the Jewish nation, the language in which was written the old Testament, or that part of the Bible which speaks of the creation of the world and the genesis of mankind. The Hebrew was, therefore, looked upon as the method of speech given directly by God to man at his creation, and consequently the earliest spoken language. It was supposed that as mankind increased in numbers and separated into different tribes and nations, the Hebrew was split up, and transformed into various dialects, and thus was the parent of all the languages of the earth. The story of the Tower of Babel and the confusion of tongues goes in harmony with this version.

Since the introduction of the study of Sanskrit into Europe, the van being led by the late Sir William Jones, one of the judges of the High Court of Judicature at Calcutta, who lived at the close of the eighteenth century, a change gradually glided in. The European scholars reaching the grammar and vocabulary of Sanskrit and finding a resemblance between some common-place words of Sanskrit and some of the European languages, began to form queer ideas, that the Europeans, Persians and Hindus belonged primarily to one Aryan family, which once lived in Central Asia, and had Sanskrit for their tongue; a theory diametrically opposed to the outgivings of history, chronology, mythology and geography among every nation on the face of the earth.

To strengthen the above theory or to invest it with the character of fact and truth, strange conjectures, clothed in the garb of History, are brought forward to wit, that the Aryan tribe, (Hindus) quitting their ancestral abode in Central Asia, crossed the Hindu Kush, and traversing the Himalayan snows southwards, settled themselves on the banks of the five rivers which water the great tract, which derives its name Punjab therefrom, and that, ever since the Hindus have called that region their home; and it is said that before that time, they lived in more northern regions within the same precincts with the ancestors of Greeks, Italians, Slavonians, Germans and Celts as members of one great family.

Neither the Europeans nor the Hindus, nor any other nation under the sun never possessed, nor so much as had even the faintest knowledge of this strange tradition, nor do the nursery tales which are said to have been carried from the East, whisper such a story. It is nothing but a vanished tale utterly undeserving of the name of traditional history.

The words in the European languages which are correspond to those of Sanskrit, are as follows:—* 

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<table>
<thead>
<tr>
<th>English</th>
<th>Sanskrit</th>
<th>Zend</th>
<th>Greek</th>
<th>Latin</th>
<th>Gothic</th>
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<td>Aνi</td>
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<td>Vāstha</td>
<td>Indōs</td>
<td>Virūtus</td>
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<td>Hāmsa</td>
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</table>

Wild animals, some of which were known to the Aryans before they separated and which happen to live both in Asia and Europe, the Bear and the Wolf:

Bear | Beksha | Arkos | Prus | Lith | Loysas |

Wolf | Vrika | Lukos | Lopus | Do-wilkas |

Serpent | Sarpa | Ekkis | Serpens |

—Note.—The above awkward or crude forms seem to have been adapted by the author for the purpose of coincidence between the words of the European languages and those of the Sanskrit which ought to have been, in fairness, written as Pitera, Motra, Bhutra, &c.

* Chips from a German Workship, by Prof. Max Müller, Vol. II, pages 22, 44 & 52.
It is hardly necessary to point out that almost all the above words (and any other which are comparatively few), are of little or no importance, being merely common-place, or household words, usually in the month of even the common people and were so, when Sanskrit was the principal language, and their introduction into the European languages was merely accidental at a time when Greece and other nations of Europe were indigenous tribes, more or less in a state of barbarism having indigenous dialects of their own as history conclusively demonstrates.

The very corrupt forms, as diverse as are the languages in which these words stand, as the above table shows, and the absence of a legion of other Sanskrit words in the European languages, which are formed mostly of terms of peculiar European origin and formation, neither approaching nor bearing affinity to the Sanskrit words even in roots and derivatives, are tangible evidences going in perfect harmony with what I say.

Words being exchanged like current coins and marbles, find their way into the languages of various countries, having intercourse and commerce with each other. The Aryan and the non-Aryan groups of families, as they are called, have in their languages a number of words belonging to each other, as will be shown hereafter, as early as 3,600 years before the Christian era, the Aryans of India (Hindus) were in direct communication with the Egyptians; and 3,600 years ago when Joseph reached Egypt, the Indians were in free communication with the Israelites. This fact holds good even with the period of Tidamas 111. and of the Pharaohs.

The Periplo, the book of Genesis, containing the writings of Zanaras, centuries before the birth of Christ, and even our great epics, Ramayana and Mahabharata, the dates of which have been calculated and fixed at 5,000 years by Euro-American scholars, on their theory, though according to the Aryan chronology, they go far beyond that period, and are replete with evidences of the Hindus having navigated the open seas and of their having held communication with Europe, Persia and other parts of the globe, including Greece and Rome as well as the regions of Arctic Ocean. (Vide Mahabharata, Book 14, which narrates the exploits of the mighty Pandu Princes in connection with the Ashoka Maha—tl1e Horse sacrifice performed by them to signalize the Universal power and dominion acquired by them). We are told that the Aryan family which lived in Central Asia, were a civilized people: and that their religion was that of the Vedas. They had chariots, horses, ships, boats, towns and fortified places before the separation took place. They were, therefore, not nomads. To this Professor Max Muller adds that the younger branch of the family left first and emigrated into Europe while the older and the oldest remained together for some time, and then the former separated and finally the other also. The oldest quitted its ancestral abode last of all, for a new home in India.

The inference to be drawn, then, is that the old home was abandoned by every soul, and left to become deserted and a desolate desert as we now find it.

On this concluding portion of the theory, I need not at present offer any remarks but reserve them for a future and appropriate occasion.

The Rig-Veda is considered by European scholars as the real Bible of the ancient faith of the Vedas, Rigvis, and the oldest book of the Indo-European family.

Now the hymns of the Rig-Veda teem with such words as Indra, Agni, Varuna, Savitri, Surya, Ravi, Vayu, Mitra, Marut, Ashwin, Rudra, Pritvi, Ghrita, Sumana, Ap-Nadi-sonna (the king of the world) Praputhi—Aditi, Swarga, Visv-Deva-Vasus—Purohit Rushes and to which may be added the words above-mentioned, viz. chariots, horses, ships, boats, forts, fortified places and several others.

The philologists do not show whether any of the above words exist in any of the European languages. They must certainly be traceable somewhere if in reality detachments after detachments of the Aryan family did, as alleged, march from the old Home-country—Central Asia—into Europe, to conquer and colonize that region. The existence of these words in the European languages is the more probable since Professor Max Muller affirms that the very word Veda exists in the Greek and the English languages, and identifies it with Odea in the Greek and Vedas in the English text, in the latter. But the non-existence or absence of such words as above, must absolutely go to shake the very foundation of this family cherished theory and upset it altogether.

To deduce conclusions from common-place words, the very significance and the determinative power of which lead to a different inference is merely to form fanciful theories which can hardly shine before facts and truth.

There are a number of words belonging to various languages which have welded into English and finally form now part and parcel of the language, simply owing to the intercourse and commerce which that great nation maintains with other countries of the world, as the list given below shows. (Adams's Elements of the English Language. Pages 11 and 12).

**Hindi**

Abhey, abbot, amen, behemoth, cabal, cherub, coplom, gehenna, hallelujah, hossana, jubilee, leviathan, manna, sabbath, sabbath, serpent, sabihaleth, pharisee, rabbi.

**Arabic**

Admiral, aleph, alchemy, alcock, aleve, alcob, algabra, alcali, almanac, amber, amberglass, arnack, artihoal, assassin, attar, azimut, adri, caliph, camphor, curat, caravan, caravanersari, chemistry, cipher, civist, coffee, cotton, crimson, damask, damannon, divan, dragonskin, elixir, emir, fikr, firman, gazette, giraffe, harem, hazard, jar, lake, lime, hote, magazine, manchick, mattress, minaret, molhair, monsoon, moslem, mosque, mulfi, munny, muss, nafir, naphtha, navr, opium, ottoman, scharon, salman, sealool, shani, straba, sofa, sulman, syrip, tabcr, talism, tanahab, tambourine, tary, vizir, zuait, zero.

**Persian**

Ashwills, hondoll, pavard, phaeno, bungoro, bengoro, calico, cowrie, dimity, junc, jace, hoil, mudass-stashe, mush, pagoda, palamin, peria, pinnch, podiit, rajah, rupee, sandal (wood), sugar, sattix, stuffy, shapron.

**Malay**

Amuck, bamboo, bantam, cadul, cauchette, chintz, cockatoo, creoce, curry, gangobee, godawen, gong, guttago, jink, mango, oromangting, ratten.

**Chinese**

Bokea, congou, hyson, markeen, peckoe, satin, soy, tea.

**Turkish**

Bey, chibouk, choue, janisary, kiosk, sash, tulip, seraglio.

From a philological point of view let us suppose, for a moment, and for argument's sake, that from some unforeseen circumstances, the present communication between the East and the West ceases (which may very God forbid but continue for ever) and history becomes destroyed and forgotten, and then after a time the communication is renewed, as at present: would the philologists that may then turn up, be justified in deducing and their admirers in upholding the conclusion, that all the above nations once lived under one roof, as members of one great Aryan family, in a central region and thence after separating, the Malayans and the Chinese emigrated, first of all, into Malacca and China, next the Persians and the Hindus, following in the wake of their brothers, proceeded to Persia and India, and the English, the oldest branch, quitting the old-country last of all, crossed the waters of the Red Sea and the English channel and finally settled in Britain!
Such a conclusion, though apparently warranted, would yet be a very serious mistake. India has always been the very repository of the Vedas and the Hinduism holding them dearer than life, saved the scriptures from the blazing fires of tyranny and oppression which succeeded the abominable anarchical reign of the
Moslem fanatics and slaves, who invaded India, and whose constant endeavours were steadily directed towards the suppression and annihilation of the Hindu religion. If, therefore, the Europeans had ever belonged to the great Aryan family and known the Vedas as their birth-right, if they had carried the texts with them at the time of their emigration to and settlement in India, there would have been no problem which demands solution at the hands of the philologists, how and under what circumstances, the Europeans could have irrecoverably lost the Vedas so as to leave no traces behind.

It is likewise a marvel and a mystery that the Europeans should have never known any thing of the Vedas, or that they should, hardly a century ago, have been so completely ignorant as to who their ancestors were, what their religion was, and whence they came.

The Vedas themselves have been obtained from India by European scholars. Now India is the very cradle of civilization, language, religion and literature of the ancient Aryan race from which emigrations may have flowed into Europe from time to time. This in conjunction with the fact of the Hindus having had free communication with Europe by sea led to Sanskrit words, few as they are, being intermixed with those of European dialects whilst in a barbarous state, a fact which is established beyond doubt; by the suggestive evidences of folk-lore, most of the tales and stories, fables and traditions current among Persians, Parthians, and other eastern countries, all of which had their origin in India. The efforts of philology, therefore, however strenuous in that direction, can hardly succeed in metamorphosing a vague theory into real Simn Pure, but must ever remain as they are—a hollow farce.

The imputation that the Aryans were lamentably deficient in philological knowledge, betrays a and ignorance of the Aryan literature on the part of the writer. Very little may have been known of the Hindus, but this is no proof that the Vedas were unknown. It may be asked what a mere knowledge of philology has to do with the silence of the Vedas about other countries. Perhaps, my opponent confounds philology with geography?

Last, but not least, is the story of the deluge. The intent of its introduction in a potential mood is apparently to expose its absurdity, at this fitting opportunity. However, let us hope that with the high progress, which Philology, like other sciences, is said to have made, archaeological and geological surveys of the regions and to have been once the residence of the great Aryan family, in Central Asia, may also begin at once. The favourable results of the two houses, will, no doubt, settle this great question, interesting and important as it is, both to Europeans and Hindus. If, however, there be a failure, it can be reconciled with the argument that the current of the river Oxus having turned in the direction in which the buildings and fortified places stood away the impetuousness of the waters uprooted and washed away the antique relics.

The following extract from an interesting work which has just appeared, shows the spirit in which the Philologists interpret stories which come in their way:—

"As the position of the Gantanans among the Soman schools is uncertain, it will, of course, be likewise inapplicable to ask which one of the dates given is the true one. It is certain that the historical period of India. The necessity of caution in this respect is so obvious, that I should not point it out, were it not that the Bhavavasthunata contains one word, the occurrence of which is sometimes considered to indicate the terminus a quo for the dating of Indian

works. The word which I refer is Yavana. Gautama (Gautama 3544, 21, an opinion of sacred authority, which a Yavana is the offspring of a Siderai man and a Kalahari woman. Now it is well known that this name is a corruption of the Greek 3t',aioi, an Ionian, and that in India it was applied in ancient times, to the Greeks, and especially to Boeotian and Indo-Bacrian Greeks who ruled in the second century, B.C., over a portion of Northern India. As there is no historical evidence to show that the Indians became acquainted with the Greeks before the invasion of Alexander in the fourth century, B.C., it has been held that works containing the word Yavana are written before 200 B.C. But irrespective of the consideration that the text of our Bhavavasthunata is not trustworthy enough to allow its date to be ascertained by a single word, the reasoning itself on which the determinative power of the word Yavana is based is not beyond doubt, as it is applied to a person who to judge from his name was not a Greek in the ancient inscription of Rishabarna at Gujamall.

Note by the author.

The person alluded to is Asoka's Lieutenant, the Yavana Tush remarks who appears to have been a Persian, for the inscription see Ind. Ant. Vol. II, page 277.

The Aryans (Hindus) not only knew the word Yavana, centuries before the invasion of Alexander the Great, but also the very people, who were so named. The word repeatedly occurs in the great epic Mahabharata, as, we are being told, the following passage.

I may add here that the Pandavas were in Greece where are still retained traces of their footprints. Pococke's India in Greece and Truth in Mythology, Pages 130 to 160.

The Philologists may again startle us by saying sometime hereafter, that the Hindus were never acquainted with the word "Aryan," until after they had casually heard of the Greek historian of that name, who wrote a history of India called Aryan Epict, a work which is still extant.

Extracts.

"In the Adipatra of the Mahabharata (verses 6650) Gandhara at Arjun's request proceeds to relate the ancient story of Vashishtha (Vashishtham or Mahaparvan) to the hero Sagara, to prove that the two great religions are identical and that

Brahma and Vishnu. It happened that the latter was the son of Ga!li, King of Kanyakubja (Karnali) and grandson of Kaniska, when out hunting, came to the hermitage of Vashishtha, where he was received with all honour, entertained together with his attendants with delicious food and drink, and presented with precious jewels and dresses obtained by the sage from his wonder-working cow, the fuller of all desires. The capability of Vishnu is aroused on seeing this beautiful animal (all of whose hee points are endowed in the legend) and he offers Vashishtha a hundred million cow's, or his kingdom, in exchange for her. But Vashishtha's reply is that he is unable to part with her even for a kingdom. Vishnu then asks him, that he will enforce the law of the stronger, 6653. I am a Kshatriya while being a Brahmin, thy functions are sanctity and sacred study. How can there be any vigour in Brahmins who are secure and self-restrained? Since thou dost not give up to me, in exchange for a hundred millions of cows, the wonder-working cow, which is the object of my class characteristic, I will carry away the cow by force. Vishnu adds, confirmed, no doubt, of his own superior power, tells him to do as he proposes without loss of time. Vishnu accordingly seizes the wonder-working cow; but she will not move from the hermitage, though beaten with whip and stick, and pushed hither and thither. Witnessing this, Vashishtha asks her, what he, a patient Brahmin can do? She demands of him why he overlooks the violences she is subjected to. Vashishtha replies: Force is the strength of Kshatriyas, patience of Brahmins. As

* Sacred books of the East, edited by Professor Max Muller. Vol. II, Introduction page 1. VI.
patience possesses me, go if thou pleasest (6076 Khshat-
triyamam below tena Brahmanandam Kshana below | Kh-
manam bhagote yamantya yati rochote). The cow
enquires if he means to abandon her: as, unless he for-
sakes her, she can never be carried off by force. She is
assured by Vasishtha that he does not forsake her, and
that she should remain, if she could. Hearing these
words, he numbered his fingers, and became utterly
ascripse (6080) her eyes become red with rage, she
utters a deep bellowing sound, and puts to flight the
enraged army of Vishvanita. Being (again) beaten with
a whip and stick, and pushed hither and thither, she
becomes more insensible, her eyes are red with anger, her
whole body kindled by her indignation, glows like the
moon-day sun, she discharges showers of firebrands from
her tail, creates Pahlavas* from the same member Dravidas and
Sokas; Yavanas, Nalas, Kauchis, Sarabhas, Pauradhas,
Kiras, Sinhalas, Uras, and those of this kind. Vishvanita,
Bhatta annotates thus—Panduanaka purna varna medi-
undar-majtanam adasrtestat madhala-pata-tat-gatya-
libha-jata anuvartanam | Agam cha jaty-atu-
rajyapaladh astre samay-evadharmavatthah. There
is no fifth caste, for caste cannot be predicated of the mixed
tribes, from the fact that, like mules, they belong to anoth-
other species distinct from that of either of their parents,
and this reference, which is made in the Sutras to castes
other than the four, is merely for the sake of convenience
and in conformity to common usage.

In verses 43 and 44 it is stated, Sutakins to kury-
kedud Auk Nktakheta jato yah | Vishvanatam yag-
loke bhuvahtraya saavara cho ? Pauradhas cheda-
teruddvah Kambobajah Yavanas Sakah | Parvadah Pahl-
avas Chinabhit Kriatok Daradah Klasah. The follow-
ing tribes of Kshatriyas have gradually sunk into the state of
Vrisalan (outcastes) from the extinction of sacred rites, and
from having no communication with Brahmins, viz.,
Paundrakas, Odras, Dravidas, Kambobjas, Yavanas, Sokas,
Paradhas, Pahlavas, Chinas, Kiratas, Dardinhas and Klasahs.

The same thing is affirmed in the Mahabharata, Ann.
maanaparvan verses 2103F: Sokah Yavanas-Kambob-
jas tas tak Kshatriya jato yah Vishvanatam, perse yuktah bhru-
manandam Kshana adarso na | Dravidas cha Kallubhad chi. Po-
linhas chuppy Ushiras | Kolisarup, Mahishakas tas tak
Kshatriya-jato yati 

These tribes of Kshatriyas, viz., Sokas, Yavanas, Kambobjas, Dravidas, Kutubhas, Pulin-
dhas, Usirnas, Kolisarpas and Mahishakas, have become
Vrisalan from seeing no Brahmins. This is repeated in
verses 2158-9 where the following additional tribes are named:
Mekulas, Lutas, Kounisvas, Saundicas, Darvas,
Chauras, Sivanas, Barbaras and Kiratas, and the cause of
degradation is, as in verse 2103, restricted to the absence
of Brahmins.

The Yavanas are said in the Mahabharata, Adiparvan
Section 83, verse 3333, to be descended from Turvan, the
Vaihabajas from Druhyu and the Melechha tribes from
Aun (Yudhos ta Yudhara jata Turvanor Yavanas Smrit-
ah | Druhyu mutas ta Vaihabajas anus in Melechha jata-
akah.) Is it meant by this that the Yavanas are not to be
reckoned among the Melechhas? Their descent from
Turvasu is not, however, necessarily in conflict with the

RUSSIAN SUPERSTITIONS.

In the article entitled "War in Olympia," (Theosophist
for November 1879) an allusion was made to a great row then
waging in Russia, between the defenders and adversaries of
the modern mediunistic phenomena. One of the most
rabid assailants of the spiritists has long been M. Eugene
Markof, a well-known contemporary Russian critic. No
one was ever more bitingly sarcastic or combative against
what he called the "modern superstition." The Russian
press are now having a laugh at his expense. In an incon-
cuous moment, he himself was betrayed into being elicted
in an admission of some wonderful phenomena that had come
under his personal knowledge some years ago. Treating in
the Galas, of the various superstitions of the Russian
penasacy, he says that to them the "house-speak" (do-
more) or "house-keeper" (hostyner)—as this familiar
spirit is also called, has as perfect an objectivity, as
the living persons about him. In it the peasant puts his
trust, and takes it into consideration in every domestic
affair... Then comes the confession:—"I well remem-
ber that in my youth there was a learned old man, Stepan
Andreyevich, celebrated far and wide in all our
neighbourhood, and even far beyond its boundaries.
Before the magical achievements and occult powers of this son
of the village decoy, before his weird knowledge and pro-
phecies, our people literally prostrated themselves.
He was not regarded as a practitioner of black art, but as
a benevolent magician; he was simply credited with the
performance of the most astounding miracles. He would
see and decribe to others events transpiring many miles of
away, he prophesied the day of his own death, and that
death of various well-known landowners in our neighbourhood;
at a single word from him, a whole pack of wild dogs, that
were tearing after a carriage, fell dead in their tracks; at
Oro, he evoked, at her prayer, the shade of a widow's
deceased husband, and discovered where he had hidden some
important family papers. As for all manner of illnesses, he
was as though he drove them away with a wave of his
hand. It was positively said that one lady had paid him
17,000 rubles for curing a case of lunacy; and it was
alleged with like plausibility that he had even taken
more than once to Moscow and other towns, to cure wealthy
invalids. Hysterical diseases yielded to a single touch or
even glance of his. In our own house, he relieved an
obscured woman, by simply causing her to drink twelve
bottles of some infusion of herbs. The obsessed creature
would feel beforehand the approach of Stepan Andreyevich;
she would be thrown into terrible convulsions and scream
loud enough to be heard in the village—he comes, he
comes..."

As if the above were not wonderful enough, M. Markof
cites an instance which has quite recently come under his

* Pehlevi was the Court Language of Persia, the name derived from the
above source and text.
own observation, and in which he places a faith quite refreshing to behold in so unprepossessing an opponent of every thing smacking of superstition. This is what he tells us: "In my cattle-yard, there is a superb young bull, purchased by me from a very wealthy breeder. This bull had no progeny, strange to say, and believing it to be the keeper's fault, rated him soundly for it. The intelligent woujk would only doff his cap, and without replying, shake his head with an air of total disagreement with my opinion.

"Eh! Master, master!" he once exclaimed, with an expression of deep conviction. "Did you not purchase the brute from a wealthy peasant? How then can you ever expect that he should breed?"

The fact is that a popular superstition in Russia assures that no rich breeder trading in fine cattle will ever sell a beast unless it has been made previously barren by the magic means of the "word" (a spell, or mantra). And M. Markof, the great opponent of spiritualism evidently shares in this superstition since he adds the following profound reflection.

"There are sufficiently strong reasons to believe that such curses and spells are not merely limited to a 'word' but too evidently in many a case become 'a deal.'"

THE DECADENCE OF PROTESTANT CHRISTIANITY.

Doubts have been expressed by Asiatic friends as to the truth of our assertion that Protestantism was first approaching the crisis of its fate. Yet it needs only to visit any Protestant country to satisfy oneself of this fact. We find copied with approbation into one of the most noted organs of the Roman Church—the Catholic Mirror—editorial articles from The New York Times, a leading American newspaper peculiarly devoted to the interests of an orthodox Protestant public, containing the following significant warning:

The Protestant clergy do not seem to be aware of the formidable warfare which is now raging against revealed religion. The defenses which were effective against the noisy artillery of Paine are useless against the noiseless and ceaseless sapping and mining with which Rationalism attacks them. Orthodox Protestantism shuns its eyes to the fact that science and literature are in the hands of its enemies. It refuses to recognize that on which it stands is slipping from under its feet; that Germany, which, at the call of Luther, accepted the infallible Book in place of the self-styled infallible Church, has now rejected the book, and that the new reformation, which reforms Christianity out of existence, is spreading all over the Protestant world.

The result will, according to the Times, accrue to the profit of the Roman Church. It foresees, in fact, that the latter may become "far stronger than she has been at any time since the Reformation." Certainly the sudden outbreak of bigoted fervour over the pretended "miracles" in France and, more recently, Ireland, and the growing perversions of Anglican priests and laymen show a decided drift in the direction indicated. Men in the mass do not think but feel, are emotional rather than rational, and go by flocks and swarms to that religion which must appeal to the emotions and imagination and least to the reason. That the whole area of Protestantism is now ready to embrace some new faith which seems more consoling than Protestantism and more reasonable than Romanism, is so palpable and undeniable that no well-informed, disinterested observer will gainsay the statement. This conviction induced the Times to voice the hope that the new Christian sect will speedily become an offspring of Christ rather than the quest after primitive truth. And it makes some of us believe that the auspicious hour has come for the Buddhists to begin preparing for a new propaganda of Buddhism.

NOTES ON THE BEIJ MANTRAS.

By RAJA NYAMA SANKAR ROY BAHADUR, C.M.I.,
Vice-President of the Theosophical Society.

Does any one of your numerous readers know that the Beij Mantras, (i.e., secret names for the gods of the Hindu Aryan pantheon,) have a very close relationship with the appellations, the Mahomedans use for the Deity in their prayer? What a remarkable coincidence! Even the Mahomedans who have applied to the Supreme Being, is taken in the same sense by the Vedas of the Aryans. They cite a stanza from the Atharva Veda, compiled in the "Sabda-Kalpa-Drama."†

† Sabda-kalpa-drama, compiled by Epa Sir Radakasundar Dev of Calcutta.

A NEAT FAMILIAR CONTAINING THE BYELAWS OF THE LUNIA THEOSOPHICAL SOCIETY, our Scientific Branch, at Colombo, Ceylon, has been received.
Well, what is idolatry after all? Is it not merely a figure of speech, a personification, intended only to help a ready conception, and a vivid realization of the thing to be meditated upon? All this alleged idolatry is nothing more than a simple and a natural result of deep and profound earnestness of the heart of a true lover of God, denominated a Yogi. When the object is gained, this false idea of personification is immediately vanished and the real truth revealed, even as the flower, concealing by its petals the gem of fruit within withers and falls off, directly the real substance within is developed and grown even as the dolls which an infant girl personifies, pets, and talks to, but which are cast away as the sobered mind deals more with realities.

Idolatry is merely a kalpam or an imagination. Let me ask who was ever without it: to put a name is nothing more or less than a kalpam, so to say that God is like fire, air, light, &c. is a kalpam. For instance, who told us that God’s name is God? This is simply a kalpam in itself. Then the difference is that the idolators create a murti or booth, or a body-kalpam, and the so-called non-idolators make a word or name kalpam, none can do without it. Cannot this little difference be tolerated? Cannot the so-called idolators be freed from the unjust charge of blasphemy? Let our educated brethren (our Mahomedan brethren especially) think about it, and let them teach these broad and catholic principles to their public preachers, so that they may again preach these tolerant doctrines to masses telling them that it is sinful to hate each other for distinctions without a difference. What wonder then, that within a short time the universal brotherhood may be established? Thus this highly desirable object will be acquired. I beg to press this point chiefly on the attention of our Moslem brethren. I believe the great Mogul Emperor, Akbar Shah, understood this truth, and, therefore, respected equally the Moulvi and the Pandits.

It is said of the sacred books, that the last book is that revealed to Mahomed, the earliest of them to known to Adam are now extinct. That the Vedas were really the earliest of the scriptures, is a fact admitted by the greatest thinkers of the time. Why should not, therefore, the Vedas be regarded as those lost books of Adam?

The great prophet of Islam condemned the people of Hindustan for their idolatrous mode of worship. It may be, that we were partially to blame, as we can conceive that in his time the Hindus were really in a degenerated condition, either with regard to their mode of worship, or in the principles thereof, and their true Yogis or learned men were not noticeable to that great prophet. So his conclusion was unconsciousl} based on a misconception.

The Hindus never really came, nor should they have ever come, under the term of idolaters. They are and were always true believers in monothelism, but they worshipped the Almighty through a mode of kalpam which is named idolatry, the rest of the men doing the same by some other mode of kalpam which, though, was not denominated idolatry.

Let the whole world join in one universal brotherhood, and the same sun of intelligence pray to the Lord according to the prayers of the Mahometans:—

"कृतिन वैशीलामिदं भविष्यति, पुरुषोत्तमकै गणम समस्तम पुष्पं मणिपुष्पं"

O Lord! Men reach thee through various straight and circuitous ways according to their varying choices. But still Thou art in all cases the only goal of men, even as the sea is the goal of rivers (coming through different channels).

A BROTHER THEOSOPHIST SUGGESTS ONE OF THE TERRESTRIAL AND MOST SATISFYING DEFINITIONS OF THE WORD MIRACLE that we have seen, Would it not be worth while we ask the wise to explain that ‘miracles’ only means our ignorance of causes, and that in denying miracles we only intend to deny phenomena incapable of any rational explanation whatever: not phenomena far transcending explanation according to commonly known and admitted laws and agencies of nature?" For lack of understanding the broad distinction we draw between the Impossible and the Unfamiliar in physics, we have often been bitterly criticized by opponents. They have generally held us with inconsistency in denying the possibility of miracles, while at the same time affirming the reality of occult phenomena of an identical character. Our quired is with the assumption that whatever phenomenon is strange and unfamiliar, must, ipso facto be ascribed to supernatural agency, hence be miraculous. The world is too old now to be driven or coaxed into the belief that anything whatsoever can happen or ever did happen outside natural law.
THE NUMBER SEVEN AND OUR SOCIETY.

The thoughtful reader must have pondered well over the mysterious import that the number Seven seems to have always had among the ancients, as succinctly epitomized in our June number, as well as the theory of cycles, discussed in the July issue. It was there stated that the German scientists are now giving attention to this manifestation of the numerical harmony and periodicity of the operations of Nature. A series of statistical observations, embracing some centuries of historical events, tend to show that the ancients must have been perfectly aware of this law who invented theCalendar and philosophy. In fact, when statistical science shall have been fully perfected, as it seems likely to be, there will be constantly increasing proofs that the evolution of heroes, poets, military chieftains, philosophers, theologians, great merchants, and all other remarkable personages is as capable of mathematical estimate upon the basis of the potentiality of numbers, as the return of a count by the rules of astronomical calculations. The comparatively modern system of life insurance rests upon the calculated expectancy of life, whether the individual was healthier or more likely to die, as so uncertain as the probable longevity of any single individual in a community, nothing is more certain than that the probable life-chance of any one person in the mass of population, can be known upon the basis of the general average of human life. In fact, as M. de Cazenove, in the Journal de Magnetisme, justly observes, the law of numerical proportions is verified in every department of the physical sciences. We see it in chemistry, as the law of definite proportions and multiple proportions; in physics, as the law of electric conductivity; in zoology, in the wonderful phenomena of crystallization; in astronomy, in the celestial mechanics. Well may the writer above-quoted remark: "Physical and moral laws have so infinitely numerous points of contact that if we have not as yet reached the point where we can demonstrate their identity, it is none the less certain that there exists between them a very great analogy."

We have attempted to show how, by a sort of common instinct, a peculiar solemnity and mystical significance has been given the Number Seven among all people, at all times. It now remains for us to cite from the experience of the Theosophical Society some facts which indicate how its power has manifested itself with us. Continually our experiences have been associated with Seven or some combination or multiple of it. And it must be remembered that in not a single instance was there any intention that the number should play a part in our affairs; but, on the contrary, what happened was in many cases exactly the reverse of what we desired. It was only the other day that we began to take any note of the striking chain of circumstances, and some have only been recalled now at the moment of writing.

The two chief founders of our Society were the President, Colonel Olcott, and the Conductor of this Magazine. When they made each other's acquaintance (in 1874) the office number of the former was Seven, the house number of the latter seventeenth. The President's Inaugural Address before the Mulberry Street Society, was delivered November 17, 1873; the Headquarters were established in the 47th street; (the up-town streets in New York are all designated by numbers), and Colonel Olcott's office was removed to 71 Broadway. On the 17th December 1873, our delegates to India sailed for London; the voyage, owing to storms and fog, lasted seventeen days; on the 17th January, 1880, we left London for Liverpool to take the steamer for Bombay, got on board the next day, but lay all night in the Mersey, and our train was not due to leave London until the 22d, we got to sea. On March 2—seventeen days after reaching Bombay—we removed to the bungalows where we have ever since been living. On the 23rd March, thirty-five (7 x 5) days after landling, Colonel Olcott delivered his first public oration on Theosophy, at FranjIi Cowasji Institute, Bombay, July 7, the first Prospectus announcing the intended foundation of the THEOSOPHIST was written; on the 27th September, the first number of the "THEOSOPHIST" was made up at the printing-office, and on October 1st a new and brilliant little magazine appeared.

But we anticipate events. In the beginning of April last year, Colonel Olcott and the Conductor of this Magazine went to the N.W. Provinces to meet Swami Dayanand, and were absent from the Head-quarters thirty-seven days, and visited seven different cities during the trip. In December of that year we again went northward, and on the 21st (7 x 3) of that month, a special meeting of the Society of Benares Pandits was held to greet Colonel Olcott and elect him an Honorary Member in token of the highest appreciation of the kindness of these Indian pandits for our Society—a most important event.

Coming down to the Ceylon trip, we find on consulting the diary that our party sailed from Bombay May 7, the steamer starting her engines at 7:15 a.m. We reached Point de Galle on the 17th. At the first meeting in Ceylon of candidates for initiation, a group of seven persons presented themselves. At Palamuru seven were also initiated, the evening proving so bazonous and stormy that the rest could not leave their houses. At Colombo six persons a day were initiated. Let us remember that at the preliminary meeting to organize the local branch temporarily, there were twenty-seven. At Kandy seventeen comprised the first body of candidates. Returning to Colombo we organized the "Lanka Theosophical Society," a scientific branch, on the 17th of the month, and on the evening when the Palamuru branch was formed, thirty-five names (7 x 5) were registered as follows. Seven priests were initiated here during this second visit, and at Beconta, where we tarried to organize a branch there were two again, and seven priests submitted. Thirty-four (7 x 4) nominal members organized the Matara branch; and here again the priests taken into fellowship numbered seven. So too, at Galle twenty-seven persons were present on the night of the organization—the rest being unavoidable absent; and at Welitara the number was twenty-one, or three times seven. Upon counting up the entire number of lay Buddhists included in our seven Ceylon branches that are devoted to the interests of that faith, we find our mystical number seven occupying the place of honor, and which aids to the singularity of the fact is that the same is the case with the sum-total of priests who joined our Parent Society.

Our quarterly fatality followed us all throughout the return voyage to Bombay. Of the Delegation two members having urgent business, took an earlier steamer from Colombo, thus reducing our number to seven. Two more fully intended to come home from Galle by the vessel of the 7th July, but as it turned out, she did not touch there and so, perforce, our band of seven came together on the 12th—the fifty-seventh day after our landing. Their voyage from Ceylon to Bombay may be said to begin upon leaving Colombo, since the run from Galle to that port is in Ceylonese waters. From friends—ladies and men and two priests—again seven—who came aboard at Colombo to bid us farewell, we learned that the July THEOSOPHIST had reached there, and being naturally anxious to see a copy, urgently requested that one should be sent to us to look at, if possible, before 5 o'clock p.m., the hour at which it was due to arrive. The steamer started at 4 p.m. and was due in Bombay at 8 a.m. After our friends left, we watched every craft that came from shore. Five o'clock came, then six and half past six, but no messenger or magazine for us. At last, precisely, at seven, one little canvas was seen tossing in the heavy sea that was running, she approached, was alongside; on her bows, painted on a white ground was the Number Seven, a man climbed over the ship's rail and in his hand was the paper we were waiting for. When the anchor was cast she put to sea and we started the engines; two of our party ran to look at the ship's clock; it stood at seven minutes past 7 p.m. . . . .

At Tuticorin, Mr. Parsadha, one of our party, went ashore as his desire was to return by rail to Bombay, so as to see Southern India: the little boat in which we went ashore we noticed, after she had got clear from the crow's nest of craft alongside, bore the number forty-seven. Going down the coast on our
outward voyage, our steamers touched at Trincomalee (7 x 2)
ports; coming home our vessel, owing to the monsoon
weather and the heavy surf along the Malabar Coast,
visited only seven. And, finally, as though to show us
that our solitary destiny was not to be evaded, it was at exactly
seven o'clock—as the log of the S. S. Chalco shows—
when we sighted the pilot off Bombay harbour, at 7.22,
the bell rang to show down the engines, at 7.47 the pilot
stepped on the "bridge" and took command of the ship,
and at 9.27 our anchor was dropped off the Apollo Bunder,
and our voyage was thus ended on the 26th of July,
the seventy-seventh day after the one on which we had sailed
for Ceylon. To attribute to mere coincidence this strange,
if not altogether unprecedented, concatenation of events
in which the Number Seven was, as the astrologers might
call it "in the ascendant," would be an absurdity.
The most superficial examination of the doctrine of
belief will suffice to show that. And, if, indeed, we must admit
that some mysterious law of universal possibilities is
asserting itself in shaping the fortunes of the Theosophical
Society, whether shall we turn for an explanation
but to those ancient Asiatic philosophies which were built
upon the bed-rock of occult science?

A TREATISE ON THE YOGA PHILOSOPHY.

BY N. C. PAUL, O.M.M.C., SUB-ASSISTANT SURGEON.

When in America and Europe, we affirmed upon
the authority of the testimony of eye-witnesses the quasi-
minucious physical endurance of certain ascetics in India,
our statements were invariably received by the general
public with incredulity; and sometimes by physicians,
and men of science with contemptuous doubt. Some of the
most intemperate articles ever written in the New York
World were at our expense upon this text.

When we mentioned that we had personally known not
only professional fakirs and sanyasis, but private lairs
who under the inspiration of fanaticism would abstain from
breathing for over twenty-two minutes, till they brought on
a dead trance, while others would fast for over forty
days and yet survive, our evidence was regarded as little better
than that of a hopeless lunatic. Naturally, therefore, such
an experience made us very guarded, and at last we came to
speak with great dilution upon the subject at all, except
with good and trusted friends. Knowing what gigantic
strikes biological science was making, we thought it could
not be long before some scientific experiment would turn
up, which would prove the possibility of such phenomena
and wrest from sceptical science the confession of its pre-
vious ignorance. It now seems that we were not to be
disappointed.

A Reuter's telegram from New York, dated August 7,
apprised the world of the following stupendous event—

"Dr. Tanner, who announced his disbelief regarding medical
theories about starvation, declaring he could live for forty days
without food, and who began his self-imposed task on the
24th June, completed it to-day, but is exhausted and
expired." At once the idea occurred to us that the time had at
last arrived to make the world acquainted with certain
facts which, before Dr. Tanner's courageous experiment,
would have been most assuredly classed by the ignorant
as fictions along with other facts that have heretofore
appeared in our journal, but, although supported by trust-
worthy evidence, been ranked by the sceptics as incredible.
These facts are discussed in a small pamphlet, published at
Bombay thirty years ago by an Anglo-Indian doctor, which,
on account of its subject being distasteful to the
incredulous, failed to attract the attention of men of
science at that time. It is through the obliging kindness of the
venerable Pandit Lakshmi Narain Vyas, of Allahabad,
that we are enabled to reproduce for the instruction
and gratification of our readers, from the copy in his posses-
sion, this, Dr. Paul's, excellent monograph on the Yoga
Philosophy. Though written so long ago, and, of course
containing none of the more recent speculations of science,
yet this work has a distinct value as an honest attempt to
explain from the standpoint of a medical man, the
reason for this, that, or the other of the Yogis' stages of
discipline; which, as we have shown, have been repudiat-
ed as "scientifically" impossible. But, as we cannot say
that in every case the author has succeeded in making
himself or his facts clearly understood, we venture to
accompany the text with commentaries. And this with the
double object in view of silencing at once the malicious
aberration that our Society is no better than a school of
"magic," the word being used to signify ridiculous super-
stition and belief in supernaturalism and of preventing
our readers from receiving wrong impressions in general.

We are glad to say that the eighteen months passed by
us in this country, and the twelve-month existence of our
journal have not been fruitless in experience. For during this
period, we have learned at least one most important
feature pertaining to the actual state of Hindu society.
We find that the latter comprises two distinct par-
ties, one, that of the free-thinkers, all denying, sceptical,
and wholly materialistic: whether of the Brahlaugh party,
or the "modern school of thought," the other, orthodox,
bigoted, full of the unreasoning superstitious of the
Brahminical schools, and believing in anything if it only tallys
with one or the other of the Puranas. Both the see plus
ultra of exaggeration and, as the saying goes, "each more
Catholic than the Pope," whether the latter is represented
by Brallough or the Caste Almighty, the most inflexible
gods. The few honourable exceptions go but enforcing
the general rule.

The Theosophical Society—whatever any imitable paper
may say—knew why it was wanted in India, and came just
in time to place itself between the above-named parties.
Our journal, its organs was from the beginning pushed
the distinct policy of lending a friendly ear to both these parties,
and bidding its time to have its full say. By doing so it has
puzzled many, given offence to a few—through no malice
or fault of ours, though—but afforded instruction, we
hope, to such as have had the wit to understand its
policy. And now that the end of the year is reached we
mean to commence our intended series of explanations by
reprinting Dr. Paul's treatise, from month to month,
with a commentary upon the text as before stated.
At the same time the criticisms of all persons learned in the
Yoga, whether Dr. Paul's views or our own are invited.

—Ed. Theos.

Comment.—This Treatise mainly relates to the practices of
the Hatha not the Raja Yoga, though the author has devoted
to each a distinct chapter. We will notice the great difference
between the two later on.—Ed. Theos.

AUTHOR'S PREFACE.

The present Treatise contains the theory and practice
of the Yoga, one of the six systems of doctrine held by the
Hindus.

The Yoga treats of various processes, by which the
Hindu Esoteric acquire the power of abstaining from
eating and breathing for a long time, and of becoming
insensible to all external impressions.

The Hindu mystics (yogis) who practise yoga, retire
into subterranean retreats (ghaph), they abstain from
common salt, and are extremely fond of milk, on which they
chiefly live; they are nocturnal in their habits, keeping
retired in the day; they are slow in their motions, and
torpid in their manners; they eat and walk during
the night. They practise two postures, termed Padabana,
and Padubana, with a view to acquire with the least
possible frequency unnecessary breath and sound. They
extend the rapid changes and inconveniences of the weather.

When the yogis are able to practise the above quickest
postures for the period of two hours, they commence to
practise Pratishyāna, a stage of self-trance which is charac-
terised by prostrate perspiration, tremblings of the body,
and a sense of lightness of the animal economy. They
next practise Pratyāyāna, a stage of self-trance in which

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they have the functions of the senses suspended. They then practice Dhārana, a stage of self-trance in which sensibility and voluntary motion are suspended, and the body is capable of retaining any given posture, the mind being said to be quiescent in this stage of self-trance.

The Yogis, after attaining the stage of Dhārana (cataleptic condition), aspire to what is termed Dhyāna, a stage of self-trance in which they pretend to be surrounded by flashes of eternal light or electricity, termed Ananta-jyoti, (from two Sanskrit words signifying endless or all-pervading light), which they say is the universal soul. The Yogis in a state of Dhyāna are said to be clairvoyant. The Dhyāna of the Yogis is the Puryā, avadhi of the Vedântists—the cætacy of the Physicians, the self-contemplation of the German mesmerisers, and the clairvoyance of the French philosophers.

Samâdhi is the last stage of self-trance. In this state the yogis, like the bat, the hedgehog, the marmot, the hamster, and the dormouse, acquire the power of supporting the abstraction of atmospheric air, and the privation of food and drink. Of samâdhi or human hybernation there have been three cases within the last twenty-five years. The first case occurred in Calcutta, the second in Jesseneere and the third in the Punjab. I was an eye-witness of the first case.

Of samâdhi there are two varieties, termed Samprajñâ—practised by Colonel Townsend, who could stop the motion of his heart and arteries at pleasure, and could die or expire when he pleased, and again revive, was a case of Samprajñâ samâdhi.

The Jesseneere, the Punjab, and the Calcutta yogis, who assumed a death-like condition by swallowing the tongue, and who could not revive of themselves at pleasure, were cases of Asamprajñâ samâdhi, as they were all resuscitated by others who drew the buried tongue out of the fauces and restored it to its normal place.

On account of the real obscurity of the nature of the Yoga philosophy, and of my utter ignorance of the Sanskrit language, in which all the standard works on Indian mysticism are written, I must crave some indulgence if I have failed to do full justice to the subject of self-trance as practised by the cold-blooded and hybernating philosophers of the East.

A TREATISE ON THE YOGA PHILOSOPHY.

Before entering on the consideration of the elements of human hybernation or Yoga, it may not be altogether uninteresting to give a full account of the nature of the expired air, which the Sanskrit authorities term Prāna.

The expired air contains more carbonic acid and more watery vapour, is more elastic, and is of less specific gravity than the inspired air. The average temperature of the expired air is 99.5° F.

The average quantity of watery vapour expired in 24 hours by an adult, in temperate climates, is 7,819.922 grains. The bulk of carbonic acid in the 100 parts of the expired air, varies, according to different authorities, as shown by the table following:

<table>
<thead>
<tr>
<th>Author</th>
<th>Average percentage of carbonic acid by volume.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prout</td>
<td>3.45</td>
</tr>
<tr>
<td>Cottewope</td>
<td>4.02</td>
</tr>
<tr>
<td>Thompson</td>
<td>4.16</td>
</tr>
<tr>
<td>Vireyart</td>
<td>3.86</td>
</tr>
<tr>
<td>Brunner and Valentine</td>
<td>4.380</td>
</tr>
</tbody>
</table>

The quantity of carbonic acid evolved during the day is greater than what is expected during the night.

For every 12 volumes of carbonic acid evolved during the day, 10 are exhaled during the night. The quantity of carbonic acid evolved in respiration is considerably increased after a full meal. Hence, moderation in diet, termed Mitthâra, is recommended to persons who practise the suspension of the breath. Sequin found that when he was in a state of repose, and fasting, he vitiated only 1,210 cubic inches of oxygen, while, during digestion, this bulk was increased to between 1,800 and 1,900 cubic inches.

With a view to expire less carbonic acid, many fakirs fast during the day and take one moderate meal during the night. These are called Naktabhoj.

Exercise increases the amount of carbonic acid in the expired air in a given time. Aware of this fact, the ancient Hindu philosophers prescribed slow movements to such as wanted to exhale less carbonic acid.

Yogis are recommended to move slowly in order to render their respiration less frequent.

TEMPERATURE.

Human beings deteriorate a greater quantity of air in a cold than in a warm medium; that is to say, they exhale more carbonic acid in a cold atmosphere than in a hot one. Hence the Yogis are recommended to dwell, like the burrowing animals, in subterranean retreats which are remarkable for possessing a uniform temperature. The nearer the temperature of the external air is to the animal heat, the less is the quantity of carbonic acid in the expired air. Hence the appetite for food at the equator is less keen than in the polar regions. The appetite for food is in proportion to the quantity of carbonic acid expired during a given time. In a confined atmosphere less carbonic acid is evolved than in the free ventilated air. Hence a Yogi delights to live in a gaphâ (subterranean cell) having a small door which is blocked up with clay by his assistant.

LOUD SPEAKING.

The amount of carbonic acid expired in a given time is greater in loud speaking than in a state of silence. Hence a Yogi is recommended to practice Manavatara, taciturnity, or the vow of silence.

MENTAL LABOUR.

Mental labour diminishes the quantity of carbonic acid in the expired air. Hence the Yogis are recommended to avoid mental exertions, and to engage in meditation.

MENTAL ABSTRACTION.

When the mind is abstracted from its functions the amount of carbonic acid is lessened. Hence the Yogis are recommended to fix their sight on the tip of the nose or upon the space between the eye-brows. These peculiar turns of the axes of vision suspend the respiratory movements and generally produce hypnotism. This process is termed Trâśaka in Sanskrit.

REST.

The quantity of carbonic acid expired in a given time is less in a state of rest than in one of exercise. Hence the Yogis are recommended to sit in the two tranquil and quiescent postures termed the Siddhâsana and Kamalasana of which a circumstantial account will be given while treating of human hybernation.

The longer the state of rest is continued the less is the quantity of carbonic acid evolved from the gradual decrease of the number of respirations. This is better illustrated by the following paragraph quoted from a standard work on Natural History.

"In a specimen of Blahmus terrestres, which remained at rest for about half an hour, the respirations had become deep and laborious, and were continued regularly at about fifty-eight per minute. At the expiration of one hundred and forty minutes, during which time the insect remained in a state of repose, the respirations were only forty-six per minute. At the expiration of a hundred and eighty minutes the respirations were no longer perceptible."
As the respirations are fewer in a given time, in persons of sedentary habits, the desire for food is proportionately less keen. Owing to this circumstance, individuals leading a sedentary life are subject to an infinite variety of diseases. A studious man digests badly because he exhales a very small quantity of carbonic acid, owing to the diminished number of respirations dependent on mental application and on a state of repose.

Milk diet is well suited to sedentary habits, and generally supersedes the consumption of purgatives, enemias and cordials, which are in such general vogue in the treatment of diseases arising from sedentary habits.

### Influence of Dryness and Moisture on the Expired Air

Human beings exhale more carbonic acid in a dry atmosphere than in a moist one.

### Influence of Height of Places

The exhalation of carbonic acid is greater at the level of the sea than on mountains.

### Influence of Radiation and Vaporization on the Expired Air

On being exposed to the open air in a carriage or on the deck of a ship, human beings exhale more carbonic acid than usual, from the more active radiation and evaporation from the animal economy.

### Influence of Conductors and Non-Conductors on the Expired Air

When we are surrounded by non-conductors, we exhale less carbonic acid, if the atmosphere be cold, than when surrounded by conductors. Hence dealers in metallic utensils consume more food during the winter. A true Yogi is directed not to touch metals of any description. It may be observed that lactating animals are covered with non-conductors during their long hyperbolic sleep. Hence the more warmly we are clad, the less is the quantity of carbonic acid evolved, and the less, consequently, is the demand for food.

### Influence of the Drinking of Cold Water on the Expired Air

Those who are accustomed to drink large quantities of cold water, exhale more carbonic acid than those who drink a small quantity of the liquid. A Yogi is recommended to take a small quantity of water to quench his thirst. I have known a native to abstain altogether from water, and to maintain sound health at the same time.

### Influence of Alcoholic Liquors on the Expired Air

The use of alcoholic liquor causes a considerable diminution in the consumption of carbonic acid given out. The Aghora sect of Hindu fakirs consume a large quantity of alcoholic liquor in the course of 24 hours.

Comment.—The Aghoras, or Aghora Pantha can hardly be fairly compared with or even be said to follow any Yoga system at all, not even the Hatha Yoga. They are notorious for their filthy habits; eat carrion of various kinds, and, in days of old, were even accused of devouring human flesh! These persons certainly made spiritual liquors their habitual drink, and the sect Yogis, extending them and using their systems as a mere pretext for making money. Reduced to a few miserable and disgusting wretches, they were finally suppressed, and have now disappeared.—Ed. Th.

### Influence of Weight on the Expired Air

Persons who are heavy exhale more carbonic acid than those who are comparatively light. Hence the Yogis extirpate their systems, restrain their passions, and subdue their vicious natures, by a parsimonious use of food. Abstinence favours longevity, by diminishing the waste of matter. With frugal fare, St. Anthony lived 105 years; James the Hermit, 104; Arsenius, tutor of the Emperor Aurelius, 120; Simon the Stylist, 112; and Kowmaul, 120. These persons took but very little food. Cassian assures us that the common rate, for 24 hours, was 12 ounces of bread and a sufficiency of pure water.

On analysis, 12 ounces of bread will be found to consist of:

- **Water.** 2394 Grains
- **Carbon.** 1534, 8 do.
- **Oxygen.** 1524 do.
- **Hydrogen.** 207, 2 do.
- **Nitrogen.** 72 do.
- **Salts.** 120 do.

From the above analysis of the food of the fore-mentioned long-lived individuals, it appears that they consumed a little more than 1500 grains of carbon in 24 hours, and that they required less than six times per minute, as shown by the table following:

| Number of respirations per minute | Percentage of carbonic acid in atmosphere | Volume of expired air in a minute | Volume of carbonic acid expired in a minute | Volume of carbonic acid expired in each expiration | Weight of carbonic acid expired in 24 hours
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<td>4 5-70</td>
<td>15.4</td>
<td>10-431</td>
<td>1-738</td>
<td>1943-67</td>
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<tr>
<td>12 4-10</td>
<td>35-6</td>
<td>17-006</td>
<td>1-256</td>
<td>2378-18</td>
<td></td>
</tr>
<tr>
<td>42 3-7</td>
<td>73-2</td>
<td>41-156</td>
<td>1-006</td>
<td>601-13</td>
<td></td>
</tr>
<tr>
<td>48 2-9</td>
<td>146-4</td>
<td>42-196</td>
<td>0-881</td>
<td>741-48</td>
<td></td>
</tr>
<tr>
<td>96 2-7</td>
<td>229-8</td>
<td>70-056</td>
<td>0-823</td>
<td>1172-23</td>
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</tbody>
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Abstinence diminishes the number of respirations; it diminishes the waste of body; it promotes longevity.

According to the Hindu Rishis, whatever prolongs the interval (Kumbhaka) promotes longevity. The term Kumbhaka means the interval between an inspiration (pārika) and an expiration (rechaka). The terms Pārika, Kumbhaka, and Rechaka are frequently met with in almost all the sacred writings of the Hindus. The object of the pārika, the inspired air is called Apāna, and that of the rechaka (the expired air) is called Prāna. The cessation of an expiration constitutes death, and the retention of the same life. The suppression of expiration constitutes Prānāyāma, a practice by which the Hindu pretends to acquire ashtisādhī (eight consummations), and to over come death. It is the daily practice of the Brahman fishermen who aspire to human hyperbolic or Yoga.

Comment.—Human hyperbosis belongs to the Yoga system and may be termed one of its many results; but it cannot be called "Yoga."—Ed. Th.

The stoppage of the respiratory movements (Prānāyāma), or rather the prolongation of the interval (Kumbhakā) has a remarkable effect upon the quantity of carbonic acid in the expired air. Vicoroti has made four series of experiments, in order to ascertain the extent of this influence upon the quantity of carbonic acid evolved from the lungs. In the first series, he shut his mouth, and held his nose: from 20 to 60 seconds, the longest period he could continue the experiment, and then made the deepest possible inspiration. In the second series, he made the deepest inspiration possible, and then suspended the respiratory movements for a longer or shorter time, at the termination of which he made the deepest expiration. This experiment he was able to prolong to 70, 90, and even 100 seconds.

In the third series, he made an ordinary inspiration before suspending the respiratory movements, and after this suspension had continued for different periods up to 30 seconds, he made an ordinary expiration. The fourth series of experiments which he performed was ascer-
tain the period of time, after the stoppage of the respiratory movements, when the percentage of carbonic acid became uniform in the different parts of the lungs and air; and this was found to take place after 40 seconds.

He has arranged the results of the first three series of experiments, in accordance with the difference between the percentage and absolute quantity of carbonic acid gas in the expired air, at different periods after the suspension of the respiratory movements, under the circumstances mentioned, and when the respiratory movements proceeded in the normal manner. In the first series of experiments, the percentage of carbonic acid in the expired air, after the respiratory movements had been suspended 20 seconds, was higher by 1° 73 than when these movements were normal. But the absolute quantity of carbonic acid evolved from the lungs had diminished by 2° 642 cubic inches, and at the end of 55 seconds its percentage had increased 2° 32; but its absolute quantity had diminished to the extent of 12° 382 cubic inches per minute. When the respirations are 3 in number per minute, the percentage of carbonic acid may be reckoned 5° 88, and the absolute quantity of the gas in the expired air, 5° 331° 445 cubic inches in a minute.

When there is but one respiration per minute, the percentage of carbonic acid in the expired air may be reckoned at 0° 42, and the absolute quantity of carbonic acid, 1° 9881 cubic inches per minute.

In the second series of experiments, where the deepest possible inspiration preceded, and the deepest possible expiration followed the suspension of the respiratory movements, the absolute quantity of carbonic acid evolved from the lungs for the first 15 seconds, was somewhat more than what would have been, had these movements proceeded. But after this it began to diminish; and when the respiratory movements had been suspended for 95 seconds, it was diminished to the extent of 1° 078 cubic inches.

At the end of 100 seconds the percentage of the carbonic acid was 3° 08 above the normal quantity in ordinary respiration. In the third series of experiments, the carbonic acid in the expired air at the end of 30 seconds, was 1° 555 per cent above the normal quantity. When the respirations were 2 in number per minute, the percentage of carbonic acid in the expired air was 5° 65.

The normal number of respirations per minute is 12; the average bulk of each expiration is 90° 5 English cubic inches; and the normal percentage of carbonic acid is 4° 1.

By volume.

From the above experiments it is evident that the absolute quantity of carbonic acid evolved from the lungs in a given time, is less in retarded than in normal respiration, and that the percentage of carbonic acid is greater in retarded than in normal expiration.

The exhalation of carbonic acid from the lungs is materially diminished by the inaudible and frequent repetition of certain words, such as Ohm, Ban, &c. &c. The inaudible pronunciation of Ohm, the sacred triliteral monosyllable, diminishes the absolute quantity of carbonic acid in the expired air of a given time. This constitutes the Japa of Pudra (or Ohm). Next to abstinence, Japa ranks in importance to the Shrovlaks, who repeat Ohm twelve thousand times every day, in an inaudible voice, generally lived upon a small quantity of food.

Comment—Thus we find in this first portion of the Tattvas the full vindication of the habits of the Hindu ascetics—may those even of the Christian saints of every period, from the first century down to our own days, as we will prove. And hence the laugh of the ignorant, the sceptic and the materialist at what seems to be the most absurd of practices is turned against the jokers. For we now see, that if an ascetic prefers a subterranean cave to the open fresh air; takes (apparently) the vow of silence and meditation; refuses to touch money or anything metallic; and, lastly, passes his days in what appears the most ludicrous occupation of all, that of concentrating his whole thoughts on the tip of his nose, he does this neither for the sake of playing an aimless comedy nor yet out of mere unreasonable superstition but as a physical discipline based on strictly scientific principles. Most of the thousands of fakirs, gosios, banyus and others of the religious mendicants of India in our present age, may be and undoubtedly are worthless and idle vagabonds, modern clowns imitating the great students of the philosophic ages of the past. And, there is but little doubt that, through they ape the postures and servilely copy the traditional customs of their nobler brethren, they understand no more why they do than their antecedents did, or why they have continued in the origin of their school and study Patanjali's Yoga Vaidya—we will be better able to understand and hence appreciate, their seemingly ridiculous practices. If the ancients were not as well versed in the details of physiology as are our physicians of the Carpenetian modern school,—a question still sub judicis—they may perhaps be proved on the other hand to have fathomed this science of their day in a way and by other methods of deeper than the former; in short to have made themselves better acquainted with its occult and exceptional laws than we are. That the ancients of all countries were intimately acquainted with what is termed in our days "hypnism" or self-hypnotisation, the production, in a word, of voluntary trance—cannot be denied. One of many proofs is found in the fact that the same method described here is known as a tradition and practised by the Christian monks at Mount Athos even to this very day. These, to induce "divine visions" concentrate their thoughts and fix their eyes on the novel for hours together. A number of Russian travellers testify to such an occupation in the Troyan convents, and writers of other nationalities who have visited this celebrated hermitage, will bear out our assertion......

Having made clear this first point and vindicated the Hindu Yoga in the name and upon the authority of modern science, we will now leave the further consideration on the subject to our next number.—Ed. Th.

(To be continued.)

HOW THEY FAST IN INDIA.

By a Marathi Medical Man.

The Shrovlaks, a sect of the Jains of India, are in the habit of fasting annually during the holy week of Pachasan. The fast of the week is observed by different persons in several different ways, according to the power one may possess of enduring it. The less pious live on one meal a day for the week. Others fast and eat alternately. The more pious abstain from food for one, three, five, or eight days successively. A very few, under a religious vow made before a priest, give out as their determination to carry on the fast for thirty days, provided the state of their health, and the strength and the mental injury imposed on their body and mind through the sacrifice of life. They proceed by instalments, so as to terminate the fast at regulated periods of five, eight, ten, fifteen, or twenty days according to circumstances. Those who determine on a month commence the fast on such a date that the thirty-first day may fall on the 5th of Bhradrapada, a day sacred to the Rishis or ancient sages of India. On this day the fast is broken and grub of boiled Moong (Phaseolus Mungo) is chosen for the breakfast. This is followed by a soft pudding of wheat flour, and a small quantity of boiled rice, until the usual diet is resumed in the course of fifteen or twenty days.

During the fast, boiled water cooled down, is taken ad libitum, to which in certain cases some infusion of chura (a sweet) is added which is a common custom among them. But if we look closer into the fast, we find that in the first instance, both of females, who die after the fast of thirty days, within fifteen or twenty days respectively, undisguised from the effects of starvation,
A case of abstinence extending over fifty-eight days is an record; and in view of what may be seen among the Jain Shramaks, Dr Tannner of Minnesota, in achieving his forty days’ starvation, only proved that in the matter of human endurance which has been known among Asiatics from time immemorial—though the blind and groping doctors of Europe and America appear to have overlooked the fact.

Had he determined to carry on the experiment until life ceased, the scientific interest would be certainly great, inasmuch as it would determine the fact, at least in a single instance, of the possible duration of life without food and water in a human body subjected to self-willed starvation. And it is to be borne in mind, that self-imposed starvation with some object in view, scientific or religious, must differ in its effects from involuntary starvation caused by either disease, shipwreck or other circumstances. In the one case complete rest of mind is secured, preventing undue waste of tissues, whereas in the other, the troubled mind and efforts to obtain food causing rapid waste of tissues, would materially hasten the fatal termination.

OFFICIAL REPORT UPON A SCORPION POISON ANTIDOTE.

MADE TO THE BARODA GOVERNMENT BY THE CHIEF MEDICAL OFFICER OF THE STATE.

In the month of February 1879, a certain root, reputed to be an antidote for scorpion stings, was given to me by Rao Bahadur Jamadar Sukhamun Gadgil and also officially sent for trial by His Excellency the Dewan Sahib with his endorsement dated the 21st February 1879, and endorsement No. 287 dated the 28th of the same month. This root has received a very fair and extended trial upto this date, and as it has shown very satisfactory results, it seems desirable to publish the same.

2. There are a thousand and one antidotes for the cure of scorpion stings, but some of them are not readily procurable, and others which can be procured or are at hand, do not generally produce the wonderful effects which are generally attributed to them. This root has many advantages over such reputed antidotes inasmuch as, (1) it is easily procurable, (2) the manner of using it is very simple, (3) it can be preserved for a long time, and (4) the results attending therefrom are generally of a very satisfactory nature.

3. The root in question was several times tried by Rao Bahadur Jamadar Sukhamun Gadgil before it was brought forward as an antidote, and thus used publicly. Mr. Gadgil was kind enough to lend me some pieces and I had several opportunities of testing its efficacy, and I must, in justice to the man who first gave it to Mr. Gadgil, confess that I had very seldom any reason to be dissatisfied with its results.

4. Being thus impressed with its real efficacy, Rao Bahadur Jamadar Sukhamun Gadgil and myself thought of giving it a more extended trial, and in view thereof pieces of the root were sent to all the hospitals and dispensaries in His Highness’s territories, with instructions for its use in cases of scorpion stings. Regular registers were kept at all these institutions and monthly returns were received from many cases have been reported by the different medical officers and subordinates. A statement of these cases is attached hereto.

5. From the statement it will be seen that in all 804 cases were treated with this root at the several institutions. The kinds of scorpion are also mentioned in it and the cases have been tabulated accordingly. The chief varieties were (1) the black, (2) the white, (3) the other kinds, and (4) those that were not known.

6. The following table shows the number of cases, treated, cured, and not cured and the approximate time required for the cases.

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<tr>
<td></td>
<td></td>
<td>No. of cases within half an hour.</td>
<td>No. of cases within 1 hour.</td>
<td>No. of cases within 2 hours.</td>
</tr>
<tr>
<td>1</td>
<td>Black scorpion</td>
<td>107</td>
<td>82</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td>White scorpion</td>
<td>553</td>
<td>128</td>
<td>78</td>
</tr>
<tr>
<td>3</td>
<td>Other kinds</td>
<td>23</td>
<td>18</td>
<td>9</td>
</tr>
<tr>
<td>4</td>
<td>Kind not known</td>
<td>115</td>
<td>82</td>
<td>30</td>
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Total........ 804 620 138 19 18 793 11

This table shows a very large percentage of cases cured. Of the 804 cases treated, only 11 cases failed to get relief, while 793 cases have obtained relief from suffering. This shows a percentage of 98.6 of the total cases which were cured, against only 1.4 per cent of cases that failed.

Per cent of cured:

Black 98.2 White 98.9
Other kinds 100. Unknown 99.1
Total 98.6

These results cannot be considered very satisfactory. The cases mentioned above were reported until the end of June. After this, some cases have occurred. They are tabulated below as an addendum to the first table.

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<tr>
<td>1</td>
<td>Black scorpion</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>White scorpion</td>
<td>40</td>
<td>30</td>
<td>10</td>
</tr>
<tr>
<td>3</td>
<td>Other kinds</td>
<td></td>
<td></td>
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<tr>
<td>4</td>
<td>Kind not known</td>
<td>7</td>
<td>5</td>
<td>2</td>
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Total........ 48 36 12 8 48    |

The total of the two gives in all 852 cases.

7. There is one point which I believe should be mentioned in connection with these cases, and that is this: Although the root rapidly causes the pain in the limb or part sting to disappear, still in a few cases the pain is located to the sting for some time and it obstinately sticks to it for a few hours more. The application of the rubbed root even sometimes fails to remove this localized pain; but this was observed only in seventy-eight cases, (vide statement No. II) that is, in about nine per cent. of the cases treated. The failure may be owing to want of perseverance either on the part of the patient or the operator.

8. As the root produces such remarkable results, it is necessary that the name of the tree be made known. From a Botanical Examination of the plant which was
shown to me as yielding the root, I believe it belongs to the natural order—Leguminosae.—

Sub-order. 

Mimosce.

Botanical name, Sesbania Egypyticn, Marathi name उनकावली वाती भवी (white shevi without thorns).

Guzráthi गुजराती (Gujarati).

( Tàmil Tàmili (Tamul).

From the Malalshah का (Karnachembó),

India by the Coloured Hall. भारतीय चारा सूतीत (Shimutita).

Drury. विजयनाथ (Vayiyayanti).

Hindi जोत (Jait).

Urdu उर्दू (Ravasene).

9. There are two species of this, (1) bearing white flowers, and (2) bearing yellow flowers. (1) The white is of 2 kinds, (a) the root of the one has a red bark and the inner structure of it is white. It is also heavy, and the flowers are smaller. This is so efficacious as the other variety. (b) The other has large flowers. The root is covered with white bark and the inner structure is yellow. The root is lighter than the first kind. This is much efficacious, both when fresh and dried. (2) The yellow species yields roots which are equally effective when fresh; when dried they are not so efficacious.

10. As the roots were indiscriminately supplied by Mr. Natakar who originally gave the root it was not practicable to ascertain the relative value of each of them in the experiments above noted.

11. The tree is a large perennial one without thorns, with oblong linear obtuse and compound pinnate leaves. The leaflets are from ten to eighteen in pairs; flowers large (white or yellow) in olliferus Racemoes; calyx five cleft, in appearance somewhat like the flowers of the acon; legumes linear, slender, much contracted between the seeds.

12. The root of this tree is the part that is used as an antidote for scorpion stings. The other parts of the tree are also useful, especially the leaves, which are used as applications in rheumatism.

13. It may be desirable to mention that Mr. Natakar says that the degree of efficacy depends also on the time when the root is cut off from the tree. He says that the root should be cut when the sun begins to decline, say after 3 P.M. He also considers that it is better to cut them on Sundays than on other week days. In all Sanskrit works it is advised to cut vegetables in this way. Perhaps towards evening the circulation of the sap throughout all parts of a tree is more equalized.

14. The root is cut out from the true or false roots into small pieces about three or four inches in length. It is washed clean and then used. The mode of using it, although very simple, may appear modestious. Passes are made with the root from the extreme parts of the body up to which the pain may have extended to the part where the scorpion has inflicted the sting. The root should be moved slowly over the affected part with one end directed close to the skin of the part, but not touching it, say about one-fourth of an inch distant from the surface of the integument. Reverse passes should not be made. After a few minutes passes, the pain becomes localized to the spot where the sting is inflicted; the root should then be held over it till the pain disappears.

15. If the pain at or near the sting does not disappear or lessen soon, the root may be rubbed with water on a hard substance and a small quantity of it applied over the sting. If this should cause the pain to spread through the limb or part stung, instead of causing it to disappear, it should be got rid of by means of the passes of the root described above.

16. In very severe cases, an hour is required to bring down the pain to the part stung and hence perseverance is necessary, both on the part of the person stung and the person making the passes. Sometimes when the root gets dried, it fails to produce the desired results. It should, therefore, be moistened before being used.

17. The modus operandi of this root cannot at this stage of inquiry be thoroughly explained. Physiology and Therapeutics maintain that the action of medicinal agents always takes place on the human economy through the blood whether they are used internally or applied locally, in whatever form the medicine may be used; but the mode of action of a drug as described above is not yet recognized, and hence it may appear to the profession to be against the known facts of science. But whatever may be said of this, it is quite certain that it produces satisfactory results. One additional fact may be here noted. When the root is brought nearer the skin of the affected part, the pain is intensified and a sensation is felt as though some discharge is taking place through the part. This sensation is lessened as soon as the distance between the root and the skin is increased.

18. I have contended myself with the statement of facts as found by experiments. The rational must be determined by the profession. Dr. Shansoolie J. Suleman has been good enough to analyse the root and to communicate to me the result. The following substances have been found in it:—

Iron. 

Cadmium. 

Silica. 

Magnesium. 

Sulphuric acid. 

Flourine. 

Chlorine. 

Soda.

Flourine seems to be an unusual element in a vegetable drug. He has also performed some experiments with the root with a view to ascertain whether it possesses any electric or magnetic properties, and has come to the conclusion that it manifests neither.

19. I have had occasion to treat about a hundred cases myself with the root and in only two of the cases I found it failed to cure.

20. Mr. Gadgil’s opinion about its action is equally favourable. It is attached hereto.

21. There are some communications from different persons about its efficacy. Copies of these are attached to this paper.

22. Some people say that the relief from pain may be due to the effect of imagination, and that any other root or any other substance used in a similar way may produce the same results. This is met by the fact that roots of the same variety, but not of the same species, failed to effect any cure and that other roots used similarly also failed.

23. With these facts and observations I place the root before the profession and the public.

24. I hope that those who will use this root will favour me with any observations that may occur to them.

(Signed) BHAGCHANDRA KRISHNA.

Bombay, 10th August, 1880.

My experience of the root which cures the scorpion sting entirely agrees with the results arrived at by Dr. Bhagchandra. Up to this time more than four hundred cases have been cured at my house, and almost every day new patients come in. The average time of cure is half an hour from the commencement of the passes. I recollect no case of positive failure, the cure being only a question of time. Some obstinate cases taxed my patience or that of my men for about an hour and a half each, but there was always success at the end, and many a patient that came actually crying went away smiling. I had occasion to test the efficacy of the root in my own person, for I had a scorpion sting lately. The pain soon diminished under the passes and was localized in the wound; in about half an hour I could resume my office work. One thing is worth noting—wheras the scorpion sting produced an intense burning sensation in the part stung, the passes by the root had the effect of producing a perceptible cool sensation round about the sting as a preliminary to the extinction of the pain in
the wounded part. It is for the Medical Profession to ascertain the nature especially of the bullet.

Dr. Tanner to the leading officers and others in this city, and have received replies from most of them about their experience in the matter, which replies I have sent to Dr. Bludelands. Only two of them say that they did not find the bullet efficacious, whereas all others testify to its greater or less efficacy. Even these two cases of failure are useful, for they dispel the idea that the curative virtue is not in the root but in the patient's imagination. A bad or a very old root fails to effect cure, but a good and fresh root is found to relieve pain in a remarkably short time.

(Sd.) JANARDAN NAKHARAN GADGIL.

DR. TANNER AND THE VEDIC DOCTRINE ABOUT FASTS.

BY RAO BHADUR JANARDAN S. GADGIL, LL.B.
Councillor of the Theosophical Society.

Now that Dr. Tanner's forty days' fast is exciting public attention in America and Europe, it may not be inopportune to notice the Vedic doctrine on the subject of the capability of the human body to bear fast, and the theory on which it is founded. In the Chândogga Upanishad of the Sûtradharma Pitripaksha, there is a dialogue between Svetaketu and his father on the subject. The following is a free rendering of it, as explained by Shânabamchâyâna in his Bâhdâya on the Upanishad.

The father says to the son—"The food which a human being eats, becomes transformed after various processes into three substances, viz., the heaviest part of it becomes āgarâ, the middling part of it becomes śishâ, and the nicest part of it becomes the mind. The water which is drunk becomes transformed into three substances, viz., the heaviest part of it becomes râja, the middling part of it becomes sâta, and the nicest part of it becomes the prana, that is, the vital breath. The substances in which the element of fire predominates, such as oil, glue, &c., when taken into the human system, become transformed into three substances, viz., the heaviest part of it becomes hams, the middling part of it becomes the hrih, and the nicest part of it becomes the râk or the organ of speech. Therefore, oh son, the mind consists of food, the prana, or vital breath, of water, and the râk, or organ of speech, of fire. The son says,—"Oh father, explain the same again by other illustrations, for the father thus replies—Just as when the cube is charred, the nicest part rises up and becomes butter, so the nicest part of the food which is eaten rises up (is sublimated) and becomes the mind. The nicest part of the water which is drunk, rises up and becomes the prana or vital breath. The nicest of these things in which the element of fire predominates rises up and becomes râk or the organ of speech. Therefore, oh son, the mind consists of food, the prana, or vital breath, of water, and the râk, or organ of speech, of fire.

The father says—"Oh father, the same subject still further. The father thereupon proceeds—"This human being has sixteen capacities or degrees, which wax or wane according as the mind receives strength or is deprived of strength by the accession or the deprivation of the nicest part of eaten food. If you want to know this by actual experience, take no food for fifteen days. You may drink water as much as you like: as the prana or the vital breath consists of water, you will die if you do not drink water. The son accordingly ate no food for fifteen days, and on the sixteenth day he approached his father and said—"What shall I say now?" The father said—"Repeat the Rik Vayu, and Śūn Veda, which you have studied." The son said—"Oh father, I do not recollect them." The father then said to him—Just as a glow-worm-like ember, which remains out of a large fire that was kindled, is not able to burn much in that state, so only one out of the sixteen degrees of your mind is now remaining, and therefore, you are not able to recollect the Vedas. Follow my advice and you will again know everything. You should now commence to eat." The son did so, and when he approached his father. The father asked him to repeat and explain the Rigveda, &c., and he did repeat and explain everything that was asked. Whereupon the father said to him, "Oh son, just as when the glow-worm-like ember out of the large fire when fed by (dry) grass, grows again into a large fire and is then able to burn a great deal, in the same manner, one out of your sixteen degrees was still existing, and when it was fed by food and thus made to grow, then you could recollect the Vedas. Thus then, oh son, the mind consists of food, the prana, or the vital breath of water, and the râk or the organ of speech of fire."

As Dr. Tanner has now finished his self-imposed ordeal, he will probably let the world know whether he found his memory or other mental faculties impaired or affected, and whether he found it necessary to drink water, &c.*

THE HONOURED BABA PEARL CHAND MITTRA, F. N. S., of Calcutta, has sent us a copy of his latest publication, a tract bearing the title of "Strange Thoughts on Spiritualism," in which he has lucidly and accurately epitomised much useful information upon the spiritual part and life of man. Few foreigners have so peremptorily commanded of idiomatic English, and few Indians have laboured so long and devotedly to fan the embers of patriotic feeling in the hearts of their countrymen. We take it as a high compliment that he should say, as he does in this pamphlet, that our magazine "should be read by every native of India, as the object of the Theosophical Society is to unfold the hidden treasures of Indian literature."*

DAVID K. DUDLEY, ESQ., M. D., AN AMERICAN PHYSICIAN and Surgeon of ability and learning, and a Councillor of the Theosophical Society, who has recently taken up his residence at Bombay, and who contributed to our August number an interesting paper upon Solar Volcanoes, has begun a course of illustrated lectures upon the Human Eye, before the Bombay Branch of our Society. The introductory essay of the last and most interesting, Dr. Dudley is a graduate of the New York University and the New York College of Physicians and Surgeons, two of the most famous among American schools of medicine and surgery. At the latter he was a fellow student with the lamented Dr. Doolittle.

WE ARE INDIRED TO THE KINDNESS OF BALVANTHAO Vinayak Shastree, Esq., of Shastree Hall, Bombay, for the following interesting Extract from the Chronological (modern) Tables of the Encyclopaedia Metropolitana, Cabinet Edition of 1857, page 580.

[-.-]

An Arabian philosopher at Bassam transmutes, by means of a white powder, from melted pistol bullets into a piece of gold, of the same weight, and valued at ninety piastras, in the presence of M. Colquhoun, Acting Resident."

Dr. Tanner did eat water throughout his long fast.—Ed. Td.

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THE THEOSOPHIST
VOLUME II. OCTOBER 1880 TO SEPTEMBER 1881.

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"...Though it takes the reader off and far away from the beaten paths of Western classes, few can afford to underrate the indications of thorough scholarship and eclectic philosophy with which several articles of this number are replete."—Bombay Review and Indian Advertiser, October 4, 1879.

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"The February number of THEOSOPHIST has just been published, and it is perhaps the most interesting for the lovers of mystical lore of any of the series....."—The Bombay Gazette, February 3, 1880.

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"The THEOSOPHIST for May is rapidly increasing its merits as a high-class literary organ.....We marvel at the beauty and accuracy with which this magazine is edited....."—Public Opinion, (London), June 12, 1880.
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