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THE THEOSOPHIST.

BOMBAY, APRIL 1ST, 1881.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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

SHELLEY AN ARYAN THINKER.

BY SORABJI J. PADSHAH,

Asst. Rec. Sec'y. of the Theosophical Society.

The Nineteenth Century is a time of triumph for the Hindu, the Buddhist and the Zoroastrian. The deep truths embodied in the Vedas, the Dhamma-pada and the Avesta, are being demonstrated every day by modern European scholars; and the light of modern scientific research, both material and spiritual, has illuminated many a dark nook and crevice in those venerable monumental temples of old. It is, indeed, a remarkable sign of the times, that the ancient and pre-historic Aryans are no longer looked upon as the ignorant barbarians, who left to their descendants the baneful legacy of superstition and idolatry. All European literature of to-day may be said to breathe in the atmosphere of Aryan thought, and the "Light from the East" has done more to cleave the natal gloom of Western barbarism than the eighteen entire centuries of Christian twilight.

This hopeful change may be perceived not only in scientific literature but also where we may least look for it—in poetry. Mr. Edwin Arnold has written a noble poem on Sakya Muni. Southey had preceded him by two poems on Indian subjects, which he called his "Eastern Epics." But neither Southey nor Mr. Arnold has come *independently to think* like the Aryan. Mr. Arnold succeeded, where Southey failed, by the fact that India was his residence for several years. Berkeley in the beginning of the eighteenth century had, perhaps, independently and without any help from the East, in his "Principles of Human Knowledge" and his "Dialogues" attained to some of the higher walks of Hindu thought. But his immaterialism did not save him from Christianity, nor the desire to convert the American Indian, and hence he went no further than he did in his two masterpieces of youth. But there was one Englishman in the beginning of the present century, who electrified all Europe by his vigorous denunciation of Christianity and the variety of moral leprosy which that system of religion had introduced into the civil fabric of humanity. He was the grandson of a baronet, heir to a large fortune; and yet he chose to throw away all the solid advantages of rank and wealth, and raised the bold standard of revolt. He declared war against priests and potentates. By word and deed he preached and waged a crusade against religion. All orthodox Christians were horrified—even infidels believed he was going a little too far. Ecclesiastical and legal anathemas were showered on his devoted head. He was avoided like a leper in the streets. His children were snatched away from him by an edict from the Lord Chancellor. But all that human malice could do failed to tame or break his spirit. The man, who created such a *furor* in Europe, who had been cursed by the clergy, and had his civil rights forfeited to law, is now recognised as the first of poets and the most perfect of men. This man was Shelley.

I do not mean to attempt a life of this "poet of poets," nor even a critical memoir of his writings. Such a task were impossible in the brief space at my command. All I wish to do is to show that Shelley attained to what neither Berkely nor Southey, nor indeed any other European

writer, has ever approached. The secret of this success lies in the fact that Shelley sang under the influence of intuition and inspiration, and thus he was always nearer the truth than others, who seek to gratify the same ardent longing by something *outside* themselves and by laborious study. It is an old saying ascribed, I think, to Plato, that if what you seek is not within you it will never be found without you. This truth was eminently verified in the case of Shelley. From his own intuitional perceptions he concluded that the first step to bring about the "millennium"—the golden age—was universal love and brotherhood. He was a theosophist without his knowledge. Indeed, his philosophy—and he was a philosopher with a system—was based on Love. But his Love was not the selfish and narrow passion for one object or individual or community. It knew no limits; it embraced all mankind. In that magnificent poem—*Epipsychidion*—he says in the genuine platonic spirit :

"Narrow

The heart that loves, the brain that contemplates,
The life that wears, the spirit that creates,
One object and one form, and builds thereby
A sepulchre for its eternity !"

But he went still further. One of his poems opens with this splendid line :

"Earth, Ocean, Air, beloved Brotherhood !"

And, then, he goes on to say how this brotherhood has inspired him with a natural piety, and in language, which would fill the heart of a Buddhist with joy, he entreats the brotherhood :

"If no bright bird, insect, or gentle beast,
I consciously have injured, but still loved
And cherished these my kindred ;—then forgive
This boast, beloved brethren, and withdraw
No portion of your wonted favour now !"

Mark the use of the word "boast" in this remarkable passage, and the humility that runs through the lines. One might fancy Buddha using the same language in his self-communions. The same humble and tender spirit that runs through the philosophy of the great Indian prince and yogin pervades the poetry of Shelley. God is universal, and fills the universe with love and worship. The spirit of God, therefore, pervades all that is. It must be the knowledge of this fact that gave birth to that grand precept—"Thou shalt not kill." Shelley also reasons in the same manner. His heart beats with boundless compassion for mankind and, indeed, all living things, as we have seen. He pleads for a worm :—

"The spirit of the worm beneath the soil
In love and worship blends itself with God !"

After this introduction, the reader will be curious to know something more about Shelley's opinions on "the vexed questions" of the day. He is popularly known as an atheist. But this error cannot be corrected too often. It is true that in *Queen Mab* he says that "there is no God !" But he immediately adds in a foot-note :—"This negation must be understood solely to affect a creative deity. The hypothesis of a pervading spirit, co-eternal with the universe, remains unshaken." And in connection with this spirit, he exclaims in his beautiful elegy on the death of Keats—*Adonais*—in words pregnant with profoundest thought :

"The One remains, the many change and pass ;
Heaven's light for ever shines, earth's shadows fly ;
Life, like a dome of many-coloured glass,
Stains the white radiance of eternity,
Until Death tramples it to fragments."

The origin of a Personal God he explains in a characteristic and intelligent manner in his *Revolt of Islam* :

"What is that Power ? Some moon-struck sophist stood
Watching the shade from his own soul upthrown
Fill heaven and darken earth, and in such mood
The form he saw and worshipped was his own,
His likeness in the world's vast mirror shown ;
And 'twere an innocent dream, but that a faith
Nursed by fear's dew of poison grows therein,
And that men say that Power has chosen Death
On all who scorn its laws to wreak immortal wrath."

Shelley in thus demolishing a Personal God, of course wages a determined war against all who believe in such a Being. The priests come the most under his lash. For them he has no mercy. All crimes are traced to their influence. It is they who have invented the Personal God, and it is their interest to keep up the belief in the masses, on whose wealth and life and happiness they prey. This is scarcely an exaggeration. All crime and all misery, I am compelled to say with Shelley, may be traced to the Personal God and his priests. And yet the Hindus and Parsees, in spite of the distinctly pantheistic teachings of the *Vedas* and the *Avesta*, cling to, and cherish, a God invented by the Christians—a God who is not to be found in their respective scriptures. Once resolve to have nothing to do with that bugbear of a Personal God, and what Shelley predicts might come to pass :

"The loathesome mask has fallen, the man remains
Sceptreless, free, unincircumscribed, but man ;
Equal, unclassed, tribeless, and nationless,
Exempt from awe, worship, degree, the king,
Over himself ; just, gentle, wise ; but man."

Shelley was then a pantheist ; and like the pantheism of the *Vedas* and the *Avesta*, his pantheism was poured out in noble hymns addressed to the Sun, the Moon, the stars, the winds, ocean and air, and all that symbolizes the grandeur or the serene majesty of the Universal Spirit. His worship for all that is beautiful in the wide world amounted to idolatry. Like the Greek priestess in the temple of Apollo, from worship he often passed into trance ; and while in that state of *Samadhi*, the wonders which he saw in his visions left him pale with astonishment. Some of these visions he has wreathed into poetry, which the initiated alone could understand. As for the world—

"The cold, grey, lampless, void, unpeopled world,"

the world hated that gentle soul, laughed at his visions and called him mad ; and, therefore, he resolves that these visions

"The cold world shall not know."

I must not here neglect to mention that Shelley was a profound believer in the great philosophical doctrine of double existence—the doctrine that every object has its exact counterpart. He has carried the philosophy even further. He believes, that history survives in a sort of phantasmal world, and speaks when evoked by the human spirit. By the help of modern science, this belief is discovered to be based on truth, and it is really wonderful how capable Shelley was at all times to grasp truth with a single intuitional glance ! This theory he has embodied in two of his poems. In *Queen Mab* the spirit of the heroine is separated from the body, while the latter continues to fulfil its functions. The disembodied spirit then wanders in the world without any hindrance from time and space, and gathers knowledge from "forbidden lore." Yet, in another poem, allusion is made to Zoroaster, which explains a ridiculous belief of modern Parsees. The latter have a tradition that their prophet often held high talk with angels and with God : but where Parsees have failed to understand the tradition, Shelley has succeeded. In *Prometheus Unbound*, the greatest lyric poem of the century, the *Earth* thus speaks :

"Ere Babylon was dust,
The Magus Zoroaster, my dead child,
Met his own image walking in the garden ;
That apparition, sole of men, he saw."

That is to say, Zoroaster often saw, what we now-a-days call, his double. The Indian Yogis have been known to project their double *Karma-rupa* to the most distant parts of the world. Zoroaster was not the "sole of men" who saw his apparition. Shelley himself, after having passed into one of his trances, was confronted by his spectre, who addressed to him these ominous words, "*Siete soddisfatto*"—are you satisfied ?—and vanished !

Like the Vedantists and the Buddhists, Shelley had perfect faith in the doctrine of evolution ; and like them he had come independently to construct the theory of cycles. The latter the European mind is loath to com-

prehend, for it saps the very foundation of Christianity. But Shelley was no Christian; and even if he had been one, he loved truth too passionately to discard it in order to leave his religious beliefs unshaken. He was an ardent student of Nature, he was her high-priest, and she delivered to him many an oracle, which she commanded him fearlessly and truthfully to convey to the minds of men. In that beautiful *Ode to the West Wind*, he thus expresses his passionate desire to instruct mankind:—

“Drive my dead thoughts over the universe,
Like withered leaves to quicken a new birth,
And, by the incantation of this verse,
Scatter, as from an unextinguished hearth
Ashes and sparks, my words among mankind.”

The desire is now being fulfilled. “The idea of this poem is that nature moves in cycles, each of which prepares for those which follow; that the wind which strips the leaves from the trees, sows the seeds of future forests; and that winter is the harbinger of spring.” This is but a cardinal instance of the manner in which he dwells upon the analogies between the world of sense and the world of spirit; until the veil which parts them seems to be half-lifted.

If we go a step further, we find that Shelley has again independently worked out the theory of the omnipotence of the human will—that grand secret of the god-like power of the Indian Yogis. It is true that a German philosopher, the well-known Johann Gottlieb Fichte, had almost about the same time published the same views in his *Doctrine of Science*. But Fichte went no further than to suggest the indefinite prolongation of physical life by the exertion of will-power. Shelley, on the other hand, cared nothing for this kind of immortality. His hopes were fixed on Death!

“Die
If thou wouldst be with that which thou dost seek;
Follow where all is fled!”

And he was right. The Yogis, doubtless, possess the power of prolonging their earthly life indefinitely. But they do not choose to do so. They, too, like Shelley consider life as a necessary evil, and do not wish to prolong it. Shelley, unlike Fichte, would have a nobler use made of will-power:

“He who taught man to vanquish whatsoever
Can be between the cradle and the grave
Crown'd him the King of Life.”

How wonderfully correct is he in all his intuitions! He comprehends at a glance the situation of the Yogis, without having ever heard of them. What a wail of despair is in the lines which follow:

“O, vain endeavour,
If on his own *high will*, a willing slave,
He has enthroned the oppression and the oppressor!”

Mr. Todhunter, the latest *student* of Shelley, has this note on the above passage:—“If this will be depraved; if life can breed new wants, and wealth can rend from those who toil and groan a thousandfold for one of the gifts of liberty and nature; then what boots it that man's wealth be inexhaustible, and man's power, which lies dormant in his thought, be unlimited?”

I could adduce many more passages in proof of my assertion that Shelley was greatly ahead of his contemporaries in the solution of the great problems of life and death. He has been often compared to the old Greek philosophers. He has been called the great disciple of Plato. But to my mind, he was a great Vedantic or Buddhist thinker, though the *Vedas* and the *Dhamma-pada* he had had no access to. What a powerful “adept” had he made if the accident of birth had placed him in the East! One cannot help regretting that a life so noble, so disinterested, so aspiring to the highest arcane of spiritual science, should have been cut off at the early age of twenty-nine!

But even in the course of the few years allotted to him, he did more than a dozen pretentious names have done after him during half a century. Shelley's name will live

when those of Tyndall and Huxley are forgotten; and for the reason, that he did not limit the vast energies of his soul to the investigation of only a protoplasm, but of the permanent interests of suffering humanity. To use the words of Mr. W. M. Rossetti:—“There is no poet—and no man either—in whose behalf it is more befitting for all natures, and for some natures more inevitable, to feel the privileges and the delights of enthusiasm. The very soul rushes out towards Shelley as an unapproached poet, and embraces him as a dearest friend.”

YAKSHINI.

BY THAKUR GANESH SING.

In the year 1861, I was with my father who was then the Tehsildar of Jahanabad in the Bareilly district (the tehsil has since been abolished). I witnessed myself some performances done by one who claimed ability to command the Yakshui.

Now, my father found one evening a young man of about 30 years of age proudly seated on a chair in the market of that place. He wore a gaudy apparel and had his long hair tied behind his neck. His peculiar attitude excited the attention of my father who went over to the fakir (as he so wished himself to be known), and asked him a few questions, but he replied in a vague and proud manner, pretending that he was a good Yogi. My father, though not a Yogi himself, can still well distinguish them as he has been a constant visitor to these men since his boyhood and, therefore, he doubted this man's sanctity. When he reached his tehsil he sent him word to leave the Parganá and earn his living elsewhere. But, instead of going out of the Parganá, the fakir went to the *marghat* of the town (a place set apart by the Hindus to burn their dead), put himself over a *jhula* with his head downward, supported by a stick both ends of which were tied to a rope,—a foot high from the ground—and the rope slung over the branches of a tree, and with his toes upwards, grasping the rope on either sides, said that he would thus bring a curse on the Tehsildar.

On seeing this, many persons were frightened and reported the matter to my father who, thereupon, ordered four peons to apprehend the fakir and bring him to the tehsil.

Finding the fakir in the above posture, none of the peons dared speak to him. On the one hand, they dreaded the curse of the fakir, and on the other, the risk of losing their situations. The latter consideration, however, asserted itself. They took courage and begged the fakir to come down the *jhula*. After a short pause, he obeyed and accompanied them to the tehsil in quite a different attitude. He besmeared his whole body with ashes of his *dhuni*, (this the Bairagi fakirs of this country generally burn before them as a part of their Yoga), covered himself with a few rags, and took a portmanteau in his hand.

Soon after the apprehension of the fakir, it was whispered in town that he owed certain sums to some bazaar shop-keepers—confectioners, *purí* vendors, and the like—and in the meanwhile a number of claimants gathered round him and claimed their dues.

My father enquired of them why they sold their things to a wandering fakir of no means before getting any thing in return.

They said but hesitatingly that he knew how to turn baser metals into gold and silver, and that thus he had been paying all of them since his arrival there. They also added that he had lately made an anklet, and that on its disposal he was to discharge his liabilities. The fakir was immediately put into custody, and the anklet sought after. It was brought after a diligent search, and on test found to have a coating of silver and nothing but lead inside.

The report of his being thus caught and found an impostor spread abroad. In a few days, a heap of silver ornaments which on test were all found base was brought in.

As my object is not to enumerate the particulars of the case, I turn to my narrative. The fakir who remained for a time in custody, began to request the watchmen and other persons who occasionally visited him to get him released and, in return, promised them that he would show them wonderful *tamashas*. I mention a few of them here which he did. One day one of the compartments of the sepoy's line was cleaned at his request and nothing was left inside. A curtain was then hung over the door. The fakir went inside the compartment almost naked, and, to the astonishment of all present, brought a *pattal* full of cooked rice and put it before them. Presently he produced another of the same kind with a number of fresh flowers and fruits which that neighbourhood did not yield in that season.

The very evening perhaps he was seated near the well inside the tehsili enclosure, and a few men were drawing water from it. He went to them and asked one of them whether he would like to see some *tamasha*. On his answering in the affirmative, he took from his hand the *lota* (pot) full of water just then drawn out of the well, shook it a few seconds and gave its contents to many present who to their great astonishment found it to be *sharbat* (syrup). I did not taste it myself, and he refused to allow me to do so when I asked him.

Another night almost all the tehsili officials were assembled in my father's waiting-room, my father not being excepted. The fakir was also called in. Some of them, who were Kaith (a caste), requested him to show them some wonderful performance suited to their taste. He said "all right," and asked them to send a man to have a *lota* full of fresh water drawn out by only one hand. This being done, the *lota* thus brought was given to the fakir who simply handed it over to one of the officials, a Kaith, who was sitting close to him, and asked him to pour it out in a shallow broad vessel. A small quantity of it thus poured appeared to all present like deep red wine and smelt similarly. The fakir then told the same official to put his hand inside. On doing this, he found a piece of raw liver and showed it to all who were present.

Many other similar things were done by him. He had further promised to show a grand mina-bazaar (fancy market) when a tiger would also make his appearance without injuring anybody. This was delayed for some time in order to finish some preliminary ceremonies which, he said, he was required to do. Meanwhile, somebody threatened him that his head would be chopped off if he did such things any more. This frightened him so much that he never did any thing after that, till he was sent over to Bareilly for his trial in the criminal court.

My grand father, who was present on the above occasion, said that these performances can be done by obtaining control over Yakshni, but that men acquiring such powers are required to do some filthy practices for a short time only and, therefore, good men never attempt it. As in those days I was quite young, and did not have understanding enough to learn from him more on the subject, the thing remained buried in my heart. But now I see great efforts are being made on all sides to solve the nature of such phenomena. Your journal being the chief organ devoted to such topics, I beg leave to solicit a short space for it on one of its columns. Would any of the learned readers of your journal be willing to waste a few moments to say what this Yakshni is, and whether it is worth aspiring to?

Jivan Varnia, 13 Feb., 1881.

Note.—It certainly is not worth the while of any sensible man to spend time in learning such puerilities as are above described. These are the baser branches of occultism. A Yogi who gets frightened at any threat is no Yogi, but one of those who learn to produce effects without knowing or having learnt what are the causes. Such men, if not tricksters, are simply *passive* mediums—not adepts!—ED, THEOS.

(Concluded from the January number.)

A TREATISE ON THE YOGA PHILOSOPHY.

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

HATHA YOGA.

Hatha Yoga treats of the various methods by which one can attain to the state of self-trance, and acquire the power of hibernating.

The Hatha Yogi, like the Rája Yogi, lives entirely upon milk, previously to his acquiring the condition of samádhi or human hibernation. He lives in a *guphá* or subterranean cell, and avoids the society of man. First of all, he practises the six cleansing processes. He that can maintain good health on the allowance of two seers of fresh cow's milk in the course of twenty-four hours, is competent to the practice of the six processes, which are as follows:—

Neti.—This is the first process. It consists in the act of passing a twisted cord of delicate thread, of two lines in diameter, and eleven inches in length, through one of the nostrils, and bringing it out at the mouth. This process is performed alternately through both the nostrils. This is a very easy process.

Dhauti.—This is the act of swallowing a bandage of linen moistened with water, measuring three inches in breadth and fifteen cubits in length. This is rather a difficult process. But very few faqirs can practise it.

Comment.—And a happy thing it is, that the process is so difficult, as we do not know of anything half so disgusting. No *true* Raja Yogi will ever condescend to practise it. Besides, as every physician can easily tell, the process, if repeated, becomes a very dangerous one for the experimenter. The following "processes" are still more hideous, and as useless for psychological purposes.

Basti.—This is the act which the *holothuria pentactes* practises almost every moment of its existence. (See *Lancet*, 1833-1834, Vol. 2, page 960.)

Gajakarma.—This is the act of vomiting a large quantity of water, after filling the stomach and œsophagus with that liquid, by fixing the sight on the space between the eyebrows. This is a very simple process.

Nauli.—This is the alternate exercise of the rectimuscles of the abdomen, while the back and abdomen are straightened. I have seen many faqirs practise this process.

Trátaka.—This is the act of fixing the sight on the tip of the nose, or upon the space between the eyebrows, until tears come into the eyes. A Hatha Yogi next practises the following mudrás or immovable postures.

Comment.—It is needless to remind the constant readers of this magazine of our comments upon the vital difference between the *Raja* and *Hatha* Yogis. But it may be of some use to the general reader, ignorant of what has been written, to turn to page 31 of this volume (November 1880), and see for themselves. Many are those who have in our days adopted the name of *Yogis*, with as little idea of *true* "Yogism" as a poor Chinaman has of the ceremonials and etiquette of the Queen's Drawing-room.

Khechari Mudrá.—This is the act of swallowing the tongue, with a view to producing suspension of breath.

I quote the following cases of insensibility and suspension of respiration consequent upon this Mudrá.

"I was called," says Dr. Law, "to a negro child in the town of Sabarra, in Brazil, born in a state of asphyxia. I examined his mouth, found the tongue turned over, and very deep in the fauces. With the intention of removing any foreign matter that might perhaps obstruct the passage of air, I put my finger into the mouth of the infant, and, moving the tongue to draw it forth, the air rushed in forcibly, and the child began to cry and to breathe."—*Lancet*. 1832-33, Vol. 2, page 361.

The following passage occurs in *Notices of Brazil in 1828-29*, by the Rev. R. Walsh, L. L. D." In speaking of the foreign slave-trade, he remarks:—"The wretched slaves often inflict death upon themselves in an extraordinary manner. They bury their tongue in the throat in such a way as to produce suffocation. A friend of mine

was passing when a slave was tied and flogged; after a few lashes, he hung his head, appearing lifeless; and, when taken down, was actually dead. His tongue was found wedged in the œsophagus, so as completely to close the trachea. The slave who, by this action of his tongue, provokes death, hitherto has been supposed to be dead; and in many instances, perhaps without any examination at all, his body has been consigned to the grave."—*Lancet*, 1836-1837, Vol. 2, p. 258.

"Mr. J. T. Batten, of Tooley-street has forwarded to us the following particulars of his treatment of an infant which had lost all signs of vitality for a space of nearly half an hour directly after its birth:—Mrs. R. gave birth to the child on the 4th instant. She had previously had three children, each of which, born between the eighth and the ninth month, had expired at birth, under similar circumstances, having, however, been left without any efforts at resuscitation. On this occasion, says Mr. Batten, my determination was to act with the greatest care, so that the chord was not tied until the infant had cried powerfully, and its maternal pulsation had ceased. It was at this period that vitality seemed to cease. The moment placental circulation stopped, the crying rapidly lost power: presently respiration failed, and animal heat receded, so that just three minutes after birth every symptom of animation subsided. The skin was of a cadaverous aspect, while the surface of the body was quite cold, and the heart and lungs were left without a vestige of impulse. I first applied friction to the chest by means of gin, which happened to be in the room; and having directed it to be wrapped in flannel, and instructed the nurse to procure hot water, my next step was to inflate the lungs; which, having no apparatus at hand, was effected by my mouth, but with a result entirely fruitless so far. A warm bath was now formed, of the temperature of my own blood, in which the child was immersed; and the fat-like matter being washed from the surface of its body, artificial respiration was again resorted to; this was easily effected, as just described, during the pressure of the fingers upon the œsophagus and nostrils,—of course, alternately emptying the lungs by a similar process. But nothing seemed of any service; and a quarter of an hour had now elapsed since the signs of life had subsided. Having introduced my fingers upon the epiglottis, which seemed to rest in a rather tenacious manner in its situation, and raised its apex a little, artificial respiration was again persevered in: when, to my surprise and satisfaction, signs of returning life showed themselves. The surface of the thorax and the lower extremities seemed to resume their natural colour, animal heat gradually returned, and an occasional movement supervened. Twenty-five minutes had now elapsed, and a full space of half an hour had passed before the vital functions were decidedly restored."—*Lancet*, 1833-34, Vol. 2, page 861.

The common practice of quieting infants, employed by nurses, consists in thrusting into their mouths a bag made of wash-leather, containing sugar. It may be considered as a substitute for the *Khechhari Mudra*.

There are two authentic cases of human hybernation on record.

I.—The account of the faquir of the Punjab is thus described in the words of Dr. McGregor. "A faquir, who arrived at Lahore, engaged to bury himself for any length of time, shut up in a box, and without either food or drink. Runjeet naturally disbelieved the man's assertions, and was determined to put them to the test. For this purpose the faquir was shut up in a wooden box, which was placed in a small apartment below the middle of the ground; there was a folding-door to his box, which was secured by a lock and a key. Surrounding this apartment there was the garden-house, the door of which was likewise locked; and outside the whole, a high wall, having its door-way built up with bricks and mud. In order to prevent any one from approaching the place, a line of sentries was placed, and relieved at regular intervals. The strictest watch was kept up for the space of forty days and forty nights, at the expiration

of which period the Maharajah, attended by his grandson and several of his Sirdars, as well as General Ventura, Captain Wade, and myself, proceeded to disinter the faquir. The bricks and mud were removed from the outer door-way; the door of the garden-house was next unlocked, and lastly that of the wooden box containing the faquir. The latter was found covered with a white sheet, on removing which, the figure of the man presented itself in a sitting posture. His hands and arms were pressed to his sides, and his legs and thighs crossed. The first step of the operation of resuscitation consisted in pouring over his head a quantity of warm water. After this, a hot cake of *atta* was placed on the crown of his head; a plug of wax was next removed from one of his nostrils, and, on this being done, the man breathed strongly through it. The mouth was now opened, and the tongue, which had been closely applied to the roof of the mouth, brought forward, and both it and the lips anointed with *ghee*. During this part of the proceeding, I could not feel the pulsation of the wrist, though the temperature of the body was much above the natural standard of health. The legs and arms being extended, and the eyelids raised, the former were well rubbed, and a little *ghee* applied to the latter. The eyelids presented a dimmed, suffused appearance, like those of a corpse. The man now evinced signs of returning animation; the pulse became perceptible at the wrist, whilst the unnatural temperature of the body rapidly diminished. He made several ineffectual efforts to speak, and at length uttered a few words, in a tone so low and feeble as to render them inaudible. When the faquir was able to converse, the completion of the feat was announced by the discharge of guns, and other demonstrations of joy. A rich chain of gold was placed round his neck by Runjeet, and ear-rings, bawbles, and shawls were presented to him."

Comment.—While in Lahore, we had this identical story from an eye-witness, a native gentleman, who was clerk to Sir Claude Wade at the time of the occurrence. His interesting narrative will be found at page 94 of this volume (Feb. 81).

II.—The account of the second faquir is thus described, in the words of Lieut. A. H. Boileau, "I have just witnessed a singular circumstance, of which I had heard during our stay at this place, but said nothing about before, the time for its accomplishment not being completed. This morning, however, a man who had been buried a month, on the bank of a tank, near our camp, was dug out alive, in the presence of Esur Lal, one of the ministers of the Muharawal of Jaisalmer, on whose account this singular individual voluntarily was interred a month ago. He is a youngish man, about thirty years of age, and his native village is within 5 kos of Kurnaul; but he generally travels about the country to Ajmere, Kotah, Indore, &c., allows himself to be buried for weeks, or months, by any person who will pay him handsomely for the same. In the present instance, the Rawul put this singular body in requisition, under the hope of obtaining an heir to his throne.....He was buried at Jaisalmer, in a small building about twelve feet by eight, built of stone. In the floor was a hole, three feet long, two and a half feet wide, and perhaps a yard deep, in which he was placed, in a sitting posture, sewed up in his shroud, with his feet (or legs) turned inwards towards the stomach, and his hands also pointed inwards towards the chest. Two heavy slabs of stone, six feet long, several inches thick, and broad enough to cover the mouth of the grave, so that he could not escape, were then placed over him, and I believe a little earth was plastered over the whole, so as to make the surface of the grave smooth and compact. The door of the house was also built up, and people were placed outside, that no tricks might be played. At the expiration of a full month, that is to say, this morning, the walling of the door was broken, and the buried man dug out of the grave. He was perfectly senseless, his eyes were closed, his hands cramped and powerless, his stomach shrunk very much, and his teeth jammed so fast together, that they were forced to open his mouth with an iron

instrument, to pour a little water down his throat. He gradually recovered his senses, and the use of his limbs, and when we went to see him, was sitting up, supported by two men, and conversed in a low feeble tone of voice.....Cornet McNaghten,...assistant to the agent to the Governor-General in Rajpootana, put his abstinence to the test at Pookur, by suspending him, for thirteen days, shut up in a wooden chest.....The man is said, by long practice, to have acquired the art of holding his breath, by shutting the mouth and stopping the interior opening of the nostrils with his tongue.....His powers of abstinence must be wonderful; nor does his hair grow during the time he remains buried. I really believe that there is no imposture in the case."

Both these fakirs were Hatha Yogis. They practised the Khechhari Mudra successfully, and thereby acquired the power of abstinence from air, water, and food, for a long time.

Comment.—In reference to the arrest of the growth of the hair, some adepts in the secret science, which is generally known in India under the name of *Yoga*, claim to know something more than this. They prove their ability to completely suspend the functions of life each night during the hours intended for sleep. Life then is, so to say, held in total abeyance. The wear and tear of the inner as well as the outer organism being thus artificially arrested, and there being no possibility of waste, these men accumulate as much vital energy for use in their waking state as they would have lost in sleep during which state, if natural, the process of energy and expanse of force is still mechanically going on in the human body. In the induced state described, as in that of a deep swoon, the brain no more dreams than if it were dead. One century, if passed, would appear no longer than one second, for all perception of time is lost for him who is subjected to it. Nor do the hairs or nails grow under such circumstances, though they do for a certain time in a body actually dead, which proves if anything can, that the atoms and tissues of the physical, body are held under conditions quite different from those of the state we call death. For, to use a physiological paradox, life in a dead animal organism is even more intensely active than it ever is in a living one, which as we see, does not hold good in the case under notice. Though the average sceptic may regard this statement as sheer nonsense, those who have experienced this in themselves know it is an undoubted fact. Two certain fakirs from Nepaul once agreed to try the experiment. One of them, previous to attempting the hybernation, underwent all the ceremonies of preparation as above described by Dr. Paul, and took all the necessary precautions; the other simply threw himself by a process known to himself and others into that temporary state of complete paralysis, which imposes no limits of time, may last months as well as hours, and which is known in certain Tibet lunaseries as..... The result was that while the hair, beard, and nails of the former had grown at the end of six weeks, though feebly yet perceptibly, the cells of the latter had remained as closed and inactive as if he had been transformed for that lapse of time into a marble statue. Not having personally seen either of the two men, or the experiment, we can vouch only in a general way for the possibility of the phenomenon, not for the details of this peculiar case, though we would as soon doubt our existence as the truthfulness of those from whom we have the story. We only hope that among the sceptical and materialistic who may scoff, we may not find either people who, nevertheless accept with a firm and pious conviction the story of the resurrection of the half-decayed Lazarus and other like miracles, or yet those who, while ready to crush a theosophist for his beliefs, would never dare scoff at that of a Christian.

2.—*Bhuchari Mudra.*—This consists in directing the sight to the point of the nose, while seated in the posture called Padmasana. Both the Khechhari and Bhuchari mudras produce self-trance in a short time.

3.—*Chachari Mudra.*—To practise this mudra the sight is fixed on a point three inches in front of the eyes. In this mudra the sight should be direct, and fixed for a long time. When the Yogi is fatigued, he turns his eyes to the point of the nose, and then to the part between the eyebrows, until self-trance is effected.

4.—*A'gochhari Mudra.*—This is the method of producing self-trance through the function of hearing. A Yogi who

practises this mudra, plugs the ears with balls of waxed cotton, and listens to the sounds of the left ear with the right ear, bending the head a little laterally, towards the right shoulder, until self-trance is effected.

5.—*Unamari Mudra.*—This is the method of suspending the breath, by shutting all the outlets of the body, after a deep inspiration. A Yogi who practises this mudra successfully, is said to be able to recall the soul, to awaken it, and enjoy heavenly felicity. He needs not prayers nor hymns. He becomes self-tranced.

Comment.—This is more like the real *Raja Yoga*, and is the true scientific one.

A Hatha Yogi practises the 4 *bandhas* or restraints, which are as follows:—

1.—*Mulabandha.*—A Yogi practises this bandha, by placing his left heel under him, or by sitting in the posture of Padmasana, with a cloth ball in contact with the seat and secured by a bandage.

2.—*Jalandharabandha.*—A Yogi practises this bandha by resting his chin on the interclavicular region, and suspending the breath, after taking a deep inspiration.

3.—*Udyanabandha.*—A Yogi practises this bandha by shutting the mouth, swallowing the tongue, placing the right heel in contact with the epigastric region, and closing the ears, nostrils, and other orifices, after filling the system with the inspired air.

4.—*Mahabandha.*—In order to practise this bandha, a Yogi places his left foot under him, rests his chin on the breast, holds his right foot with his hands extended, and places his forehead in contact with the knees; inspires through the left nostril, fills the stomach and lungs with the inspired air, fixes his eyes on the point of his nose, suspends the breath, and, lastly, expires through the right nostril. He then inspires through the right nostril, suspends the breath, expires through the left nostril, and, finally, breathes through the left nostril, expiring through the right nostril. When one practises this bandha for three successive hours one is said to be an accomplished Yogi, and entitled to practise Samadhi or human hybernation.

OF THE ASHITA SIDDHI, OR EIGHT CONSUMMATIONS.

1, 2.—*Anima and Mahima.*—A chameleon, by merely inspiring air, renders the whole of its body, from the head to the rectum, turgid, round, and plump; and merely by a single expiration of air, the whole of the body again assumes a lank and lean appearance. The lean and lank condition of the system is technically named *Anima*; and the turgid, round, and plump appearance is denoted by the term *Mahima*.

A Yogi, imitating the chameleon, fills his lungs and the whole of the intestinal canal with inspired air, and acquires a plump, round, and turgid appearance (*mahima*); and becomes lean and lank again (*anima*) by a single expiration.

3.—4.—*Laghima and Garima.*—The sturgeon, by swallowing great draughts of the atmosphere, distends not only the stomach, but a large bag that communicates with the œsophagus, and thereby becomes specifically lighter, and floats above the surface of the sea. A Yogi, by long practice, acquires the power of swallowing large draughts of the air, and, thereby produces a diminution of his specific gravity (*laghima*.) It is on this principle that the Brahman of Madras maintained himself in an aerial posture.

A Yogi acquires an increase of specific gravity (*garima*) by swallowing great draughts of the air, and compressing the same within the system.

Comment.—This is what, three years ago, in describing the phenomenon in *Isis Unveiled*, we called "interpolarisation." (See vol. I, *op. cit.* page 23 & 24; paragraph on *ÆTHIROPACY.*)

5.—*Prapti.*—This is the obtaining of desired objects. A Yogi, in a state of self-trance, acquires the power of predicting future events,* of understanding unknown lan-

* In the eternity there is neither Past nor Future; hence—for the disenthralled Soul (or Inner *Ego*) the three tenses merge into one, the PRESENT.

guages^(a), of curing divers diseases,^(b) of divining the unexpressed thoughts of others,^(c) of hearing distant sounds, of seeing distant objects, of smelling mystical fragrant odours, and of understanding the language of beasts and birds^(d).

Such is the description of Prapti in the several works on Yoga to which I have had access.

Comment a.—As a deaf and dumb person learns to understand the exact meaning of what is said simply from the motion of the lips and face of the speaker and without understanding any language phonetically, other and extra senses can be developed in the soul as well as in the physical mind of a mute; a sixth and as phenomenal a sense is developed as the result of practice, which supplies for him the lack of the other two.

b. Magnetic and mesmeric aura or "fluid" can be generated and intensified in every man to an almost miraculous extent, unless he be by nature utterly passive.

c. We have known of such a faculty to exist in individuals who were far from being adepts or Yogis, and had never heard of the latter. It can be easily developed by intense will, perseverance and practice, especially in persons who are born with natural analytical powers, intuitive perception, and a certain aptness for observation and penetration. These may, if they only preserve perfect the faculty of divining people's thoughts to a degree which seems almost supernatural. Some very clear but quite uneducated detectives in London and Paris, develop it in themselves to almost a faultless perfection. It can be also helped by mathematical study and practice. If then such is found to be the case with simple individuals, why not in men who have devoted to it a whole life, helped only a study of the accumulated experience of many a generation of mystic and under the tuition of real adepts?

d. The Bi-part Soul is no fancy and may be one day explained in scientific language, when the psycho-physiological faculties of man shall be better studied, when the possibility of many a now-doubted phenomenon is discovered, and when truth will be no longer sacrificed to conceit, vanity and routine. Our physical senses have nothing to do with the spiritual or psychological faculties. The latter begin their action where the former stop, owing to that Chinese wall about the Soul Empire, called—*MATIER*.

6.—Prakamya.—By Prakamya is meant the power of casting the old skin and maintaining a youth-like appearance for an unusual period of time. By some writers it is defined to be the property of entering into the system of another.^(e) Yayati, who was old and decrepid, and yet anxious to enjoy life, entered into the system of his youngest son, having left his own body. So say the Puranas.

7.—Vas'itwa.—This is the power of taming living creatures, or of bringing them under control.

"Pythagoras, who visited India, is said to have tamed, by the influence of his will or word, a furious bear, prevented an ox from eating beans, and stopped an eagle in its flight^(f)."

Vas'itwa may be defined to be the power of mesmerising persons by the exercise of the will, and of making them obedient to one's own wishes and orders.

Some learned pandits define Vas'itwa to be the restraint of passions and emotions.

Comment e.—Perhaps the Hobilgans and the Shaberons of Tibet might have something to tell us if they chose. The great secret which enwraps the mystery of the reincarnations of their great Dalay-Lamas, their Supreme Hobilgans, and others who as well as the former are supposed, a few days after their Enlightened Souls have laid aside their mortal clothing to reincarnate themselves in young and always previously to that very weak bodies of children, has never yet been told. These children who are invariably on the point of death when designated to have their bodies become the tabernacles of the Souls of deceased Buddhas, recover immediately after the ceremony, and barring accident, live long years, exhibiting trait for trait the same peculiarities of temper, characteristics, and predilections as the dead man's. But of this no more for the present.

f. These are mesmeric feats and it is only by (in)exact scientists that mesmerism is denied in our days. It is largely treated of in *Isis*; and the power of Pythagoras is explained in Vol. I p. 283, *et seq.*

8.—Vas'itwa, or Divine Power.—When the passions are restrained from their desires, the mind becomes tranquil and the soul is awakened. The Yogi becomes full of Brahma (the Supreme Soul)^(g). His eye penetrates all the secrets of nature, he knows the events of the past, present, and future; and, when he is not led astray by the temptations of the seven preceding "perfections," his soul not only holds communion with the invisible, inconceivable unalterable, omni-present, omniscient, and omnipotent Principle, but he becomes absorbed into the essence of the same. It is commonly supposed that a Yogi who acquires this power, can restore the dead to life^(h).

Comment g.—In which case it means that the Soul being liberated from the yoke of the body through certain practices, discipline and purity of life, during the life-time of the latter, acquires powers identical with its primitive element, the universal Soul. It has overpowered its material custodian; the terrestrial gross appetites and passions of the latter, from being its despotic masters have become its Slaves, hence the Soul has become free henceforth to exercise its transcendental powers untrammelled by any fetters.

h. Life once extinct can never be recalled. But *another* life and *another* Soul can sometimes reanimate in the abandoned frame if we may believe learned men who were never known to utter an untruth.

Wherever the word 'Soul' has occurred in the course of the above comments, the reader must bear in mind that we do not use it in the sense of an immortal principle in man, but in that of the group of personal qualities which are but a congeries of material particles whose term of survival is limited, this survival of the physical, or material, personality being for a longer or shorter period, proportionately with the grossness or refinement of the individual.

Various correspondents have asked whether the Siddhis of Yoga can only be acquired by the rude training of Hatha Yoga; and the *Journal of Science* (London) assuming that they cannot, launched out in the violent expressions which were recently quoted in these pages. But the fact is that there is another, an unobjectionable and rational process, the particulars of which cannot be given to the idle inquirer, and which must not even be touched upon at the latter end of a commentary like the present one. The subject may be reverted to at a more favorable time.

A COLUMNAR METEOR.

Not far from Warsaw (Poland) on January 14, occurred a most extraordinary natural phenomenon. As a matter of religious routine, it was forthwith attributed, even by the higher classes of bigots, to a divine portent—a "sign," specially sent by Heaven to warn good Catholics (Russian schismatics, of course, excluded) of some extraordinary coming event. Of what nature the latter was to be, has, however, not yet transpired. So, opinions being too divided as to the solution of this riddle of Providence, we may limit ourselves to simply placing the facts on record. At about 2½ p.m. on the day in question, the Sun was hidden by a dark mass of clouds in the western heavens, and two perfectly-defined and seemingly solid gigantic pillars, brilliantly iridescent, formed at the same instant at either side of the sombre mass. The distance of each from the Sun was about 35 degrees. The more the luminary descended the west, the more they became polychromatic and opalescent, while a third pillar of a golden hue began projecting itself over the Sun, thus forming a perfect triangle. At 4 o'clock the phenomenon reached its full development and radiancy. It was impossible to fix it for more than a few seconds. The sky was clear, and the breeze gentle. The thermometer marked 14 degrees of frost by Reaumur's thermometer. Many women flung themselves on their knees before the three fire-pillars and remained for the hour and a half that the phenomenon lasted, in prayer loudly confessing their sins, beating their breasts, in the full conviction that they saw before them the *actual glory* of the Holy Trinity!

A PRISONER MESMERISED IN COURT.

According to the Paris correspondent of a contemporary, a remarkable exhibition has taken place in the Court of Appeal in that city. It seems that last August a young man, named Didier, aged about 22, was arrested for an offence in the Champs Elysées and sentenced to three months' imprisonment. His friends considering him innocent, advised him to appeal, and engaged Maître Reitlinger as his counsel. The learned gentleman at once demanded that his client should be submitted to medical examination, and the court appointed for that purpose Drs. Mottet and Mesnet, two well-known specialists in mental diseases, under whose surveillance the young man was placed for three months in the Hospital Saint Antoine. At the end of that period the doctors drew up a report, stating that Didier suffered from a most remarkable nervous affection. He lived in a state of constant somnambulism, the attacks of which could be provoked at will. He was entirely destitute of any will of his own, and while in a condition of somnambulism could be made to perform various acts without being conscious of what he was doing. Among other strange facts the report stated that Didier was seized with somnambulism one day while in the Place de la Bastille, and had to be carried to a lodging-house for the night. On another occasion he was seen to get out of bed while asleep, dress himself, and copy several pages of music. The next morning he was quite astonished at the work he had done. Various experiments were made on him. On two occasions he divined the secret thoughts of the doctors. When the case again came before the court, the prisoner, who looked very feeble and emaciated, tottered rather than walked to the bar. Maître Reitlinger having addressed the court in his defence, the judges were about to withdraw to consider their verdict, when the doctors offered to confirm the statements made in their report by practical experiments on the spot. The judges consented, and accompanied Dr. Mottet and the prisoner into a side room. Here by a few rapid passes the unhappy subject was mesmerised. Didier was then left in charge of two of the municipal guards on service, the doctors and the judges returned to the court, and the door of the room was shut. Doctor Mottet now called the prisoner by his name. The next second a fearful noise was heard. It came from the sick young man. A few minutes before a touch of the finger would have almost knocked him over. Now, under the influence of mesmerism he was like a raging lion. Upsetting the guards who held him by the wrists he rushed at the door, broke it open, and, knocking down everybody in his path, ran up to Dr. Mottet. Here he suddenly stopped, and, fixing his eyes on his mesmeriser, trembled from head to foot in a manner terrible to see. Shrieks of horror ran through the court. "Undress yourself," said the doctor to the prisoner. In a few seconds Didier stripped himself of nearly all his garments. "Dress yourself again," said the doctor, and again the prisoner obeyed with the same lightning rapidity. Doctor Mottet then awoke his "subject" by blowing on his face. Didier fell to the ground as if shot; the doctor, however, soon brought him round again. "Why did you undress yourself before these gentlemen?" asked Doctor Mottet. "That was very improper." Didier, gazing with vacant astonishment, replied, "What! undressed myself; impossible." And the young man clung to the doctor for protection like a child. The bench, however, was not convinced, and appeared to look upon the whole affair as a comedy. Doctor Mesnet mesmerised the prisoner, and ordered him to write from memory a letter addressed to him while in prison. Didier replied, "Cannot; because I am in prison." The doctor insisted; whereon the prisoner sat down to a table and wrote, word for word, the letter in question without a single mistake. While he was writing it Dr. Mottet took a long needle out of his instrument-case, and plunged it into the young man's neck, but he felt nothing. By this time, however, the judges had seen enough of these painful experiments, and some of the audience crying out, "Assez! assez!"

the sitting came to an end. The court, considering the prisoner was not responsible for his acts, quashed the verdict of the lower court, and the unhappy man was discharged.—*Pioneer*.

RAILWAY AND OTHER VANDALS.

We learn from an Italian journal that hardly two years ago "nothing but the intervention of the most distinguished influence prevented a railway company from destroying the venerable remains of the old city wall built by Servius Tullius."

This is real Vandal-work, and every archæologist will feel deeply grateful to the "distinguished influence"—whatever it was—for the timely intervention. Ethnology, philology, archæology, as also every other branch of science concerned with the past history of mankind, ought to protest against such ruthless destructiveness. But we feel less inclined to sympathise with the *Diritto* newspaper when it tells us that the Municipal Council of Rome "has just decreed the demolition of the Ghetto—a quarter of the town which is still inhabited for the most part by Jews." True, the *Diritto* gives some good reasons why it should not be done; but it does not tell us how the municipality of any large city could without causing every municipal nose to rise in rebellion against it, have any longer left intact a pest-breeding stench-hole noted throughout the world as being the most malodorous that any city can boast of. We confess that the projected demolition has some rights, though to the world's regrets, not because as the same paper puts it "it is probably the oldest 'Jewry' in the world;" or, that "it was recognised as a Jewish quarter before the Roman Empire arose on the ruins of the old Republic." But, simply, for the reason that, "King Herod the Great built a palace there, and the Apostles, St. Peter and St. Paul, lived within it during their visit to the capital of the empire." The *Diritto* remarks that "modern utilitarianism has little respect for historic *souvenirs*." True, but how can the *Diritto* say that the Municipality regards St. Peter and St. Paul as *historical* personages? Many do not.

LIFE WITHOUT FOOD FOR SEVEN MONTHS.

The medical faculty of Germany have been much interested lately in a case of long-standing trance on the part of a girl of thirteen years of age. The facts are, for once, undisputed; and no possible suspicion of trick or collusion can arise. The patient lay for twenty-eight weeks apparently in a state of profound sleep at the Hospital of St. John's at Kederweisel, near Butzbach. During that time she never once woke, nor received nourishment of any kind. She was visited by upwards of six hundred medical men from different parts of Germany during the duration of her trance, and some French and English physicians are also said to have seen her. Great interest was taken by the faculty in question whether the girl would retain sufficient strength to recover on awaking from her long sleep, or whether she would rapidly sink. This problem is now set at rest. The girl awoke some three weeks since, and has now quite recovered, although still remaining in the hospital under medical supervision. The case still continues to attract attention, and to give rise to discussions in medical circles in Germany.* However small the waste of substance during so profound and tranquil a sleep, the work of the lungs and heart must have demanded, it would have been thought some sort of support. The fire of a furnace can be banked up for some time; but sooner or later, unless fuel is supplied, it will burn itself out. How a human being, even in the most torpid state, can exist for twenty-eight weeks without any nourishment whatever, is a question which may well puzzle even the most scientific of minds.—*Evening Standard*, Jan. 25.

* Indeed? Perhaps the Samadhi of the Indian Yogi may also, some day—
ED. THEOS.

GEOMETRY ON THE PRINCIPLES OF THE ANCIENT HINDU PHILOSOPHY.

BY MUNSHI SADA SUKH LAL.

This little work in Geometry is the result of reflections suggested by a passage in the Bhagwat, the famous theological book of the Hindus, wherein it is said, in reference to the creation of the world, that from the navel of Vishnu sprang a shoot of the lotus tree which produced a flower; and upon this flower Brahma, the creative power of the Deity, sat and created the material world.

Whatever may be the real meaning of the passage, the author of this treatise believes it to be a metaphorical description of the process by which solids are formed in Geometry. The navel of Vishnu is the mathematician's point; the shoot of the lotus tree, his straight line; and the flower, his circle or enclosed space or superficies; these three being the principal requisites for the geometrical formation of bodies.

The author was thus led to enquire whether there were any trace of Geometry found in the old Sanskrit works. He met with some geometrical figures in the Lilawati of Bhaskara, occasionally in his Algebra, in his astronomical works as well as those of other authors; and still more numerous instances were found in the Tantra or treatises on magic in Sanskrit.

These figures show that Geometry was known to the ancient Hindus in some form or other, for they could not have been accurately drawn without a knowledge of the principles of Geometry.

With this conviction the author desired to prepare a Geometry upon a plan of his own, which should show in its chapters how lines were generated by points, how space in different shapes was enclosed by lines, and how solids were formed by the revolution of planes.

This work is chiefly intended to draw the attention of students of the Hindu Shastras to the subject, and to assist them in understanding the construction and properties of the figures, the relics of their ancient Geometry.

The author commenced writing the work in his own language, but during the course of his labour he thought it better to write it first in English, and after the work had undergone correction and revision, and received the criticisms of competent mathematicians in that language, then to render it into the vernaculars and classical languages of this country.

He asks indulgence for all imperfections, and begs that they may be pointed out to him so that they may not mar the value of the treatise when translated.

An attempt to show how the metaphorical expression, above alluded to, which occurs in the theological works of the Hindus as regards the theory of the creation of the world, was concordant with the abstract principles of Geometry, would perhaps here seem to be premature to beginners in Science, but as this work is expected to draw the attention of the Hindu scholars to the subject, the author ventures to give the following statement and demonstration in as simple and brief a form as possible.

Fig. 1.

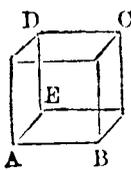


Fig. 2.

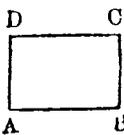
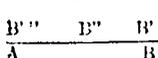


Fig. 3.



Let ABCD be a solid (fig. 1); and let it be reduced to a superficies ABCD (fig. 2). Again, let this superficies be reduced to a straight line AB (fig. 3). Take B, B', B'' points in AB towards A. It is evident that AB is thus reduced in length and at last AB''' becomes = O. In this state, A is a point; and as it is = O, it has no magnitude. But still it has existence and position. From this, it is also clear that the same solid ABCD, being first reduced to a superficies, then to a line, has at last immersed in a point; and has, therefore, its

germ in that point. Conversely, it can regain its original form by the development of the same germ, viz., the point.

We see the material world; we see changes going on in it day by day and even every moment. We see old things disappearing from our view and new things ever appearing. But consideration and observation will convince us that objects which appeared to have fresh existence had their germ from which they sprang. Hence, it is not a mere conventional idea, if, with a view to trace the origin of the present existence of the material world, it be supposed that the whole instead of parts (the whole being a component of parts, and the disappearing of parts being by so much the disappearing of the whole) immerses in point A, and then emerges from the same.

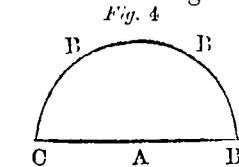
Now, let us see further how the application of geometrical principles is absolutely necessary to arrive at this conclusion.

The point A, in its reduced state, has been shown to have existence and no other attribute, as regards matter, but position. Therefore, if it chooses to develop itself from this state, it must commence its operation with this attribute only. Then, the choice of doing a thing indicates Will, and the exercise of that Will requires Thinking power, Destination, Imagination and Perception. Therefore, A must have the Will, the Thinking power, the Destination, the Imagination and the Perception.

Let A exercise its will to create the material world. In its present state, it cannot do any thing but change position, because it possesses no other attribute but position. Let A change its position and be at B. To arrive at B, it must adopt some course; and as there may be numerous courses, it is necessary that it should adopt such a course as might be the most uniform and defined; and at the same time, the most suited to the furtherance of its object. For this, it must possess Judgment, and the adoption of a uniform course must be its Rule. Thus, when A takes a course in the change of position, it cannot but move in a straight line; for, there can be nothing more uniform and defined than a straight line.

Again, when A has moved to B, it must remember from what position it has moved and what course it has taken in arriving at B; otherwise, the operation it has performed will be of no further use and the object of the first Will shall have been lost. Hence, A must have Memory to preserve what it has once effected.

At this stage, A has gained, as regards its materiality, the attribute of length beside that of position, that its original one; and in resuming further operation from the position B, it can now work with two attributes, and it must use them both. For, if it uses only one the utility of the other will be lost. Let A, therefore, next change its position from B with the

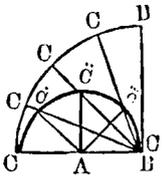


straight line AB, the original point—A remaining fixed in its first position (fig. 4).

If B, in this movement, described another straight line, it would have been a mere repetition of what it had already done and no further object would have been gained; A, therefore, must possess Wisdom to regulate the performance of its work in a manner that every movement may be for the creation of a new object. Thus, B must now revolve about A with the fixed distance AB, and it should describe a curved line BBB. But, if it goes on revolving in the same manner it will labour for ever and ever without effecting any further object. It must, therefore, stop at some point which should have a determinate position in space. Such a point there can be none but C (fig. 4), which lies in the same straight line with AB and at the same distance from A as B. Now, A has described a straight line AB, a curved line BBB, and by the use of Economy in the exercise of its powers has created at the same time, beside a superficies enclosed by a curved line and a straight line, two other straight lines AC and BC, the development of which will make triangular rectilinear plane surfaces as will be shown further.

The point C represents A in its two capacities, one being the extremity of AC, and the other, the extremity of BC; also, AC represents two lines, one AB, and the other that which A might describe by change of position if it chose to move in the first instance towards C, in stead of towards B. In each capacity, the point C and the straight line AC must perform a distinct office, otherwise, the principle of utilization will remain ineffectual.

Fig. 5.

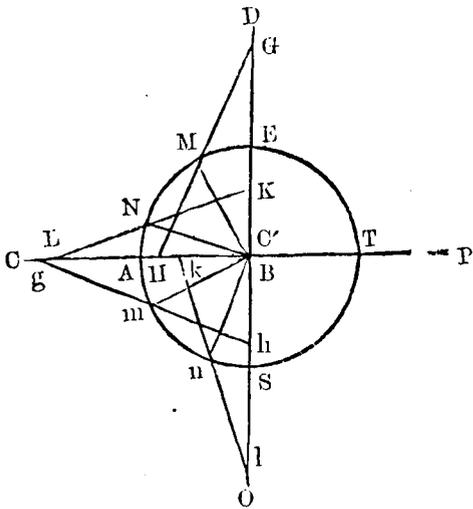


Now (fig. 5), the point C having no other choice, must revolve about A with the fixed distance AC; and about B with similar distance BC, in one case describing CC'C''B, and in the other CCCD (fig. 5), till the point C as the extremity of AC arrives at B, it moving

always upon BC; and till BD becomes at right angles to BA. In this movement although it appears that AC has only repeated what AB had once done, that is, it has again described the same curved line CC'C''B; yet it must be borne in mind that if A originally moved towards C and described AC, there would have been no such line in existence as AB, in which case CC'C''B would have been originally described by AC; and if AC represented AB, then, in describing CC'C''B, it has diverged from the point C towards which B had converged: and therefore, it took the negative side in opposition to B, which had taken the positive side in describing the curved line CC'C''B. Thus, if B did the work of creation, C did the work of annihilation, that is, it performed an office distinct from that which B did perform. Likewise, BC in revolving about B, did not only describe a curved line CCCD but also in connection with AC, it developed the triangular spaces BAC'', BAC''', &c., and it is, in one case = BD, and in the other = O. Thus, like AC, it also has taken in one case the positive side, and in the other the negative.

Now, in further movement the points A and B remain stationary, and C & D which represent them,

Fig. 6.



proceed to perform their functions, the one, viz. D, moving on the straight line DB (fig 6), and the other, viz. C, moving on the straight line BC, and keeping always the same distance DC between them. As the straight line BC, of which A is the middle point (because AB & AC are equal)

represents DC' the point A represent E, therefore, E is the middle point of DC'; and when DC' moves within BD & BC, the point E, which lies in it also moves within the same; and is always at the distance of BE from B. Let DC' moving within BD & BC be represented by GH, KL, &c., then, E the middle point of DC' is represented by M, N, &c., and this point describes the curved line EMNA, whose every point is therefore, at equal distance from B. Consequently while DC' makes right angled triangles with BD & BC, it also makes isosceles triangles with BE or BM, BN &c., and both these sets of triangles are of various shapes and magnitudes, and are all situated in one plane surface: and the figure described at the same time by BE is one quarter of a circle.

It must not be supposed that the curved line BBB (fig. 4) first described by AB, was a semicircle, nor

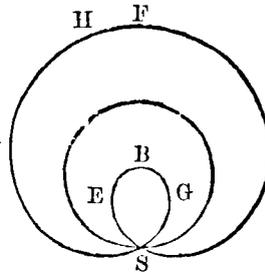
BC was quarter of a circle, nor that the triangles BC''A BC'''A, &c., were in one plane; because, till this stage that the curved line CCCD (fig. 5) next described by of the operations of A no plane surface was formed, as AB in revolving about A, and BC in revolving about B could move in any direction whatever, there being till then no fixed course to direct their motion. But now that BD & BC have their position fixed, the space between them is also fixed, and, therefore, the straight line GH which moves within these fixed straight lines, always lies within that space. Consequently the points E, M, N, A, representing the middle point of DC' or GH, all lie within the same space. Thus, the figure BEMNA is one plane surface; and as all points in the curved line EMNA are at equal distances from B, the figure is part of a circle.

Now, let DB & BC (fig. 6) be produced to any lengths BP and C'O towards B and CC' (as A might move in these directions and to any distance in the first instance); let BO and BP be made equal to BD or BC; and let GH move, in the same manner as before, within BC and BO, and let it be represented by the straight lines gh & kl. These lines, like GH and KL will make right angled triangles with BC and BO, and isosceles triangles with Bm and Bn &c., and these triangles also will be of various shapes and magnitudes; and at the same time, the points A, m, n, S which are the middle points of BC, gh, kl, and BO, and are at equal distances from B, will describe another quarter of the same circle. Therefore, EMN AmnS will be a semicircle. Likewise, it may be shown, that DCOP is one plane surface, and EAST is one complete circle.

It will be observed that the straight line GH in moving within DB, BC; BC, BO; BO, BP; & BP, BD makes all sorts of straight lines and all sorts of plane rectilinear figures, viz., the perpendicular and the parallel lines, the triangular and quadrilateral figures, the polygons, beside a circle which E its middle point describes; also that, all the propositions given in this book forming the elementary plane geometry are mere illustrations or deductions of the principles above stated.

So far the operations of A relate to plane superficies only. It still remains for it to make bodies or solid figures. This subject being beyond the scope of plane elementary geometry to which this book is confined, will be treated of in a separate treatise. But, to complete the

Fig 7.



explanation of the metaphorical expression referred to in the commencement of this preface it may be added here, that the point D, which represents A proceeding in its work, according to the hypothesis that it does not repeat what it has once done, and that it does not go out of fixed rules, as above said, shall and must move in the curved line BESFBGSH (fig 7), which resembles the leaf of a lotus tree.

A scholar in physics may say that to reduce matter to a point is impossible, and that all experiments in the physical science to produce a perfect vacuum have failed; and thus he may impose impossibility to the reduction of a superficies to a line, and of a line to a point which is said to be = O. But, while he is performing his experiments, let us ask him to explain what power is it which leads him to certain predestined or presupposed purposes; what is it that suggests to him to direct operations in his experiments in one way or the other and enables him to draw conclusions and establish principles for further investigations. Is it, he may be asked, his hand or any of the articles or the apparatuses he uses in the conduct of his experiments? He must say in reply, of course, that it is some hidden power, his reason, his mind, or by whatever name it may be called, which guides him in his operations. He cannot surely deny the existence of such

a power. We may then ask him whether at the same time the process of composition and decomposition (to which all his operations in the experiments are confined) are not going on in his own person and on a much grander scale and of far greater importance; and again, let us ask him what power can that be which carries on these processes. Analogy will suggest the reply that, it must be some superior power of the same kind as before mentioned. We would then ask him whether such a power has or has not existence. He cannot but say that it has, but he can assign no magnitude to it: and any thing that exists must have position. Hence, it is clear that that superior power which, as he has admitted, conducts the processes of composition and decomposition in his body, comes under the category of a point; for, what is point but that which has existence and position but no magnitude; and in the same manner, it may be shown, that all attributes and qualifications taken in abstract come under the same category. Thus, the truth of a theological maxim of the Hindus.

इन्द्रियाणि मनस्पूर्वो वाचिवैका रिक्मनः त्र्यचं वर्णं समाप्ना
येतमोका रे स्वरेन्यसेत् ५३ ओंकारं विदावित्यादि ॥ श्री मत्भागव
तेसप्तम स्कन्धे पञ्चदशध्याये व्यास वचनम् ॥

is established by the mathematical and most convincing proof.

The above demonstration, as regards the movements of the point A, may also be applied to the words

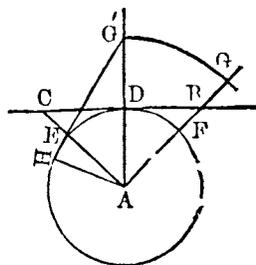
एकः सृजति भूतानि भूतैरे वात्ममायया आत्मभाव यसेतानिन
पराभायन्स्वयम् आत्मशक्तिमवष्टभ्यऊर्णनाभिरिवात्कमः

And it may be observed here that, point considered in the abstract is the synonym of space, and in that sense it may be called the *infinitum* as it is proved by an algebraical process. But, when it is seen as the extremity or boundary of a line or as the germ of creation, it is = O.

APPENDIX.

To find a straight line equal in length to the circumference of a given circle.

Let there be a circle, whose centre is A and radius AD. From D draw DC tangent to the circle, and make BD, DC equal to AD. Join AB; AC intersecting the circle at E and F; and producing AB towards B make BG equal to BF or CE. About the centre A with the radius AG describe the arc GG' subtending the angle BAD. Then, AG is equal to AG'. From G' draw tangent G'H touching the circle at H. The arc DEH is equal to the radius, or DC.



Because, if it be supposed that the straight line BC rolls upon the circumference DEH so that every point in it touches some point in DEH, and at the same time keeps its intersection with AG, which always describes about A the same angle as BC describes about C in the same direction, then, it is evident that, when the touching point arrives at C, AC shall have been so reduced as to become equal to AD or the radius, and the angle ACB shall become a right angle, that is, BC shall have described about C an angle equal to half a right angle. But,

as AG also describes the same angle about A and in the same direction, AG shall have arrived at AG', because, GAG' is half a right angle; and as AG is equal to AG', the point G must coincide with G'. But there can be only one tangent to a circle from the same point, therefore, BC in its present altered position coincides with G'H, and thus the point C coincides with H; and DC or the radius AD measures the arc DEH.

The above demonstration may be easily illustrated thus: suppose BDC an inflexible rod is placed tangentially on the circumference of the circle whose radius is equal to AD. Then, suppose CAB, a string, is tied to it at C and passes through the holes at A & B; the distance of both the points B & C from D being equal to AD. Now, if this string be drawn through the said holes towards B, the point C must bend towards the circumference and at last meet it at some point, the part of the string from A to G will be equal to AB+EC, & CB will take the position of HG', and thus DC will measure the arc DEH.

Calculation.—Let AD=1; then AB or AC= $\sqrt{2}$, EC= $\sqrt{2}-1$, and AB+EC or AG or AG'= $\sqrt{2}+(\sqrt{2}-1)=2\sqrt{2}-1=\sqrt{8}-1=2.828-1=1.828$ or 1.83 nearly. But, AG²—AH²=HG',² ∴ (1.83)²—1=HG'²; and $\sqrt{(1.83)^2-1}=HG'=1.532$. Hence, in the triangle AHG', r:1::L of 1.532 or 9.814741: Tangent A=56° 30'=r, or 113=diameter. Thus, $\frac{360}{113} = \frac{\text{circum}}{\text{diam}}$.

But, by another method of calculation the ratio is expressed by $\frac{355^*}{113}$

From this, it appears that the difference is of 5 out of 360 or of $\frac{1}{72}$ that is, the measure of the circumference,

when taken throughout by a straight line equal to the radius is greater $\frac{1}{72}$ dth part than that calculated by the

other method in which infinite number of lines as bases of the triangles whose altitude is equal to the radius, is taken; and as these bases, however small, are parts of curved line viz: the circumference, it is not unreasonable that the difference, as aforesaid, should ultimately accrue; because, a curved line is always greater than a straight line between the same two points.

Note.—Desiring that the above exposition of ancient Hindu Geometry, by a Hindu, should be accompanied by the critical opinion of a modern Hindu geometer, whose talent is an honour to India, the MS was sent to him, and he returns it with the following remarks.—ED. THEOS.

MEMORANDUM.

“I have read with pleasure the above brochure on Geometry submitted to me, and find that it contains a beautiful allegory of the evolution of the world out of a point. The allegory springs from a happy comparison of the evolution of geometrical solids, whether rectilinear or spherical, from a point, with the evolution of the material world out of the subjective. The demonstrations of the three famous problems of antiquity are fair. But a better solution of the first problem is given at p. 6 of a work on Maxima and Minima by Ramchandra, whose mathematical genius was encouraged and patronised by the Hon'ble the Court of Directors of the late East India Company, at the recommendation of Professor De Morgan. The solution of the 2nd problem of antiquity is better made by the use of the equilateral hyperbola. This way of trisecting an angle with the help of the equilateral or rectangular hyperbola is known to every student of geometric conics. The solution of the third problem is too short to be clear. It is satisfactory, however, and follows as a consequence of the solution of the problem for trisection of an angle.

“D. A. DALVI.”

* See T. Lund's Element of Geometry and Mensuration, page 228 to 232 and the note given in page 255.

NEW YORK BUDDHISTS.

About two years ago, the question of Buddhism was greatly discussed in the American, especially the New York, papers. Many an unbeliever in Christianity had turned to the noble philosophy of the Kapilavastu sage, and had declared himself a Buddhist, inasmuch as his own philosophical and scientific convictions responded far easier to the logical, though for many an unintelligent mind too abstruse, metaphysical conceptions of the *Tripitaka*. What, and who are they who are seeking the *Nirvana*? Is the *Nirvana* preferable to the modern Hell? What have the orthodox Christian people to say? These were the questions asked; among many other answers appeared one from the pen of an ex-Christian gentleman. The article is not quite free from errors, but there is one idea running clearly through it, and that is that it is high time that the idea of Hell should be given up by the Churches. Unless they want to live to see the day when, without accepting, or even understanding what the religion of Gautama Buddha is, almost every intelligent man,—especially since the publication of Mr. Edwin Arnold's splendid *Tiight of Asia*—which has run through any number of editions in America—will declare himself a Buddhist simply in the hope that no belief in hell shall be exacted from him in spite of the recent revision of the Bible and the achievements of the nineteenth century. That the *Nirvana*—even as the misconceived doctrine of total annihilation—is preferable to the Christian hell in the eyes of every sensible man, may be seen from the article above referred to which appeared in the *New York Telegram*. The writer said:—

“The followers of Buddha are supposed to occupy a large portion of their time in thinking about the Nirvana—that state of nothingness to which they shall return after their long pilgrimage and multitudinous metamorphoses in the flesh are over. It would occupy too large a space to explain what are all the peculiar tenets of these singular religionists, and we only refer to them here in order to point a moral at which we shall arrive further on. To quote the language of an accomplished writer upon this subject of Buddhism, when an individual dies, the body is broken, the soul is extinguished, leaving merely its deeds with their consequences as a germ of a new individual. According to the germinating power (which is determined by the morality of the actions) the result is an animal, a man, a demon, or a god, and identity of souls is thus replaced by their continuity.

SANSARA AND NIRVANA.

The true Buddhist, therefore, thinks that he ought to act well, not merely on behalf of his own selfish weal, but for the benefit of the new “I” which is to follow him. The final goal of Buddhist salvation is the uprooting of sin, by exhausting existence, that is, impeding its continuance. This life is called the Sansara. By the Nirvana, into which we pass after we have gone through all the metamorphoses of being of which we are capable here, is meant “highest enfranchisement,” and by this vague term is meant what theists would call “absorption into God,” and what atheists would call “nothingness.” It signifies the enfranchisement from existence without any new birth, the cessation from all misery. It is described as the “beyond” of the Sansara, its contradiction; without time, space or force. Life is considered the *summum malum*, and annihilation therefore as the *summum bonum*. Those who accept this faith believe that even in this world a man may rise for a few moments into the Nirvana, provided he cultivates divine meditation and unselfishness. Multitudes of human beings derive comfort from this singular belief. One sometimes loses sight of this fact when dwelling constantly in a Christian country.

THE HELL QUESTION.

We have introduced this allusion to the Buddhists, because it seems as though in some respects their belief is happier and more rational than that of many of the extre-

mists among orthodox theologians. The pleasing subject of hell as a region or condition of eternal punishment has now agitated the public for some months, and as much interest seems to be taken in it now as ever. If its existence or its non-existence could be demonstrated it would be the most important theme that could possibly solicit the attention of mankind. But this existence or non-existence cannot be demonstrated, and consequently, though thousands of people are interested in the subject, comparatively few feel any exceedingly deep and vital concern. Especially since Colonel Ingersoll has been lecturing on the question have millions made it a jest, and the coming essay on the matter by the Count Joannes will probably stimulate jocularity still more. The small class who really feel a vital interest in the matter are the orthodox believers in the various churches.

HELL AND NIRVANA.

Of course, the entire body of orthodox clergymen would listen with anger to any attempt to deprive them of the satisfaction of believing in a hot and permanent hell. What this satisfaction consists in we have in vain attempted to analyze and understand. It would seem as though a future which precluded the possibility of unnumbered beings burning in agony for ever were preferable to one in which that anguish was a *sine quâ non*. The religion of the Buddhists precludes any such belief as this, and therefore recommends itself, so far as that goes, to the religious world in general. When a man cannot exist in happiness; for ever, there is nothing unpleasing in the prospect of consciousness being destroyed or only existing in a mild and gentle manner, into which no pain can enter. We are not by any means advocating the religion of the Buddhists, but while so many sects are disputing the question of hell or no hell it is interesting to know that a religion that is embraced by millions of people dispenses with the idea altogether.”

Notwithstanding the arguments that time will never come when the Church will be able to dispense with hell, it is idle and hypocritical to argue as we have heard so many persons do, upon this point. “I am a Christian” says one. “Then you believe in Hell and the Devil?” “Oh, no, indeed; for this doctrine is ridiculous and long since exploded.”—“Then you are not a Christian, and your Christianity is but a false pretence”—is our answer.—“But, indeed, I am one, for I believe in Christ”—“In a Christ god or a Christ man?” “If you believe in him in this latter capacity, then you are no more a Christian than a Jew or a Mahometan; for both believe in their own way that such a man lived from the year 1 to the year 33; the one holding him as an impostor, and the other condescending to see in Jesus a prophet though far lower than Mahomet. Yet for all that neither of these call themselves Christians,—nay, they loathe the very name! And if, agreeing with your Church, you see in the crucified ‘Man of Sorrow’ your saviour, the very God himself, then are you compelled by this very fact to believe in Hell.”..... “But why?”—we will be asked. We answer by quoting the words of the Chevalier des Mousseaux, in his *Moeurs et Pratiques des Demons*, a book which has received the approbation of the late Pope and several cardinals. “THE DEVIL IS THE CHIEF PILLAR OF FAITH”—he says. “He is one of the grand personages whose life is closely allied to that of the Church; and without his speech which issued so triumphantly from the mouth of the Serpent, *his medium*, the fall of man could not have taken place. Thus, if it were not for him (the Devil) the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense! For—from whom, would this Redeemer have redeemed and saved you, if not from the Devil the ‘bottomless pit’—Hell (p. X).” “To demonstrate the existence of Satan, is to re-establish one of the fundamental dogmas of the Church, which serve as a basis for Christianity and without which, Satan would be but a name”—says Father Ventura de Raulica, of Rome, the Examiner of Bishops, etc. This, if you are a Roman Catholic. And if a Protestant Christian,

then why should you ask God in the "Lord's Prayer" to deliver you "from the evil one—unless there *be* an evil one inhabiting his hereditary domain of Hell? Surely, you would not presume to mystify the Eternal, in asking Him to deliver you from something or some one in the existence of which or whom *you do not believe!*

ENOCH AND YUDHISTHIRA.

BY BABU NOBIN K. BANNERJI.

Whilst reading "Isis Unveiled" (2nd Edition) Vol II., page 517, concerning Enoch's ascent to heaven *via* hell, the circumstance of our king Yudhisthira (the eldest brother of the five Pandavas) who was the founder of the city "Hastina" at once seemed to offer a parallel.

Yudhisthira was for his principles called the son of Dhurma as well as the incarnation of Dhurma; was a prince and a king; had Krishna for his adviser and guide and did not die, being the only mortal who was taken up bodily to heaven. On his journey to heaven he had to pay a visit to hell. He reigned just when the present Kaliyug set in which, according to our almanacs, would be 4981 years ago.

According to the Bible, Enoch is the only person that did not die, but was taken up to heaven. He walked with God, and had a city built and named after him by his father (Gen. chap IV.—17, and V.—24 &c.)

There is much difference between the fourth and fifth chapters, Genesis, as to the genealogy and period of Enoch. The fourth chapter gives 3875 B. C., for his birth, Cain for his father, and Methusael for his great-grandson. The fifth chapter gives 3382 B. C., for the year of his birth, Seth (the brother of Cain) for his ancestor, he being the sixth generation from Seth, and Methuselah for his son. Methusael of the fourth chapter seems evidently to be the Methuselah of the fifth chapter, both being described as father of Lamech.

From the above it is evident that there is much error and uncertainty about the time of Enoch in the Bible. The fourth chapter makes it nearly 500 years earlier than the fifth, and it is very far from improbable that the latter has in its turn made it equally earlier. According to the latter chapter, his ascent to heaven would be in B.C. 3517. Now, if we add 1880 to this, it would make the time 5397 years ago, or 416 years before the advent of Kali. If, however, the fact of there being an error of 500 years be taken into account, and the period stated in the fifth chapter be made later, then the occurrence would fall just after Kali had set in and make Enoch contemporary of Yudhisthira. At any rate the circumstance of both being the only person who did not die, but, were taken up to heaven and both walking with God, make it strongly probable that one is the original of the other. In Sanskrit *Enoh* means that which leads one to hell. The taking of the same route by both, *i.e.*, *via* hell, is significant, and the circumstance may have some bearing on the name Enoch.

In Sanskrit, *Udyan* means a garden. May this not be the root of Eden?

Similarly, *Tuphan* means a sea or river in tempest—a hurricane. May not this be the origin of "Typhon"?

May not similarly the Sanskrit legend of "Ushaharu" (incest of Eve or evening) be the basis of the fall of Eve?

According to the Koran, Adam on being expelled from paradise fell in the island of Ceylon, whence the name Adam's Peak. Does not this bespeak an Indian or rather Cingali and, therefore, Buddhistic origin of the Old Testament.

Our common Trisul (†), the Siva's arm, the top decoration of temples, the household vermilion wall-mark, the Hindu lightning conductor, and the usual forehead mark, look so strongly like the Cross † that it seems they are one and the same. Many more similes might be easily named,

BELIEF IN WITCHCRAFT.

That, notwithstanding the combined efforts of science and of the better class of the Protestant clergy, (for the Catholics have to believe in the occasional outburst of Satan) belief in witchcraft is as much alive as ever among the lower classes of the Christian population, is proved by the two cases we quote from American newspapers. About two years ago, in Texas, the following scene took place, and was much commented upon at the time by the local newspapers.

At Camptown, Washington county, a negro man named Al Washington, thirty years of age, was waited upon by the following distinguished negro gentlemen: Mather Parker, late candidate for County Treasurer; Charley Chilies, Hary, Hubert, Bill Rippeo, Wyatt Wiggins, Press, Botts and another, name unknown, who took Al. out to a tree, and throwing a rope with a suspicious looking noose at the end of it over a limb, invited Al. to put his neck in it so that they could hang him awhile.

Al. demurred to this proceeding, and some of this precious party then presented a gun and threatened to shoot him, but he finally succeeded in begging off, and swore out warrants for the arrest of the entire tea party.

From his own story it appears that a one-eyed fiddling negro named Lawrence, and some old negro women, have bewitched one Parker, a brother of Matt Parker, and a preacher, and it was charged on Al. that he had procured "heffer dust" (the decomposed remains of a human being procured by inserting a reed into a grave), and injected it into Parson Parker's lungs, since when Parson Parker has been unwell, and has experienced all manner of trouble.

A number of women in the neighbourhood have also been bewitched in various ways. The whole negro population became excited, and it was regarded as a clear case for the enforcement of the old laws of New England against witchcraft.—*Galveston News*.

The next example is found in the same year at Davenport Iowa. This one is a case of hallucination, based entirely upon the ineradicable belief of the sick men in witches:—

A STRANGE HALLUCINATION.

It would be difficult to conceive a life of greater mental torture than that endured by a farmer in this country, whose case was examined by the County Board of Commissioners on insanity. The patient's name is Max Frahm; his home is near Donohue, in Allen's Grave township. When a boy he delighted to hear stories of witchcraft, and his friends state he believed in the existence of witches before there was outward evidence of insanity on the subject. Two years ago witches commenced visiting him—bothering him more and more; and for the last four months he has been subjected to all kinds of suffering by the imagined beings, though sane on every other subject. His wife practises arts of witchcraft upon him; his neighbours bewitch his pigs; everybody tries the black art on him; the hired girl is the princess of witches, who hover over him in groups at her command and pinch him, prick him with pins, gibe him and call him foul names. He never said yes or no, because an answer of that kind summons the witches, who make him retract. Witches ask every body to kill him, and when a person approaches him witches cry out to him that he is doomed. Everybody seeks his life and he lives in constant terror. He covers his head with blankets, and the witches howl at him and pull at the covering; he hides, and the witches find him and force him to fly to the nearest person for protection. His family live in constant fear of him, and their lives become unendurable with him. He can talk intelligently enough on every topic when the witches are not near, and sometimes they stay away, for hours at a time. It is one of the most pitiable cases of mental agony brought to the notice of the Commissioners in a long time, and they have decided to send him to the Mount Pleasant Asylum, to which institution he will be taken next Monday.—*Davenport Gazette*.

THE FRUITFUL LANDS WILL TURN BARREN; MEDICINES will lose their virtues and efficacies; up-starts will be famous and renowned; kings will deviate from administering justice; the Brahmins will stoop to do unbecoming acts; hatred and enmity will be propagated between wives, husbands and intimate friends; the father will abhor the son, and the son will likewise detest the father;—these are the unerring forebodings of the approach of the Era (Kaliyuga) in which salutary doctrines shall be buried in oblivion.—*Oriental Maxim*.

ONE MAN IN THE WORLD EXCELS IN ONE THING, AND another in another; for though there be favorable winds on land a ship shall never sail upon it, neither a chariot is driven on the main.—*Oriental Maxim*.

NATURE'S HUMAN MAGNETS.

If any of us now-a-days ventures to relate some weird experience or seemingly incomprehensible phenomenon, two classes of objectors try to stop his mouth with the same gag. The scientist cries—"I have unravelled all Nature's skein, and the thing is impossible; this is no age for miracles!" The Hindu bigot says—"This is the Kali Yug, the spiritual night-time of humanity; miracles are no longer possible." Thus the one from conceit, the other from ignorance reaches the same conclusion, *viz.* that nothing that smacks of the supernatural is possible in these latter days. The Hindu, however, believes that miracles did once occur, while the scientist does not. As for the bigoted Christians, this is not a Kali Yug, but—if one might judge by what they say—a golden era of light, in which the splendour of the Gospel is illuminating humanity and pushing it onward towards greater intellectual triumphs. And as they base all their faith upon miracles, they pretend that miracles are being wrought now by God and the Virgin—principally the latter—just as in ancient times. Our own views are well-known—we do not believe a "miracle" ever did occur or ever will; we do believe that strange phenomena, falsely styled miraculous, always did occur, are occurring now, and will to the end of time; that these are natural; and that when this fact filters into the consciousness of materialistic sceptics, science will go at leaps and bounds towards that ultimate *Truth* she has so long been groping after. It is a wearisome and disheartening experience to tell any one about the phenomena of the less familiar side of nature. The smile of incredulity is too often followed by the insulting challenge of one's veracity or the attempted impugment of one's character. An hundred impossible theories will be broached to escape accepting the only right one. Your brain must have been sur-excited, your nerves are hallucinated, a "glamour", has been cast over you. If the phenomenon has left behind it positive, tangible, undeniable proof then comes the sceptic's last resource—*confederacy*, involving an amount of expenditure, time and trouble totally incommensurate with the result to be hoped for, and despite the absence of the least possible evil motive.

If we lay down the proposition that everything is the result of combined force and matter, science will approve; but when we move on and say that we have seen phenomena and account for them under this very law, this presumptuous science having never seen your phenomenon denies both your premiss and conclusion, and falls to calling you harsh names. So it all comes back to the question of personal credibility as a witness, and the man of science until some happy accident forces the new fact upon his attention, is like the child who screams at the veiled figure he takes for a ghost, but which is only his nurse after all. If we but wait with patience we shall see some day a majority of the professors coming over to the side where Hare, De Morgan, Flammarion, Crookes, Wallace, Zöllner, Weber, Wagner, and Butlerof have ranged themselves, and then though "miracles" will be considered as much an absurdity as now, yet occult phenomena will be duly taken inside the domain of exact science and men will be wiser. These circumscribing barriers are being vigorously assaulted just now at St. Petersburg. A young girl-medium is "shocking" all the wisecracks of the University.

For years mediumship seemed to be represented in the Russian metropolis but by American, English and French mediums on flying visits, with great pecuniary pretensions and, except Dr. Slade, the New York medium, with powers already waning. Very naturally the representatives of science found a good pretext to decline. But now all excuses are futile. Not far from Petersburg, in a small hamlet inhabited by three families of German colonists, a few years ago a widow, named Margaret Beetch, a little girl from the House of Foundlings into her service. The little Pelagueya was liked in the family from the first for her sweet disposition, her hard-working zeal, and her great truthfulness. She found herself exceedingly happy

in her new home, and for several years no one ever had a cross word for her. Pelagueya finally became a good-looking lass of seventeen, but her temper never changed. She loved her masters fondly and was beloved in the house. Notwithstanding her good looks and sympathetic person, no village lad ever thought of offering himself as a husband. The young men said she "awed" them. They looked upon her as people look in those regions upon the image of a saint. So at least say the Russian papers and the *Police Gazette* from which we quote the report of the District Police Officer sent to investigate certain facts of *diablerie*. For this innocent young creature has just become the victim of "the weird doings of some incomprehensible, invisible agency," says the report.

November 3, 1880, accompanied by a farm-servant; she descended into the cellar under the house to get some potatoes. Hardly had they opened the heavy door, when they found themselves pelted with the vegetable. Believing some neighbour's boy must have hidden himself on the wide shelf on which the potatoes were heaped, Pelagueya, placing the basket upon her head laughingly remarked, "Whoever you are, fill it with potatoes and so help me!" In an instant the basket was filled to the brim. Then the other girl tried the same, but the potatoes remained motionless. Climbing upon the shelf, to their amazement the girls found no one there. Having notified the widow Beetch of the strange occurrence, the latter went herself, and unlocking the cellar which had been securely locked by the two maids on leaving, found no one concealed in it. This event was but the precursor of a series of others. During a period of three weeks they succeeded each other with such a rapidity that if we were to translate the entire official Reports it might fill this whole issue of the *THEOSOPHIST*. We will cite but a few.

From the moment she left the cellar the invisible "power" which had filled her basket with potatoes, began to assert its presence incessantly, and in the most varied ways. Does Pelagueya Nikolaef prepare to lay wood in the oven—the billets rise in the air and like living things jump upon the fire-place; hardly does she apply a match to them when they blaze already as if fanned by an invisible hand. When she approaches the well, the water begins rising, and soon overflowing the sides of the cistern runs in torrents to her feet; does she happen to pass near a bucket of water—the same thing happens. Hardly does the girl stretch out her hand to reach from the shelf some needed piece of crockery, than the whole of the earthenware, cups, tureens and plates, as if snatched from their places by a whirlwind, begin to jump and tremble, and then fall with a crash at her feet. No sooner does an invalid neighbour place herself for a moment's rest on the girl's bed, than the heavy bedstead is seen levitating towards the very ceiling, then turns upside down and tosses off the impertinent intruder; after which it quietly resumes its former position. One day Pelagueya having gone to the sled to do her usual evening work of feeding the cattle, and after performing her duty was preparing to leave it with two other servants, when the most extraordinary scene took place. All the cows and pigs seemed to become suddenly possessed. The former, frightening the whole village with the most infuriated bellowing, tried to climb up the mangers, while the latter knocked their heads against the walls, running round as if pursued by some wild animal. Pitchforks, shovels, benches and feeding trough, snatching away from their places, pursued the terrified girls, who escaped within an inch of their lives by violently shutting and locking the door of the stables. But, as soon as this was done every noise ceased inside as if by magic.

All such phenomena took place not in darkness or during night, but in the daytime, and in the full view of the inhabitants of the little hamlet; moreover, they were always preceded by an extraordinary noise, as if of a howling wind, a cracking in the walls, and raps in the window-frames and glass. A real panic got hold of the household and the inhabitants of the hamlet, which went on increasing as every new manifestation. A priest was

called of course,—as though priests knew anything of magnetism!—but with no good results: a couple of pots danced a jig on the shelf, an oven-fork went stamping and jumping on the floor, and a heavy sewing-machine followed suit. The news about the young witch and her struggle with the invisible imps ran round the whole district. Men and women from neighbouring villages flocked to see the marvels. The same phenomena, often intensified, took place in their presence. Once when a crowd of men upon entering, placed their caps upon the table, every one of these jumped from it to the floor, and a heavy leather glove, circling round struck its owner a pretty sound thump on his face and rejoined the fallen caps. Finally, notwithstanding the real affection the widow Beetch felt for the poor orphan, towards the beginning of December, Pelagueya and her boxes were placed upon a cart, and after many a tear and warm expression of regret, she was sent off to the Superintendent of the Foundling Hospital—the Institution, in which she was brought up. This gentleman returning with the girl on the following day, was made a witness to the pranks of the same force, and calling in the Police, after a careful inquest had a *proces verbal* signed by the authorities, and departed.

This case having been narrated to a spiritist, a rich nobleman residing at St. Petersburg, the latter betook himself immediately after the young girl and carried her away with him to town.

The above officially-noted facts are being reprinted in every Russian daily organ of note. The plougie finished, we are put in a position to follow the subsequent development of the power in this wonderful medium, as we find them commented upon in all the serious and arch-official papers of the metropolis.

“A new star on the horizon of spiritism has suddenly appeared at St. Petersburg—one Mlle. Pelagueya”—thus speaketh an editorial in the *Novoye Vremya*, January 1, 1881. “The manifestations which have taken place in her presence are so extraordinary and powerful that more than one devout spiritualist seems to have been *upset* by them—literally and by the agency of a heavy table.” “But,” adds the paper “the spiritual victims do not seem to have felt in the least annoyed by such *striking* proofs. On the contrary, hardly had they picked themselves up from the floor (one of them before being able to resume his perpendicular position had to crawl out from beneath a sofa whither he had been launched by a heavy table) that, forgetting their bruises, they proceeded to embrace each other in rapturous joy, and with eyes overflowing with tears, congratulate each other upon this new manifestation of the mysterious force.”

In the *St. Petersburg Gazette*, a merry reporter gives the following details:—“Miss Pelagueya is a young girl of about nineteen, the daughter of poor but dishonest parents (who had thrust her in the Foundling Hospital, as given above), not very pretty, but with a sympathetic face, very uneducated but intelligent, small in stature but kind at heart, well-proportioned—but nervous. Miss Pelagueya has suddenly manifested most wonderful mediumistic faculties. She is a ‘first-class Spiritistic Star’ as they call her. And, indeed, the young lady seems to have concentrated in her extremities a phenomenal abundance of magnetic aura; thanks to which, she communicates instantaneously to the objects surrounding her hitherto unheard and unseen phenomenal motions. About five days ago, at a seance at which were present the most noted spiritualists and mediums of the St. Petersburg *grand monde*,* occurred the following. Having placed themselves with Pelagueya around a table, they (the spiritists) had barely time to sit down, when each of them received what seemed an electric shock. Suddenly, the table violently upset chairs and all, scattering the enthusiastic company to quite a respectable distance. The

medium found herself on the floor with the rest, and her chair began to perform a series of such wonderful aerial jumps that the terrified spiritists had to take to their heels and left the room in a hurry.”

Most opportunely, while the above case is under consideration, there comes from America the account of a lad whose system appears to be also abnormally charged with vital magnetism. The report, which is from the *Catholic Mirror*, says that the boy is the son of a Mr. and Mrs. John C. Collins, of St. Paul, in the state of Minnesota. His age is ten years and it is only recently that the magnetic condition has developed itself—a curious circumstance to be noted. Intellectually he is bright, his health is perfect, and he enters with zest into all boyish sports. His *left hand* has become “a wonderfully strong magnet. Metal articles of light weight attach themselves to his hand so that considerable force is required to remove them. Knives, pins, needles, buttons, etc., enough to cover his hand, will thus attach themselves so firmly that they cannot be shaken off. Still more, the attraction is so strong that a common coalscuttle can be lifted by it, and heavier implements have been lifted by stronger persons taking hold of his arm. With heavy articles, however, the boy complains of sharp pains darting along his arm. In a lesser degree his left arm and the whole left side of his body exerts the same power, but it is not at all manifest on his right side.”

The only man who has thrown any great light upon the natural and abnormal magnetic conditions of the human body is the late Baron von Reichenbach of Vienna, a renowned chemist and the discoverer of a new force which he called *Odylic*. His experiments lasted more than five years, and neither expense, time nor trouble were grudged to make them conclusive. Physiologists had long observed, especially among hospital patients, that a large proportion of human beings can sensibly feel a peculiar influence, or aura, proceeding from the magnet when downward passes are made along their persons but without touching them. And it was also observed that in such diseases as St. Vitus's dance (*chorea*), various forms of paralysis, hysteria, &c. the patients showed this sensitiveness in a peculiar degree. But though the great Berzelius and other authorities in science had urged that men of science should investigate it, yet this most important field of research had been left almost untrodden until Baron Reichenbach undertook his great task. His discoveries were so important that they can only be fully appreciated by a careful reading of his book, *Researches on Magnetism, Electricity, Heat, Light, Crystallization, and Chemical Attraction, in their relations to the Vital Force*;—unfortunately out of print, but of which copies may be occasionally procured in London, second-hand.

For the immediate purpose in view, it needs only be said that he proves that the body of man is filled with an aura, ‘dynamide,’ ‘fluid,’ vapour, influence, or whatever we may choose to call it; that it is alike in both sexes; that it is specially given off at the head, hands, and feet; that, like the aura from the magnet, it is polar; that the whole left side is positive, and imparts a sensation of warmth to a sensitive to whom we may apply our left hand, while the whole right side of the body is negative, and imparts a feeling of coolness. In some individuals this vital magnetic (or, as he calls it, *Odylic*) force is intensely strong. Thus, we may fearlessly consider and believe any phenomenal case such as the two above-quoted without fear of outstepping the limits of exact science, or of being open to the charge of superstition or credulity. It must at the same time, be noted that Baron Reichenbach did not find one patient whose aura either deflected a suspended magnetic needle, or attracted iron objects like lodestone. His researches, therefore, do not cover the whole ground; and of this he was himself fully aware. Persons magnetically surcharged, like the Russian girl and the American boy, are now and then encountered, and among the class of mediums there have been a few famous ones. Thus, the medium Slade's finger, when passed either way over a compass, will attract the needle after it

* We seriously doubt whether there ever will be more than there are now believers in Spiritualism among the middle and lower classes of Russia. These are too sincerely devout, and believe too fervently in the devil to have any faith in “spirits.”

to any extent. The experiment was tried by Professors Zöllner and W. Weber (Professor of Physics, founder of the doctrine of Vibration of Forces) at Leipzig. Professor Weber "placed on the table a compass, enclosed in glass, the needle of which we could all observe very distinctly by the bright candlelight, while we had our hands joined with those of Slade," which were over a foot distant from the compass. So great was the magnetic aura discharging from Slade's hands, however, that "after about five minutes the needle began to swing violently in arcs of from 40° to 60° till at length it several times turned completely round." At a subsequent trial, Professor Weber succeeded in having a common knitting-needle, tested with the compass just before the experiment and found wholly unmagnetized, converted into a permanent magnet. "Slade laid this needle upon a slate, held the latter under the table * * * and in about four minutes, when the slate with the knitting-needle was laid again upon the table, the needle was so strongly magnetised at one end (and *only* at one end) that iron shavings and sewing-needles stuck to this end; the needle of the compass could be easily drawn round in a circle. The originated pole was a south pole, inasmuch as the north pole of the (compass) needle was attracted, the south pole repelled."*

Baron Reichenbach's first branch of inquiry was that of the effect of the magnet upon animal nerve; after which he proceeded to observe the effect upon the latter of a similar aura or power found by him to exist in crystals. Not to enter into details—all of which, however, should be read by every one pretending to investigate Aryan science—his conclusion he sums up as follows:—"With the magnetic force, as we are acquainted with it in the lodestone and the magnetic needle, that force ("Odyle"—the new force he discovered) is associated, with which, in crystals, we have become acquainted." Hence: *The force of the magnet is not, as has been hitherto taken for granted, one single force, but consists of two, since, to that long known, a new hitherto unknown, and decidedly distinct one, must be added, the force, namely, which resides in crystals.*" One of his patients was a Mlle. Nowotny, and her sensitiveness to the auras of the magnet and crystal was phenomenally acute. When a magnet was held near her hand it was irresistibly attracted to follow the magnet wherever the Baron moved it. The effect upon her hand "was the same as if some one had seized her hand, and by means of this drawn or bent her body towards her feet." (She was lying in bed, sick, and the magnet was moved in that direction.) When approached close to her hand "the hand adhered so firmly to it, that when the magnet was raised, or moved sideways, backwards, or in any direction whatever, *her hands stuck to it, as if attached in the way in which a piece of iron would have been.*" This, we see, is the exact reverse of the phenomenon in the American boy Collins's case for, instead of his hand being attracted to anything, iron objects, light and heavy, seem attracted irresistibly to his hand, and *only his left hand*. Reichenbach naturally thought of testing Mlle. Nowotny's magnetic condition. He says:—"To try this, I took filings of iron, and brought her finger over them. *Not the smallest particle adhered to the finger, even when it had just been in contact with the magnet A magnetic needle finely suspended, to the poles of which I caused her to approach her finger alternately, and in different positions, did not exhibit the slightest tendency to deviation or oscillation.*"

Did space permit, this most interesting analysis of the accumulated facts respecting the occasional abnormal magnetic surcharge of human beings might be greatly prolonged without fatiguing the intelligent reader. But we may at once say that since Reichenbach† proves magnetism to be a compound instead of a simple, force, and that every human being is charged with one of these forces, Odyle; and since the Slade experiments, and the

phenomena of Russia and St. Paul, show that the human body does also at times discharge the true magnetic aura, such as is found in the lodestone; therefore the explanation is that in these latter abnormal cases the individual has simply evolved an excess of the one instead of the other of the forces which together form what is commonly known as magnetism. *There is, therefore, nothing whatever of supernatural in the cases.* Why this happens is, we conceive, quite capable of explanation, but as this would take us too far afield in the less commonly known region of occult science it had better be passed over for the present.

AN ARCHÆOLOGICAL DRINK.

Recently, during the progress of some excavations at Marseilles (France), a vast Roman necropolis was found. The tomb of the Consul Caius Septimus proved to be the most interesting among the many opened monuments. Besides weapons and old precious coins, an *amphora* or vase, covered with half-defaced inscriptions and filled to about one third of its capacity with a thick darkened fluid was found. The learned archæologists directing the work of the excavations, proceeded immediately to make out the inscriptions. It was then ascertained that the red fluid was real Falernian wine—that famous wine of Falerno which was so often celebrated by Horace. Decidedly the Consul Caius Septimus must have been a great epicurean. Fond, during life, of good cheer, an *amphora*, full of the Falernian, had been placed thoughtfully thus beside his body in the tomb. The wine, old as it was, must be excellent! Hence a Professor P—carrying the *amphora* and contents to Paris, proceeded to summon friends, the daintiest *gourmands* of the metropolis, to a regular Gargantuan feast. Speeches were pronounced during the repast in honour of the Roman Consul, and the Falernian wine was drunk to his manes with great enthusiasm. Notwithstanding its rather queer taste, it was found delicious, especially when sipped between mouthfuls of the most rotten of Limburger cheeses—one of the chief *delicacies* in gastronomy. The guests had hardly swallowed the last drop of the Falernian, when a telegram was received from Marseilles running this:—"Do not drink the wine. Other inscriptions have been deciphered. The Falernian in the *amphora* contains the entrails of the embalmed Consul."

Alas! too late. The miserable archæologists and gourmets had already quaffed off the deceased Roman in solution. For one moment at least, they must have deeply regretted not to have pledged themselves in a Temperance Society.

A CHEERING SIGN OF THE INTELLECTUAL IMPROVEMENT that is observable among Hindus is the appearance of several new journals in the English language. Well printed and edited, and animated by a most worthy spirit, they deserve the liberal patronage of the Native public and the respect of the Paramount class. Among these, one of the best in every respect is the *Tribune* of Lahore. It is conducted by valued personal friends of ours, and has the cordial good wishes of our Society for its success. The *Tribune* truthfully observes that "to secure anything like a proper representation of these interests (those of the 'mute millions' of Upper India) they require to be taken up by a journal conducted in the English language." A vernacular journal, however truthful and powerfully conducted, can address only the few officials who are able to read its contents; whereas an organ of Native opinion in English may be sent direct to England, and placed, if necessary, in the hand of every member of Parliament when it is desired to call attention to some great wrong, or demand that some great right shall be done to India. We expect to have frequent occasion to comment upon and support its views.

* *Transcendental Physics*, p. 47.

† Reichenbach, op. cit. pp. 25, 46, 210

**RADIANT HEAT, MUSICAL VAPOURS,
AND FAIRY BELLS.**

An intelligent and ingenious friend in Europe has sent to Col. Olcott a letter of which portions are by permission given below. The paper upon the "Action of an Intermittent Beam of Radiant Heat upon Gaseous Matter," read by Professor Tyndall, F. R. S., at the Royal Society on the 13th of January, was duly published in *Nature*, for Feb. 17, 1881, and should be read in this connection. It seems as though Mr. Crookes, in the department of Radiant Matter, and Professor Tyndall, in that of the action of Radiant Heat upon Vapours, were running, hand-in-hand, right towards the territory of arcane science. They have not far now to go before coming to where we stand and wait.—ED. THEOS.

THE LETTER.

"*** I must call your attention to a paper read last Thursday at the Royal Society by Professor Tyndall, as it has suggested an idea that I wish to broach. His subject was the production of musical notes in the vapours of various acids, of water, and other substances, by a beam of radiant heat; upon which inquiry he has long been engaged. As this may reach you before you have the chance to see the entire paper in the scientific journals that will, of course, publish it, let me summarize Professor Tyndall's results:—He conceived the idea that by placing various gases and vapours in diathermanous bulbs (that is, glass bulbs which would readily allow beams of radiant heat to pass freely through their sides), and exposing the bulbs to the action of radiant heat, the heat absorbed by different gases and vapours ought to be rendered evident by ordinary expansion. He thereupon devised an apparatus to measure these different degrees of expansion. But just then he learned of Mr. Graham Bell's highly ingenious experiments wherein he produced musical sounds by directing a beam of light against the surface of plates of selenium and other solids. This phenomenon Professor Tyndall ascribed to the action of the heat-rays upon the particles of the metal; and argued that if his theory were correct, a similar (musical) effect ought to be attained by passing radiant heat, in intermittent rays and with sufficient rapidity of succession, through the freer particles of gas and vapour. To test this, he employed as sources of his radiant heat, first a Siemens' lamp connected with a dynamo-machine, worked by a gas-engine, and, later, a lime-light, a red-hot coal from the fire, a red-hot poker, and a common candle-flame. Between the heat-radiating source and the bulb of gas or vapour, he placed a disk of sheet zinc perforated with slits and mounted vertically on a whirling table; and which, of course, when rapidly rotated, alternately stopped and allowed the beam of heat to pass through to, and traverse, the bulb of gas at the other side. Placing in separate flasks or bulbs sufficient quantities of acetic, sulphuric, and other ethers to cover the bottoms of the vessels, and holding them behind the whirling zinc disk, so that the heat-beams which intermittently passed through the slits could traverse the vapours rising from the liquids, and loud musical tones were heard. These sounds varied greatly according to the vapour or gas tried. Those which are known as the athermanous (that do not transmit heat) group, yielded the loudest musical tones, some powerful enough for Professor Tyndall to hear through an elastic tube leading from the bulb of gas to his ear, at a distance of 100 feet. Common air, thoroughly deprived of its moisture, yielded a note so feeble as to be almost inaudible, and dry oxygen and hydrogen behaved likewise. A flask filled with carbonic acid gave a much louder sound, and the olefiant gas was so musical as to resemble the tone of an organ-pipe when the experiment was tried under the most favourable conditions. The vapour from boiling water gave a loud tone, and even when the flask had been plunged in a freezing mixture,

That the action of the heat-rays upon the liquids in the flasks was not the cause of the sounds, he fully demonstrated. In one experiment he thought this theory was upset, for a musical note came from a cell filled with a liquid. But upon examination he found a small bubble at the surface, which, though of a diameter not exceeding a quarter of an inch, contained vapour enough to produce the acoustic vibrations; and this being removed, all sound stopped. In concluding his important paper, Professor Tyndall said that he thought it more than probable that in time even the vapours of elementary bodies, including the elementary gases, would be found capable of producing sounds.

"My object in going into these details is to suggest the possibility that they may lead us many steps towards an understanding of the scientific principle involved in the production of the raps and musical sounds, or fairy-bells, we have all heard Madame Blavatsky make so often, at her pleasure, and that, familiarly, though involuntarily, occur with mediums. Professor Tyndall finds that the passage of broken beams or pulses of heat through the particles of atmospheric vapour occasions sound; heat, we know, is but a mode of motion; and heat, electricity, and magnetism mutually correlate and may be mutually transformed. The London experimenter, moreover, conjectures that the elementary gases will be found capable of producing sounds. Is it, therefore, too violent a stretch of fancy to suppose that Madame Blavatsky, having learned the exact nature of these atmospheric constituents, their currents and correlations, their relation to the ether or *akasa* and their responsiveness to impulses of the human vital magnetism, odyle, aura, or will-force—as we may prefer to term it—produces her air-bells by a process analogous in principle, with that employed by Professor Tyndall in getting the musical tones above described, though infinitely less rude and mechanical? That she projects from herself a wave of will-power through the *akasa* which being transmitted through a moist atmospheric cross-current, produces sound? We must all testify to the following facts:—(a) She has always produced the bell-sounds loudest in fair, cold weather, that is, in an atmosphere most favourable to the development of vital electricity in her system; (b) the effort she makes is always followed by a rapid increase of circulation of her blood, sometimes even by violent palpitations of the heart. Now we understand that universally diffused, tenuous medium, known by us as ether and by the Hindus as *akasa*, to be the source of mundane forces, nature's dynamo-machine, whose action evolves the visible universe. And, as the elementary gases are coarser products of the *akasa*, receiving their motion from it, and the human will-force is believed to be a refined and dynamic form of *akasa*, why not suppose that the will-current, traversing the atmospheric elementary constituents, sets their particles in such rhythmic vibration as to produce sound? We see electricity in the presence of aqueous vapour, producing sound on a majestic scale as thunder, and the same element snapping and sparking as it is discharged from the human hand, in the now familiar experiment of lighting gas by sliding over a woollen carpet, and then touching the iron gas-burner with the finger. In the late Baron Reichenbach's odylie researches it was, moreover shown that this vital aura is discharged from our hands and feet, and is conductible not only by a metallic wire, but also by the atmosphere; also that odyle is generated by electricity and that the electrical atmosphere can set it in motion. The heat-rays of the spectrum he found most remarkably productive of odylie effects, and not only the elementary substances, but everything in nature, the gases included, contains it. In short, odyle is a property of all matter, in variable and unequal distribution. This gives us even a more direct and unmistakable connection between Madame Blavatsky, the evoker of the atmospheric sounds, and the vibrating gaseous particles whose mutual motions produce them. Finally, here again we turn our backs upon supernaturalism, and bring occult phenomena where Madame Blavatsky has

always insisted they belong, *viz.*, within the reach of exact science—an end we, Theosophists, are always seeking."

Note.—It is not for us to say just how near Colonel Olcott's correspondent is treading to the limits of exact truth; but *he is on the right path and not very far away from his goal.* If we were permitted, we might be more explicit.—ED. THEOS.

A HINDU PROFESSOR'S VIEWS ON INDIAN YOGA.

We lay aside other matter already in type to give place to the essential portions of an "Introduction to Indian Yoga" which is found in the January number of Professor M. M. Kunte's *Saddarshana—Chintanika*. In this period of almost total spiritual eclipse in India, it is well worth the while of every student of Aryan Science to cull corroborative testimony from every source. We are (spiritually speaking) passing once more through the Stone-Age of thought. As our cave-dwelling ancestors were physically perfect, if not even gigantic, while at the same time intellectually undeveloped, so this our generation seems to evince but a very rudimentary spiritual grasp while apparently developed in intellect to the utmost extent possible. It is, indeed, a hard, materialistic age: a fragment of sparkling quartz is its appropriate symbol. And yet of what "age" and "generation" do we speak? Not that of the masses, for they change but little from generation to generation: no, but of the educated class, the leaders of thought, the controllers or stimulators of the opinions of that great middle social group lying between the highly cultured and the brutishly ignorant. *They* are the sceptics of to-day, who are as incapable of rising to the sublimity of Vedantic or Buddhist philosophy as a tortoise to soar like the eagle. This is the class which has derided the founders of the Theosophical Society as imbeciles, or tried to brand them as falsifiers and impostors as they have also done with their greatest men of science. For six years now, we have been publicly asserting that Indian Yoga was and is a true science, endorsed and confirmed by thousands of experimental proofs; and that, though few in number, the true Indian Yogis may still be found when the right person seeks in the right way. That these affirmations should be challenged by Europeans was only to be expected, inasmuch as neither modern Europe nor America had so much as heard of the one thing or the other until the Theosophists began to write and speak. But that Hindus—Hindus, the descendants of the Aryas, the heirs of the ancient philosophers, the posterity of whole generations that had practically and personally learnt spiritual truth—should also deny and scoff, was a bitter draught to swallow. Nevertheless, we uttered our message, and not in a whisper, but boldly. Our voice came back to us almost echoless from the great Indian void. Hardly a brave soul stood up to say we were *right*, that Yoga was true, and that the real Yogis still existed. We were told that India was dead; that all spiritual light had long since flickered out of her torch; that modern Science had proved antiquity fools; and, since we could hardly be considered fools, we were virtually asked if we were not knaves to come here and spread such foolish lies! But when it was seen that we were not to be silenced except by counter-proof, and that no such proof could be given, the first signs appeared of a change of the current of opinion. The old Hindu philosophies acquired fresh attractiveness, their mythological figures were infused with a vital spirit which, like the light within a lantern, shone out through their many-coloured fantasies. One of the best known Bengalis in India, writes (March 3):—"You are now universally known and respected by our people, and you have performed a miracle! Why, the other day, in a company of friends, the question was raised how it was that the educated Babus generally should now be showing so strong an inclination towards Hinduism. I said it was owing to the Theosophists, and it was so admitted by all present." Let us say that this

is but the partiality of a friend—though, indeed, the writer is one of the leading publicists among the Hindus—it matters not. We care nothing for the credit, we only care for the *fact*. If this Aryanistic drift continues it will end in a thorough revival of ennobling Hindu philosophy and science. And that implies the collapse of, dogmatic, degraded forms of religions, in India and everywhere else.

Some time ago our friend Sahbapathy Swami, the "Madras Yogi," publicly endorsed the truth of all that the Theosophists had said about Yoga and Yogis. Recently, the practical *Treatise on Yoga* by Dr. N. C. Paul, in which the scientific basis of Patanjali's sutras was shown, has been republished in these columns. To-day we add the testimony of one of the most learned of living Hindus to the reality of the science, and the existence of real Yogis among us. According to Prof. Kunte "the Vedic polity culminated, and the Buddhistic polity originated, in the Yoga system of Patanjali—a system at once practical and philosophical." He observes that "Disgusted with objective nature and his environment, the Arya in the Middle Ages of Indian History—that is, about 1,500 years B. C.—began to look in on himself, to contemplate the inner man, and to practise self-abnegation." This is a terse summary of the facts, and a just one. "All religions" he continues "declare that God is omnipresent. Some mysterious spiritual power pervades the universe. Well—this the Yoga-philosophy calls Chaitanya. All religions declare that God is Spirit, and is allied to that in man which can commune with Him; yes, that which the Holy Ghost influences—the Holy Ghost or God dwelling in the spirit of man. Well—these the Yoga-philosophy characterizes as the Supreme Spirit and the human spirit—the Paramátmá and Jivátmá. The relationship between the Supreme spirit and the human spirit varies according to the Vedic creed and Yoga-philosophy. And because of this variance, the stand-point and the out-look of each is distinct. The stand-point and the out-look are, however, the out-come of historical conditions and environment. Hence the Yoga system of philosophy, on the interpretation and explanation of which we are about to enter, has two sides—historical and philosophical, and we will carefully point out the bearings of both."

Unhappily Prof. Kunte has had no practical experience with modern Spiritualism and, therefore, totally fails to give his readers any proper idea of its wonderful phenomena. It would also seem as if he were equally unfamiliar with what the Theosophists have written upon the subject, for he could scarcely have failed, otherwise, to note that gentlemen not merely of "some scientific reputation" but of the very greatest scientific rank, have experimentally proved the actual occurrence of mediumistic phenomena. We take and have always taken the same position as himself, that the phenomena are not attributable to "spirits of the dead," and in so far as they pretend otherwise are a delusion. But it will need more than the few passing words he flings at spiritualists to "sap the foundations" of the broad fact upon which his "rhapsodists" have raised their superstructure. "Is Yoga modern spiritualism?"—he quite superfluously asks, since no one ever said it was—and answers "No, no."

"What is it then? Modern spiritualism imagines strange sights which it dignifies by the name of *phenomena*, and by calling in the aid of the spirits of the dead, attempts to explain them. The rhapsodies of girls, whose brains are diseased, have often amused us. But what has astonished us is that gentlemen of some scientific reputation have lent their aid to the propagation of strange stories. Reader, an Indian Yogi knows for certain that this sort of spiritualism is positive deceit, let American spiritualists write and preach what they like. The spirits of the dead do not visit the living, nor do they concern themselves in our affairs. When the foundations of American and European Spiritualism are thus sapped, the superstructure raised by mere rhapsodists is of course demolished. But Indian Yoga speaks of spiritual powers acquired by the Yogis. Yes, it does and does so reasonably. Indian Yoga is occult transcendentalism which has a history of its own."

A sad truth he utters in saying:—

“At present Yoga is known by name only, except in the presence of some Yogis, who inherit the warmth, the depth, and grasp, and aspirations of the Upanisads.”

In concluding the portion of his *introduction* that is contained in the present issue of his serial, he gives us the credentials upon which he claims attention as a competent analyst of the Patanjali sutras. It must be noted that he affirms not only to have personally met and studied with a real living Yogi who, “*when due preparation* (of the public mind) is made, will reveal himself,” but also concedes that an identical faith in the reality of the Yoga siddhis—presumably based upon observed facts—survives among Hindus, Christians, Sikhs and Mussalmans. The following passages will be read with interest in Europe and America:—

“The reader has a right to enquire, as to what preparation we have made for interpreting and explaining the occult transcendentalism of the Indian Yoga system. Our answer to this query is simple and short. We sit first in the presence of one who knows Indian Yoga, has practised its principles, and whose spirit is imbued with its realities, and then we note down his utterances. We have travelled through India and Ceylon in quest of the knowledge of Yoga, have met with Yogis, have gleaned with care truths from them, have sat at the feet of eminent Buddhists in remote Ceylon, have admired their aspirations and have obtained some insight into their stand-point. We have actually served some eminent Sūphis for some time, and obtained glimpses of their doctrines on the bank of the Jumna. We have prostrated ourselves before the Yogis and, by a series of entreaties and humiliations, have succeeded in securing the means of interpreting and explaining the Yoga-sutras of Patanjali. At present we cannot directly mention the name of the Yogi to whom we have referred. When due preparation is made, he will reveal himself.

“But for what purpose is all this labour? *Quo bono?* The reply is—*pro bono publico*. Whether we sit down on the bank of the tank in Amritsar, listening to the Sikhs, as they talk gravely of Brahma; or mix with the Palavur Roman Catholic Christians near Cape Comorin as they speak of the miraculous powers of their saints; whether we see a Moslem saint in one of the hundreds of tombs of Delhi, or a mendicant devotee in Madura in the South, we find that the Indian population *has supreme faith in the Yoga-philosophy.*

LOGIC VERSUS PERIPATETIC.

It is hardly the province of our journal to notice the fugitive vagaries of occasional correspondents in daily papers, unless by chance some article happens to contain some useful or very interesting and quite impersonal information. We have held to the good rule till now, and hope to continue. On this principle we would have hardly given any attention to a certain paragraph in the *Bombay Gazette* (March 16, 1881) signed “your Peripatetic,” and headed “Current Philosophy” were it not for the strong illustration it affords us of that perverse spirit, called “respectable deference to public opinion,” but which “for short” we call hypocrisy. The writer in question throws stones into our garden and, but for our having by this time grown somewhat indifferent to that sort of thing, we might well find in his personalities alone abundant excuse for retorting upon him. But we have a far more serious object in view, and this once the speculative lucubrations of the “current” philosopher will do us better service than his party have perhaps, bargained for. For, for us, “Peripatetic” decidedly represents a party. He is the mouth-piece of that majority in our modern-day society which has worked itself out an elaborate policy full of sophistry and paradox, behind which every member clumsily hides his own personal views. The words of our Revelation, “I would thou wert cold or hot” apply to our modern society far

better than to the church of the Laodiceans; and knowing *their* works and that they are “neither cold nor hot,” but like a faithful thermometer follow the changing moral temperature of the day, we will now analyze some of the desultory rhapsodies of the writer on “Current Philosophy.” When we have done that, he is at liberty to go on chuckling over his pen which traced his rather stale denunciation of the “simplicity” of Mr. and the Simla “Occultists!” “The simplicity” of the gentleman whom the “Peripatetic” names in the *Gazette* in full—an example of bad breeding we shall surely not follow—being an adjective applied by him to a man of the most acute and remarkable intellect, and one whose ability and talents are universally recognised throughout India and Europe, speaks ill, by the bye, for his own powers of discrimination. When one presumes to sign himself a “Peripatetic,” he ought to honour his classical *pseudonyme* by at least borrowing some logic for the occasion if he has none himself to spare. Having thus cursorily noticed the poor fling at the Simla “simpletons,” we will now lay before our readers a sample of the logic of that alleged pupil of Aristotle, which “Peripatetic” so paradoxically assumes to be.

Quoting Carlyle’s famous proposition (who may have had such “Peripatetics” in mind) that the population of Great Britain consists of “thirty millions mostly fools,” and having offered by way of self-incense on the altar of patriotism his own postulate that “the intellect of the average Briton is, however, certainly higher than the average intellect of general humanity,” the critic proceeds—if we may be forgiven the Americanism—to *scalp* believers in phenomena. The simplicity of the “Simla occultists,” however, he confesses, “is outdone by the innocence of some ‘titled people’ who, according to the evidence of a witness in the Fletcher trial, ‘will believe anything’—a statement which appears strictly accurate.”

Fletcher and Company, together with two-thirds of the trading professional mediums, we may leave to his tender mercies. Having denounced these for the last six years, we even heartily agree in some respects with the writer; as, for instance, when he deprecates those who “would believe anything.” No one of the over-credulous who recognise so readily in dark seances, in every shadow on the wall or in the medium’s pocket-handkerchief, their “aunt, or uncle, or somebody” has any right to complain if they are regarded as “fools,” though even in such cases, it is far more honourable to be found out to be an honest fool, than a cheating medium. Nor do we blame the writer for laughing at those who so trustingly believe. “that when it pleased the medium to wind up the musical-box, one of this intellectual audience asserted that he felt that virtue had gone out of him, and that this magnetism was winding up the box:” uncharitable though it be, it is yet natural. And were “Peripatetic” to stop his philosophical disquisitions with the just remark “And yet probably these ‘titled’ fools would be ready enough to talk of the dark superstitions of the benighted Hindoo, or indeed, if they happened to be fervent Protestants, of the superstitions of their Catholic neighbours, while doubtless believing that they themselves were making a scientific investigation,” this review of his “Current Philosophy” need never have seen print. We would not have even noticed the ridiculous blunder he falls into, with so many other critics, in confusing phenomena for which the agency of “disembodied spirits” is claimed, with *natural* phenomena for which every title of supernaturalism is rejected. We might have overlooked his ignorance, as he was, perhaps, never told that *natural* are the *only* phenomena Theosophists accept, and the only way they are trying to fathom the mystery; and that *their* object is precisely to put down every element of superstition or belief in the miraculous or the supernatural, instead of countenancing it as he believes. But what are we to think of a philosopher, an alleged Peripatetic, who after exercising his acute reasoning upon the “folly” of the *superstitious* beliefs of the spiritualists and the occultists, winds up his arguments with the most unexpected rhetorical somersault ever made. The proposition which he emits in the same breath seems so preposterously illogical and monstrous, that we can characterize it but in

the felicitous words of Southey, *viz.*, as "one of the most untenable that ever was advanced by a perverse, paradoxical intellect." Listen to him and judge ye, logicians and true disciples of Aristotle: "No, no!" exclaims our philosopher..... "Religious beliefs which are imbibed with our mother's milk, and which most around us accept, cannot be regarded as superstitions. It is natural to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural. Earnest belief of this nature *may not always command our respect*, but it must invariably attract our sympathy. The superstitious follies of "table-turners" and "spiritists" of all sorts can only command our hearty contempt. How much exposure will be necessary to teach persons of this sort that secrets of nature which have been hidden from investigators like Newton, Davy, Faraday, and Tyndall are not likely to be opened to them?" And we beg leave to tell him, that he, who does not believe in *Spiritualism* cannot believe in Christianity, for the very foundation of that faith is the *materialisation of their Saviour*. A Christian if he has any right at all to attack spiritual phenomena, can do so but on the ground of the dogmas of his religion. He can say—"such manifestations are of the devil"—he dare not say "they are impossible, and *do not exist*." For, if spiritualism and occultism are a superstition and a falsehood then is Christianity, the same Christianity with its Mosaic miracles and witches of Endor, its resurrections and materialisation of angels, and hundreds of other spiritual and occult phenomena.

Does "Peripatetic" forget, that while there are many real inquirers among well-known men of science, like Messrs. Wallace, Crookes, Wagner, Butlerof, Zöllner, Hare, Fichte, and Camille Flammarion, who have thoroughly investigated and hence thoroughly believe in the phenomena called "spiritual" till a better name is found, and in some cases are even spiritualists themselves; no Tyndall, no Huxley, no Faraday, no investigator yet since the world was created, has ever been able to prove, let alone one of the religious *human* dogmas, but even the existence of a God or of the soul? We are not "Spiritualists," and, therefore, speak impartially. If religious "earnest belief invariably attracts our sympathy even without commanding our respect," why should not as earnest a belief in spiritual phenomena—that most consoling, most sacred of all beliefs, hope in the survival of those whom we most loved while on earth—"attract our sympathy" as well? Is it because it is unscientific and that exact science fails to always prove it? But religion is far more *unscientific* yet. Is belief in the Holy Ghost, we ask, less *blind* than belief in the "ghosts" of our departed fathers and mothers? Is faith in an abstract and never-to-be-scientifically-proven principle any more "respectable" or worthy of sympathy than that other faith of believers as earnest as Christians are—that the spirits of those whom they loved best on earth, their mothers, children, friends, are ever near them, though their bodies may be gone? Surely we "imbibe with our mother's milk" as much love for her as for a mythical "Mother of God." And if one is *not* to be regarded as a superstition then how far less the other! We think that if Professor Tyndall or Mr. Huxley were forced to choose between belief in the materialisation of the Virgin Mary at Lourdes or Knock, and that of their own mothers in a seance-room, they would rather risk to pass for "fools" in the latter locality. For phenomena, however rarely, have yet more than once been proved *real* and so announced by men of undoubted authority in science. Phenomena are based upon scientific grounds; on facts pertaining to *exact* science—upon physiology, pathology, magnetism, all correlating into psychological manifestations. Physical as well as psychological phenomena court experiment and the investigations of science; whereas, *supernatural* religion dreads and avoids such. The former claims no miracles, no supernaturalism to hang its faith upon, while religion imperatively demands them, and invariably collapses whenever such belief is withdrawn. Personally, as we said before, we do not believe in the agency of "disembodied spirits" in the physical mediumistic phenomena, but it gives us no right

for all that, to dogmatise and try to force others to reject their belief. All that we can say now is, that the last word has not yet been told of these phenomena; and that as theosophists, *i. e.* searchers after truth who claim no infallibility, we say that the Spiritualists after all may be as right in their way as we think we are right in ours. That no spiritualist has ever believed in "miracles" or supernatural interferences, their immense literature well proves. Can "Peripatetic" say as much of Christian belief? Hear the Bishop of Bombay proclaim publicly his professions of faith: "We," he says to his clergy, "who by professional honour are bound to maintain and to set forth the supremacy of the supernatural over the natural..... have staked our very social existence on the reality and the claims of the supernatural. Our dress, our status, our work, the whole of our daily surroundings, are a standing protest to the world of the importance of spiritual things; that they surpass, in our eyes at least, the more aggressive pretensions of what is temporal. We are bound then for our own self-respect to justify what we daily proclaim." And so is every believer *bound* to do in whatsoever he may believe, if he be but *honest*. But the whole status of modern faith is reflected in these jesuitical words of "Peripatetic." Belief in the "supernatural" may not command his respect, but he feels obliged to sympathize with it; for it is that of those around him, and considered respectable; in short, it is the bread-and-cheese State religion, and perchance—that of his principals and superiors. And yet for as honest and earnest a belief as spiritualism, he has "but contempt." Why? Because it is unpopular; because his society people who were forced into such a belief by the evidence of *facts* hide it from the others, and Nicodemus-like they run to its professors but under the cover of night. It is not fashionable. Religion and spiritualism are in society relatively like peg-drinking and cigarette-smoking. A lady who will not blush to empty in the view of all a tumbler of stiff brandy and soda, will stare, in shocked amazement, at another of her sex smoking an innocent cigarette! Therefore, is it too that the writer in the *Gazette* who ought to have called himself a "Sophist," signs *himself* a "Peripatetic". He is certainly *not* a Christian, for were he one, he would never have ventured upon the *lapsus calami* which makes him confess that Christianity "may not always command our respect": but still he would pass for one. Such is the tendency of our nineteenth century that a man of the educated, civilized world, will rather utter the most illogical, absurd sophism than honestly confess his belief either one way or the other! "It is natural", he finds "to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural." If this be so, we invite all the Peripatetics, past, present and future, to point out to us a doctrine half as tenacious of life, or more universally believed in by countless "bygone generations," in every corner of the world, than the faith in "ghosts" and "spirits." Really and indeed, we prefer a thousand times an honest, abusive, uncompromising bigot to a mild-spoken, sneering hypocrite.

THE MOST ANCIENT OF CHRISTIAN ORDERS.

Bent upon searching for the origin of all things, the etymology of names included, and giving every religious and philosophical system, without prejudice, stint, or partiality its due, we are happy to inform the world of a new discovery just made in that direction by a young Christian subscriber of ours. Evidently a biblical scholar of no meagre merit—an ex-pupil of St. Xavier's College, Bombay, his gratitude to the "good Jesuit Fathers" led him, as it appears, to devote his time and labour to discover means, the most conducive to the greater glorification of his late professors. He collects "as many *historical* and unimpeachable facts" as he can possibly find; facts destined to form, as he says "at some distant future (when money is less scarce in India, and the rupee more appreciated in Europe?) the requisite materials for a new and more ample biographical and genealogical sketch of that most

remarkable body of clever men than has been hitherto possessed by their admirers." Meanwhile, having discovered one "of the utmost importance," he kindly sends it to us for insertion in our "estimated journal."

We hasten to comply with his innocent and just desire; the more so, as the subject runs parallel with the line of study we pursue most devotedly, *i.e.*, the glorification and recognition of everything pertaining to, and respected by hoary antiquity, but now rejected, vilified, and persecuted by the ingrate humanity of our own materialistic age. He finds, then, on the authority of the Holy Bible, that the *Societas Jesu*, that most famous and influential of all the religious orders, was not founded, as now generally but wrongfully supposed, by Ignatius Loyola, but only "revived and restored under the same name" by that saint, and then "confirmed by Pope Paul III. in 1540." This promising young etymologist, vindicating the antiquity of the order, hence its right to our respect and to universal authority, shows it looming up through the mists of what he calls the "first historical census," made at the command of the Lord God himself, in consequence of "*Israel's* *whoredom and idolatry*." We beg our readers' pardon, but we are quoting from the letter, which quotes in its turn from the Holy Scriptures (*Numbers xxv*). Our pious young friend must not take offence if, out of regard for the reader we sift the simple facts from his long communication.

It appears then, that the Lord God having said to Moses, "Take all the heads of the people and hang them up before the LORD against the Sun (?) that the fierce anger of the LORD may be turned away from Israel," then Phinehas (the grandson of Aaron, the priest) taking a javelin thrust it, agreeably to the Lord's desire, through "the man of Israel" and the Midianitish woman "through the belly;" and the plague which had carried away 24,000 people was immediately "stayed from the children of Israel." This direct interference of the hand of Providence had the happiest results, and we commend the javelin plan of sanitation to the Board of Health. By this meritorious act of thrusting the weapon through the woman's body, (whose guilt, we understand, was in being born a Midianite) having made "an atonement for the children of Israel," Phinehas, besides "the covenant of peace" received on the spot "*even* the covenant of everlasting priesthood, because he was zealous for his God." And this led to further historical and politico-economical developments.

The Lord God commanding Moses "to vex the Midianites and smite them," as they were so disagreeable as to "vex" the chosen people, "with their wives.....in the matter of Cosbi," the slain woman and—"daughter of a Prince of Midian, their sister"—forthwith ordains a *census*.

Now there is nothing very extraordinary in a census except that it is more or less a nuisance to the enumerated. We have just safely passed through one at Bombay, ordered by a less divine, yet equally imperative authority. Nor would it be safe to prophesy that it will not furnish as startling developments as its Hebraic prototype. The discovery which our correspondent has lighted upon, will doubtless afford to Dr. Farr, who, we believe, is the Registrar-General of Great Britain and Ireland, a fresh proof of the importance of statistical science, since it enables us at once to afford needed help to our archaologists, and prove the vast antiquity of the Jesuit maxim that "the end justifies the means." But what is of real importance in the Mosaic census is the undoubted service it has enabled our young scholar to render to the Roman Catholic world, and the old French marchionesses of the Faubourg St. Germain, in Paris—those pious aristocrats, who have so recently been submitted to the inconvenience of a lock-up at the station for having *propria manu* knocked down and furnished with a black eye or two the policemen who were expropriating the reticent sons of Loyola from their fortified domiciles.

To furnish the Jesuit religious world with such a proof of ancient descent is to give them the strongest weapons against the infidels, and deserve all the blessings of the Holy See. And that our friend has done—this no sceptic will dare deny in the face of the following evidence:—

When Moses and Eleazar, the son of Aaron, proceeded to number the children of Israel, all that were "able to go to war," they took "the sum of the people," including all the descendants of those "who went forth out of the land of Egypt." After enumerating 502,930 men, we find them (*Numbers xxvi*) counting up the sons of "Asher" (verse 44); "of the children of Asher, after their families: of Jimna, the family of the Jimnites.....of Jesui, the family of the JESUITES"!! These numbered 53,400 men, and are included in the "six hundred thousand and a thousand, and seven hundred and thirty" (v 51) that "were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho" (v. 63.)

The inference from the above is simply crushing—to the Protestants, the good Jesuit Fathers' natural-born enemies. Not only do we see that the holy order of the Jesuits had the honor of originating on the authority of the Revealed Book, *near* and coming from *Jericho*, while the fatherland of the reformed faith can boast but of a Baron Münchhausen, but the text gives a fatal blow to the work of Protestant proselytism likewise. No lover of antiquity, or respecter of ancient and noble lineage will care to link his fate with a denomination which has only the quasi-modern Luther or Calvin for its founder, when he can espouse the cause of the sole surviving descendants of one of the "lost tribes," which "went forth out of the land of Egypt." Nor can they recover this irreparably lost ground unless,—we hardly dare suggest it—they make friends and ally themselves with some of the theosophical archaologists. For, then, indeed, in our well-known impartiality to, not to say utter indifference for, both Catholics and Protestants, we might give them the friendly hint to claim kinship for their revered Bishop Heber with the family of the "Heberites" the descendants of "Heber, the son of Beriah" (v. 45) whose reckoning follows just after that of Jesui and the "Jesuites;" and in case the noble bishop of Transvaal should refuse to have *his* ancestors summed up in such motley company, our friends, the Protestant *Padris*, can always claim that the dissector of the Pentateuch has pulled to pieces this chapter in the *Numbers* along with the rest, which—we verily believe he has.

THE BISHOP'S MANIFESTO.

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—Permit me to draw attention in your journal which is devoted to Oriental Philosophy, to a danger which hangs over the latter. While His Excellency, our liberal Viceroy, whose advent pregnant with hope was hailed with joy, and who is every day becoming more popular, was receiving lately the Mussulman deputations at Calcutta, and reiterated to them the assurances of "strict religious neutrality guaranteed to people of India, by the Queen's Proclamation of 1858, and re-affirmed again by the Empress's Delhi Proclamation of 1876, the Christian priesthood through one of its Bishops openly violates both and preaches the *necessity of religious aggression* against "the false religions" of India! Allow me to quote from the *Bombay Gazette's* report a few words from the long speech delivered to the assembled clergy by the Bishop of Bombay, on the occasion of his Lordship's primary visitation, and so prove that my fears are not wholly ungrounded. Having noticed the indifference of the Christians to the spread of their faith, the Bishop said:—

"But, again, our life in India is a school of intellectual indifference to the dogmatic claims of Christianity. To live *amid false religions, and to make no effort to overthrow them*, is necessarily to slacken our hold upon the Religion which we know to be true. Christianity which is not aggressive is doomed to gradual extinction. This is true in any age, but specially true in our own, when the action of the historical method has been sapping the foundations of our beliefs. *We are living in the midst of false religions, forced to be the daily spectators of worships*

which we treat with contempt.

"And again: "All beliefs are interesting and valuable not for their absolute truth, but simply as facts in human history and phases in human development. There is the fundamental proposition by which our faith is assailed.

"I know by precious experience that Christian faith is all-important to the believer, because it unites him with God. There is the counter-proposition which alone can maintain us in the faith.

"And the necessary supplement to this is a proposition about other religions, which may sustain us in that attitude of aggression without which we shall lose our faith, namely,—*whatever adumbrations of positive truth may have been vouchsafed to other religions, they are so far diabolic and pernicious as they keep men from believing in Christianity; for there is none other name under heaven given among men whereby we must be saved.*

'Such is intellectual indifference, and such is the safeguard against it.'

Reverse the situation; instead of the Bishop of Bombay as the orator, imagine Babu Keshub Chunder Sen, the chief of the Brahmoo Somaj, or Swami Dayanand, the head and founder of the reformatory Aryan movement, and saying to their followers and publishing to the world—"We live enveloped and stifled by a *false religion*, which is Christianity, and belong to a Somaj, (or a Church) *we know to be true*, forced thus to be the daily spectators of a worship which we treat with contempt.

. . . . Let us then maintain ourselves in an attitude of aggression, for that religion brought to and thrust upon us unasked *is so far diabolic and pernicious* as it keeps men from believing in Brahmooism, or the Veda, &c., &c." Would this not be as just and permissible, and could his Lordship complain? But what would be the results? Facts are there to tell us that when Mussulman or Hindu has retorted upon the missionary and paid him back in his own coin for the public reviling of his faith, it was the native who suffered in the long run; the law generally managing to lay its velvet glove upon the Christian and its claws of steel upon the Native.

The phrase "strict religious neutrality" becomes thus absolutely meaningless, and justice warrants the fearless observations upon the subject that we read in the *Indian Spectator* of March 13.

"If there is to be religious neutrality in the real sense of the phrase, how is it that Christian churches are built and chaplains provided from taxes contributed by an entire population the bulk of whom are Hindus and Mahomedans? Why are not these disestablished? Why a portion of the monies collected from a vast population having other creeds, applied to the maintenance of the religious establishments of a very small portion professing a foreign creed? Where is the so-called neutrality? Only the other day, the local native press pointed out the anomaly of an eligible spot of ground in a most aristocratic locality having been given away free in aid of a new church now being constructed there. And, as if that grant-in-aid was not sufficient, it capped it by a substantial donation in hard cash of Rs. 5,000. In the name of the public we ask whether this act of the provincial Government can by any stretch of imagination or argument be construed into an act of religious neutrality? Or was it not more an open breach of the solemn clause of the Queen-Empress's proclamation? The heinousness of this partiality of the Government towards the dominant creed is even more untenable when it is borne in mind that the church is not intended for the use of Christian soldiers but for a class of officials in receipt of more handsome salaries than either a Prime Minister of England or a Secretary of State enjoys, who have neither physical energy nor enough religious enthusiasm to drive down to the town Cathedral situated only two miles from their aristocratic residences and take the so-called religious ministrations for the benefit of their souls. Perhaps his Lordship (the Viceroy) has already given his attention to this singular breach of promise. If not, may we appeal to his

high sense of honour and Christian virtues to remove this reproach of religious partiality of which his subordinate Government has been proved guilty? We shall respect the present Government's sincerity the more in this connection if it maintains indeed that strict religious neutrality of which past Governments have talked so glibly."

Our religions—sacred heirlooms we received from our fathers, and perhaps the only one now left to us—are called "diabolic," "pernicious" and "false." But were the public allowed to impartially judge between the religions of Heathendom, and those of Christendom upon the basis of the objective results of the two, in moral effect upon the population, the palm might go to the former. We, as a class, neither think nor persecute our brothers of another faith, nor do our priesthood urge us to aggression. "Live and let live" is our motto. And no one can help admiring and respecting the Brahmos for that great doctrine of universal charity, that is, at least, inculcated in their publications. Compare, for instance, the above words of Episcopal haughty arrogance, so full of uncharitable spirit, so anti-Christian, with the following which I quote from the *Sunday Mirror*, Babu Keshub's personal organ:—

"Though not Christians ourselves, we always speak respectfully and lovingly of Christian missionaries. But what do we get in return? Discourtesy and abuse, innuendos and contempt, proud and patronizing twaddle. Still we honor the Padri, not resenting, but forgiving his weakness for Christ's sake, and we mean to do our duty to the end of the chapter, however ill-mannered he might be. The *Lucknow Witness* very politely asks with reference to our leader, 'Is it not about time that this great bubble was pricked?' How is this to be done? Dr. Thoburn comes out with a slashing sermon in his chapel in Calcutta, and exposes the hollowness of Brahmooism and its leaders by applying 'the test of fruit.' Christianity is said to have reclaimed the vicious and the depraved. But have Brahmoo leaders ever attempted such a thing? In his anxiety to be severe the Methodist preacher seems to cut off the very branch upon which he is seated. He says:—'In the city around them are thirty thousand wretched women licensed by our Christian Government to sit as door-keepers at the gates of hell. In all these twenty years have all the Brahmoo leaders and teachers of Calcutta saved even six of these thirty thousand women?' 'The fruit' of eighteen centuries' Christian influence, according to the preacher's own showing, is that a 'Christian Government' unblushingly licenses thirty thousand wretched women to serve as door-keepers at the gates of hell! Marvellous Fruit of Christianity! Let the sensualist rejoice, and let there be laughter and merriment in hell. The Methodist preacher will find it rather difficult to persuade a Hindu or a Brahmoo to accept a religion which has produced such excellent fruits after eighteen centuries? A Christian Government patronizing fallen women and encouraging prostitution! In the face of such a dirty fact it is effrontery to apply the test of fruit. As regards the question whether our faith has reformed the drunkard and saved the libertine and profligate, we say emphatically, *yes*. It is only for this reason that the Brahmoo Somaj is a power; it saves sinners. If Dr. Thoburn will kindly write to our Secretary, he may be put in possession of facts and figures, and names too, if needed, as testimony."

This needs no comment. The policy of "aggression" of a Church whose founder certainly never countenanced aggression but is represented as the meekest and most forgiving of all men, did not permit it to wait for the Bishop's published manifesto of war before beginning to attack us. Ever since they crept through every hole and crevice into India the Padris have abused and reviled our faith in the most uncalled-for manner. But we must not be too hard upon them. In some respects, heathen as we may be, we may well sympathise with their very equivocal position in our country. Their efforts have proved all but fruitless. They have not Christianised the masses nor ever will. Nor have they improved the morals of the few proselytes

of the lowest castes they have managed to baptize, for, as a rule, they are as full of superstition as they ever were, and many have become more vicious than before. If we should be permitted to give advice we might turn the attention of the missionaries to a far more noble work than their present one, and one which is far worthier of their efforts. It is to rechristianize—if they can—the thousands and millions of the baptized Western people—"the heathen at home" who have either fallen off or never knew anything more of Christianity than the name. Such a field of labor they may even find here in India, if we can believe the Secretary of State for India. Lord Hartington, writing officially to the Viceroy and Governor-General of India, says it has been brought to his notice that "a great number of European officials in India do not attend any church or chapel and stand aloof from all manner of Christian ministrations." "This is deeply to be regretted," his Lordship adds, and reminding H. E. of the fact "that the established Church in India is wholly supported by the revenues of the State" wisely and judiciously remarks:—"If those for whose well-being so large an ecclesiastical establishment is kept up, do not avail themselves of the benefit, the India Council may ere long be led to consider the propriety of effecting at least considerable retrenchment in this direction. What chiefly concerns me is the fact that so many among the official classes should deliberately draw themselves away from all Christian influence and counsel, and that, as a necessary consequence, their character and conduct should be so far affected as to exercise a baneful influence upon those around." Respectfully drawing the attention of my Lord the Bishop and the *Padris* to the concluding sentence of my Lord the Secretary of State in this document which urges that "every legitimate effort ought to be made by the Indian Government to promote church-going among the official community and to arrest in time their moral and spiritual degeneracy." I finish this letter by suggesting to the Christians the expediency of *keeping what they have*, before they direct their efforts and thoughts to that *which they may never get*. A religion which has not enough vitality in it to keep true to itself its best educated sons, and which has to daily witness thousands enfranchising themselves and turning away from its embrace, can hardly in decency ask us to prefer it to our veteran religions. However "false" yet it has been preserved intact for many ages longer than young Christianity has existed, and have hitherto satisfied all the spiritual aspirations of its devotees.

P. A. P.

Note.—The above temperate and logical argument from one of the least bigoted Hindus of our acquaintance should be thoughtfully considered by all Asiatics. In fact, it reflects the common-sense of both Eastern and Western observers. The promised "strict neutrality" seems to amount to this—"You Heathen fellows shall not ask us to favour either of your religions, nor shall you say a word when we take the money all you have paid into the Treasury to support our priests—that few of us either care to hear—and build our Churches—that as few of us care to worship in. As for your devilish and pernicious faiths, if you don't see what they really are the Bishop of Bombay does, and we pay him with your money to abuse you and your religions. What are you going to do about it?"—ED. THEOS.

IT IS WELL KNOWN THAT MOHAPRABHU CHOITANYA, OF Nuddea, who is believed by a vast majority of Vaishnavs to be "an incarnation of Almighty God," travelled all over Southern India. Accounts of the works that he did in this part of India, will be thankfully received and published in our columns. Will not some pandit friend at Mangalore or elsewhere favour us?

LUMINOUS PRINT.—A WELL-KNOWN ITALIAN CHEMIST has succeeded in applying to practical use a wonderful discovery of his. He has invented a brilliantly luminous type which can be read in utter darkness and thus save to the poor students expense for light. In daytime, the type shows no difference from the common print, and shines but in proportion with the growing darkness. The inventor is preparing to edit immediately a large daily newspaper in his native place, Murino.

THE BENI ELOHIM : OR, "CHILDREN OF THE GODS."

BY MIRZA MOORAD ALIE BEG, F.T.S.

"In the beginning the Elohim created the heavens and the earth." Such is the initial sentence of the Christian Bible. It is needless to tell those who have the slightest knowledge of Hebrew, but perhaps requisite for such as have not that advantage, that the "im" indicates the plural number, as we have it in many places in the same book—as "Anakin" (the Anaks), "Seraphim" (the seraphs) &c. This plural form has (whether purposely, or as is more probable, from a genuine feeling of being "shocked" at finding a seemingly *Polytheistic* verse at the very commencement of a volume supposed to be the foundation of *Monotheism*, producing a deliberate conviction of an error having crept into the text, it is not necessary to discuss here) been mistranslated as we see it in the English authorized version—"In the beginning God &c. &c."

Neither is it my purpose now to enumerate or discuss the various theories which Jewish and Christian divines have invented to parry the obviously resultant discrepancies and scandals which any one may himself, by a careful study of the first chapters of Genesis, perceive to logically result from this single perversion. It is sufficient to say that the most generally favored and conspicuous of these have been the Jewish contention that the plural form is used out of respect or veneration (as the Indians say *ap* and the English *you*, instead of *toom* and *thou*), and the prevalent Christian hypothesis that it is indicative of the Trinity. My present object is to consider, (leaving aside altogether these theological subtleties, acting as a purely secular investigator of Shemitic literature and traditions, and dismissing as far as possible the remembrance that these matters are mixed up with religious discussion), what are the probable historical inferences to be drawn as to the real nature of the word "Elohim." What were the modifications of the Primeval Idea? In pursuance of this object we see at the very first step we take that there are three principal lines of investigation. These lead us back through—1st,—the Bible and the Hebrew literature and traditions; 2ndly,—the Koran and the Arabic literature and traditions; 3rdly,—the modern Assyrian, Phœnician and Chaldean discoveries. The vast importance of the last can only be rightly estimated when we remember that fifty years ago it was hardly possible for a reasonable man to obtain any *via media* as a standpoint between the Tom Paynite view of the absolute, wilful, and wicked forgery of almost the whole Bible for sacerdotal purposes, and the Ultra-Christian belief in the miraculous inspiration and preservation of every word of it. That we owe to the archaeologists whose priceless labours and discoveries have given us a glimpse of the development of creeds and peoples for 3000 years backwards from the uttermost knowledge of our grandfathers. And it is only still more recently that, through the exertions of Emmanuel Deutsh and others, it has been acknowledged that the Koran and the pre-Muhamedan Arabic legends are not mere perverted and distorted borrowings from the Bible, but really represent a separate and simultaneous development of the Shemitic creed—a continuation, so to speak, of the Abrahamic and Noachic religions through the generations of the Ishmaelites and the Joktanites.

Now, the verse to which we allude is not the only place in the Bible in which the word "Elohim," or combinations of it are found. A little further on, in the same chapter, we find that "the Elohim created Adam in their own image; male and female they created them." If this is taken in its plain literal sense that several beings (among whom according to the well-known anthropomorphism of the ancient religions, it is reasonable to suppose, were some male, and some female) created "Adam" (used as a collective term—as it still often is in Asia—for the human race—which we well know is of two sexes) no "mystery" or difficulty whatever results, but if, as in the

English authorized version, we endeavour to maintain the Unity of Elohim, we shall find ourselves lauded in those manifest contradictions alike of sense and grammar which have puzzled theologians for centuries—"And God created man in his own image—and in the likeness of God created he them; male and female created he them." So that it seems that from the Bible so far we are to glean that the "Elohim" were many and of both sexes, since in imitation of them a Man (Adam) and a woman (Eve) were created. But, in the second chapter of Genesis, we learn still more. It contains what critics have called the second or Jahvistic account of the creation, which, even in the authorized version, is marked by a "J" to denote its distinct separation from the former one. I confess I do not myself see that it is irreconcilable with the prior one, of which it appears a more elaborate version derived from other sources. Instead of saying in general terms that the "Elohim" created mankind, male and female, it gives a full account of the procedure and of the particular individual member of the "Elohim" who actually performed the work. It was Adonai,* whose personal and tribal combined title the translators have chosen to translate the "Lord God" without considering the unnecessary tautology it involves to convert the distinctive and significant noun "Adonai" into a mere honorific title.

I find it unnecessary to go much in this place into the involved, difficult, and much-disputed point as to the significance, traditional, mythic, or allegorical, of the narrative about Eden, Serpent, and the expulsion of mankind. Is it a distorted account of some real incident of Primeval History? Or, a phase of the world-myths—whose development has been studied by Max Müller and his disciples? Or, a deliberately composed allegory on the mysteries of life and death, knowledge and ignorance, right and wrong? There is much to be said for either of these views, but their discussion lies out of the scope of my present essay, the object of which is, as I have before said, to take the *actual* statements as an elucidation of what was *actually* believed as to the nature and history of the Elohim at the earliest point to which history and tradition reach, with the subsequent developments and modifications of the idea. The only things with which we are at present concerned, are these facts and their explanation:—1st,—That the Bible positively mentions (as any one can verify for himself) the existence of two trees—one, that of "the knowledge of Good and Evil"; 2ndly,—That "of life," or "immortality,"—a fact which the Christian divines have managed so to gloss over that I verily believe most Christians, despite their study of the Bible, have a general impression that there was only *one* tree. Perhaps that is to evade the difficulty which would ensue if one of their flock should demand an explanation of the probable effects that would have resulted if Eve had accidentally eaten the Fruit of Life, instead of the Fruit of Knowledge. 2nd.—That the Bible only mentions the Tempter as the "Serpent", never telling us that it was animated by any spirit, or was, in fact, one transformed—the general Christian belief in which doctrine, it has been well said, we owe to Milton. 3rd.—That the Bible (if we take its bare words, without any subsequent commentary or explanation or reference after Genesis) in no way enlightens us as to the reason *why* the Serpent, or any one else should have taken the trouble to tempt Eve.

* I got a Hebrew Bible a few days ago and found that I had made a mistake in my article of "The Beni Elohim". Not having the original by me at the time I translated back (from memory) the "Lord God" of the second chapter of Genesis "Adonai-Elohim" whereas I find it to be "Jehovah-Elohim," a fact which, of course, conclusively proves that chapter, the second or Jehovistic account of the Creation to be part Mosaic, the Pentateuch itself saying (Exodus VI) *Deus loquitur*—"I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name *Jehovah* was I not known unto them". The mistake I made, of course, shows, even more conspicuously than in the manner mentioned in the text of my article, the confusion introduced into the subject by the authorised version of the Bible translating the proper noun names of deities into indefinite and vague titles as "the Lord," "the Almighty," "the most High God," & as you will see that in the absence of the Hebrew text and forgetfulness of the exact word used I was induced to think that the word translated "Lord" must be the usual one (Adonai). The Hebrew text of the words "So God created man in his own image &c"—runs as follows (Romanised characters)—"Vai-bra Elohim eth Nā Adam besulmo beselem Elohim *barā* oth jakkār unkechā bara othim".

It is in the elucidation of these points that we receive, unexpected assistance from the other two lines of investigation to which we have alluded: as proceeding through the Arabian traditions and the Chaldean discoveries. For, as is now well-known, the Chaldean version of cosmogonical legends does supply a motive for all the machinery of the Adam legend of Genesis, in the fact that there was a war or rebellion among "the Gods" (the Beni Elohim of the Hebrews), and that it was probably to secure the new race as adherents that the defeated Adversary (Sat-an) endeavoured to persuade it to eat the "forbidden fruit." We also see *why* the Adversary persuaded the Adamites to partake of the fruit of the knowledge of Good and Evil—*viz.*, first, that such a knowledge was necessary for ignorant and innocent beings in order to *perceive* the blessings of Immortal Life to be gained from eating of the Tree of Immortality. Hence also we see the reason for the hurry in which the Bible represents Adonai to have been to turn Adam and Eve out of Eden, "lest they eat of the Tree of Life and become Gods (Elohim) as we". Plainly being introduced to Knowledge and Immortal Life by Satan they would be more likely to follow *him* than his adversary, and the whole complexion of the Biblical study plainly intimates that in the author's idea Adonai only arrived to defend his trees *after* that of Knowledge had been tasted and before that of Life could be touched.

The Muhamedan legend of Azazel being the greatest of the angels, and rebelling because Allah insisted on his prostrating himself before the clay figure of Adam before the breath of life had been breathed into it,* of the legions of "Angels" who followed him, and of his attempt (out of anger and envy as the Koran says, but probably in the ancient Arabic traditions to secure new subjects or allies—traditions which would, of course, be proscribed and die out after the monotheistic reform of Muhammed) to seduce Adam and Heva from their allegiance to "Allah" by tempting them to eat of a fruit which some Mussulman divines maintain to have been "wheat", and which conferred on them at once the Knowledge of Good and Evil, and the natural frailties of mankind,—fits in well with the above. It is true that as far as I am aware, no Arab tradition deals with the second tree†, but in its stead we have that legend whose origin is lost in the mist of antiquity—of the *Water of Life*—and this may well be a perverted survival of the Tree of Life idea, while the general contour of the above legend as to the secession of Azazel and the subsequent events proves how continuously the tradition of the "War in Heaven," and the Garden of Eden had been handed down through those branches of the Shemites whose ancestors were Joktan and Ismael.

(To be continued.)

* There could be no adequate motive for Azazel refusing to obey the order of "God" to worship Adam on that ordinary modern scheme of "the Angels" and "man" being alike inferior creations of a Single Supreme Being. But on the theory of Adam being the creature of one out of the *tribe* of Elohim, or of the whole collectively, the indignation of another individual of the tribe at being called on to worship Adam is highly natural.

† Unless the tree "Tota" which is said to be still in Paradise, is the *remaining* "tree" of life ("Wheat having been expelled along with Adam as being *profaned*")—a view sustained by the well-known belief that when one of its leaves falls the "Life" of an individual man is believed to end.

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