

THE THEOSOPHIST

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

Vol. I.

BOMBAY, AUGUST, 1880.

No. 11.

SPECIAL NOTICES.

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

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TO SUBSCRIBERS.

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

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

The *Theosophist* will appear each month. The rates, for twelve numbers of not less than 49 columns Royal 8to each, of reading matter, or 480 columns in all, are as follows: To Subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £1. Half year (India) Rs. 4; Single copies annas 12. Remittances in postal stamp must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. *No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for.* Remittances should be made in Money-orders, Hundi, Bill cheques, or Treasury bills, if in registered letters, and made payable only to the Proprietors of the *Theosophist*, 108, Gungam Bock Road, Bombay, India.

AGENTS: London (Eng.), Bernard Quaritch, 15 Piccadilly, W.; New York, S. R. Wells & Co., 787, Broadway; Boston, Mass. Colby and Rich, 9, Montgomery Place; Chicago, Ill. J. C. Binley, 92, La Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., 71, Broadway, New York.

Ceylon: Isaac Weerasesooriya, Deputy Coroner, Dodanduwa; John Robert de Silva: No. 2, Kortobann Street, Colombo; Don Timothy Karunaratne, Kandy.

THE THEOSOPHIST.

BOMBAY, AUGUST 1st, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed to correspondents, and they alone are accountable for what they write. Rejected MSS. are not returned.

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

WITHOUT THE HELP OF SHORT-HAND WRITERS IT WILL be impossible for either the President or Corresponding Secretary, to answer the letters which, upon returning from Ceylon, they find piled up on their desks. And short-hand writers are not to be had at Bombay. It is hoped, therefore, that those new and old friends who may not receive the acknowledgments always so conscientiously made to correspondents by the officers of our Society, will kindly regard the fact as unavoidable and benevolently excuse it. Those who have seen the work that is done daily in the executive offices at Bombay, can realize what must have confronted us on casting the first glance at our respective tables, as well as the necessity for the present apologetic paragraph.

OUR SECOND YEAR.

Like all other pleasant things, our first year's relations with the *Theosophist's* subscribers are about to terminate. The present is the eleventh number, that has been issued under the contract, and the September one will be the twelfth and last. Thus every engagement assumed by the proprietors of the magazine has been honourably and literally fulfilled. It would seem as though they were entitled to the acknowledgment of this much even from those croakers who prophesied the total, probably speedy, collapse of the enterprise, both before and after the first number appeared.

The case of the *Theosophist* calls for a word or two of particular comment. Even in any large city of Europe or America, it is a very rare thing for a periodical of this stamp to survive the natural indifference or hostility of the public for a whole year. Out of scores of attempts made within our own recollection, the successes are so few as to be scarcely worth mentioning. As a rule their term of existence has been in exact ratio with the lump sum their projectors have been ready to spend upon them. In India the prospect was far worse; for the people are poor, cut up into innumerable castes, not accustomed to take in periodicals, and certainly *not* to patronize those put forth by foreigners. Besides, and especially, the custom has always been to give two, three and even more years' credit to subscribers, and every Indian publication advertises its respective cash and credit terms of subscription. All this we knew, and both Anglo-Indian and Native journalists of the largest experience warned us to anticipate failure; under no circumstances, they thought, would it be possible for us to make succeed among so apathetic a people so strange a magazine, even though we should give unlimited credit. But as our object was not profit, and as the Society badly needed such an organ, we decided to make the venture. A sum large enough to pay the entire cost of the magazine for one year was set aside, and the first number appeared promptly on the day announced—October 1st, 1879. Believing that the credit system was absolutely pernicious, and having seen the universal adoption in America of the plan of cash payment in advance and its unmixed advantages, we announced that the latter would be the rule of this office. The results are already known to our readers; in the fourth month

the magazine reached, and before the half year was gone, passed that ticklish point where income and expenses balance each other, and its success was an assured fact. Many subscribers have been so anxious to have us succeed that they have sent us their money to pay for the magazine two years in advance, and others have told us we may count upon their patronage as long as they may live.

It goes without saying that the projectors of the THEOSOPHIST have been inexpressibly delighted with the affectionate response to their appeal to the Asiatic people for support in an attempt to snatch from the dust of oblivion the treasures of Aryan wisdom. What heart that was not made of stone could be untouched by so much devotion as has been shown us and our sacred cause of human brotherhood! And it is our pride and joy to realize that all these friends have clustered around us, even when we were under the heavy burden of the suspicions of the Indian Government, because they have believed us to be sincere and true; the friends and brothers of the ardent sons of Asia. If our first year began in uncertainty it closes all bright and full of promise. Where our magazine had one well-wisher then, now it has twenty, and by the beginning of the third year will have fifty. It has become a necessity to hundreds of young Aryan patriots, who love to know what their ancestors were so that they may at least dream of emulating them. It has won a place in the regard of even Anglo-Indians, of which class many in influential positions take it. Its merits as an oriental magazine have been acknowledged by a number of the first Orientalists of Europe, who have been by it introduced for the first time to some of the most learned of Asiatic priests, *pandits* and *shastrees*. In another place, in this number, will be found a few of the kind words that have been said to and about us, at this and the other side of the world. As to our present standing with the Government of India, the letter from the ex-Viceroi, Lord Lytton, and the leading article of the *Pioneer*, (printed respectively in the February and June numbers) as well as the appeal from the Director of Agriculture, N.-W. P. for help, which appeared in June, make all plain. In short, the Theosophical Society, and its organ, the THEOSOPHIST, are now so firmly established that—entirely apart from the splendid results of the mission to Ceylon, treated elsewhere in a separate article—every lover of truth may well rejoice.

Were we inclined to boasting we might hold out very attractive inducements to subscribers for the second volume. We prefer to let our past performance stand as guarantee of what we will do in the future. We have engaged so many valuable articles by the best writers of Asia, Europe and America that we have no hesitancy in promising that the THEOSOPHIST of 1880-81 will be still more interesting and instructive than it has been for 1879-80. Naturally, the Ceylon voyage, and the taking into the Theosophical Society of every Buddhist priest in the Island of any reputation for ability or learning, will lead to such a complete exposition of Buddhism in these columns, by the men best qualified to speak, as must arrest universal attention. No Oriental magazine in the world could ever point to such an array of learned contributors as the THEOSOPHIST may already pride itself upon.

There will be no change in the terms of subscription, as we wish to make it possible for even the poorest clerk to take the magazine. Our friends must not forget that the American plan embraces two features, viz., the subscription money must be in the manager's hands before any copy is sent; and the journal is discontinued at the expiration of the term subscribed for. These two rules are invariable, and they have been announced on the first page in every issue, as may be seen upon referring to the Publisher's notices. The September number is, therefore, the last that will be sent to our present subscribers, except to such as have paid for a further term. And as it takes time both to remit money and to open a new set of books, we advise all who wish to receive the November number at the usual time, to forward their subscriptions at once. We must again request that all cheques, hundis, money-orders,

registered letters and other remittances on account of the magazine may be made to the order of "the Proprietors of the THEOSOPHIST," and to no one else.

FRUITS OF THE CEYLON MISSION.

From the narratives that have been transferred to these pages from the *Pioneer* and other sources, our public has already learnt what a splendid reception our Delegation was given in Spicy Lanka. These narratives have included some descriptions of the pageants, processions, and hospitalities given in their honour. But nothing that has been or can be written, will adequately convey an impression of the almost royal welcome we received from our Buddhist brethren. From the moment of our landing to that of our departure, every day was made by them a jubilee of joy and fraternity. Our every want was anticipated and provided for. Houses, furniture, servants, food, carriages—all were placed at our disposal. When we moved from village to village it was in private carriages, or in mail-coaches specially chartered for our use. We were entertained and escorted by committees of the most influential gentlemen; and the most eminent priests in all the Island invoked the blessed influence of Buddha and the holy *Rahats* (Rishis) upon our heads; some of the most aged coming often a dozen or twenty miles afoot to pay us their respects. In eight weeks we founded seven Buddhist Theosophical branch Societies, and one—the Lanka Theosophical Society, at Colombo—especially for the study of the Occult Sciences. In this short period of time we initiated more new members than in all our eighteen months in India. The Theosophical Society is now better situated than any other body in the whole world to secure a thorough exposition of the resources of Pali literature, and the preliminary steps towards that end have already been taken. At one stride our Society has, through the affectionate zeal of the Buddhist priests and laymen, been pushed to the very front of the movement for Sinhalese regeneration and religious reform. We have taken no sides in sectarian matters, arrogated no authority, made no rash promises, asked no privileges except that of assisting the Buddhists themselves in the grand work that is contemplated. Without seeming invidious we cannot here single out individuals to thank for kindnesses. To one and all, personally and on the spot, we did this. But there are certain priests whose names will ever be held in grateful recollection in this Society, since to them is mainly due the magnificent fruits that crown our mission. These are the Revs. Hikkaduwa Sumangala, Mohottiwatte Gumanande, Potawila Indrajotti, Bulatgama D. Sumanatissa, and Piyaratana Tissa. Others were equally willing to help but prevented by one cause or another from doing a great deal. Just before leaving the Island, Colonel Olcott called, at Galle, a convention of priests and submitted a plan for the organization of a permanent Ecclesiastical Council which was unanimously adopted, and that body will soon convene and distribute the work of translating such of the most valuable portions of Buddha's own teachings as have not hitherto been accessible to European scholars. On the following day there was a general meeting of the Presidents of the seven Buddhist branch Societies to receive instructions as to the work that will be expected of them.

With the fatuity that always possesses them, the Christian missionaries and their party elected to attack our Delegation with bitter and unscrupulous hostility. Not content to "leave well alone," and permit two millions of loyal British Buddhist subjects to enjoy without molestation the religious privileges to which they are entitled under the Constitution, these idiots rushed at them and their friends, the Theosophists, with mad fury. Calumnies and lies of all sorts were circulated; and every means, except that of manly public discussion, was adopted to terrorize the mild Sinhalese. They failed, of course, for if the Natives had been ever so ready to be cowed—which they were not—the Delegates of our Society were made of different

stuff and returned blow for blow. At Panadure (incorrectly written Pantura) they plucked up courage enough to challenge Colonel Olcott to publicly debate the divine origin of Christianity, but suffered such an ignominious defeat, as the best authorities say, they had never met with before. Their champion on that occasion was made so ridiculous that he was followed to the railway station by a hooting and jeering crowd, in which were many Christians, it is said. Among the stupid falsehoods set afloat by our enemies was one that the Right Honorable Lord Lindsay, M.P., F.R.S., one of the Councillors of the Theosophical Society, had repudiated his connection with us; the fact being that that eminent *savant* and nobleman, in a letter of May 20, accepts the position in question with "cordial thanks" for what he kindly designates as the honour done him. The Christian party were fairly and publicly warned at Kandy to leave us alone and mind their own business or they would rue the day. They would not listen to reason, and consequently will lose more ground among the Sinhalese within the next two years than they have gained during the past two centuries. Truly they verify the ancient proverb 'Whom the gods would destroy they first make mad.'

The following is a list of the branches in Ceylon of the Theosophical Society, with their respective officers:—

THE KANDY THEOSOPHICAL SOCIETY.

[Established at Kandy on the 13th of June, 1880.]

President:

Mr. T. B. Pannabokke.

Vice-President:

Mr. Don Abraham Wimalasurya Abayaratna, Mohundrum.

Secretary:

Mr. John Henry Abeyesekere.

Treasurer:

Mr. James Alexander Sriwardhana.

Councillors:

Mr. K. Solomon Perera.

„ George Frederick Weerasekara.

„ Arnold B. Silva.

„ Don Carolis de Silva Wikramatilaka Sriwardhana.

„ Don Lawrence de Silva Sunderappoohami.

THE COLOMBO THEOSOPHICAL SOCIETY.

[Established at Colombo on the 8th of June, 1880.]

President:

Mr. Andrew Perera.

Vice-Presidents:

Mr. Simon Silva. | Mr. Sena Dirage Tipanis Perera.

Secretary:

Mr. John James Thiedeman.

Treasurer:

Mr. Simon Perera Dharmma Goonewardhana.

Pandit:

Mr. Don Andris de Silva Batuwantudawe.

Councillors:

Mr. C. Mathew.

„ John Robert de Silva.

„ H. Amaris Fernando.

„ Charles Stephen Pereira.

„ William de Abrew.

THE PANADURE THEOSOPHICAL SOCIETY.

[Established at Panadure on the 26th of June, 1880.]

President:

Mr. F. Charles Jayatilaka Karunaratne, Mudeliar.

Vice-Presidents:

Mr. Don Abraham Leonardus Abeyesekere. | Mr. Romanis Peiris, Mudeliar.

Treasurer:

Mr. Theodore Fernando Vannigasekero Goonewardhana, Mudeliar.

Secretary:

Mr. Muttutantrige John Jacob Cooray.

Assistant Secretary:

Mr. Solomon de Fonseka.

Councillors:

Mr. Nicolas Perera Abaya Karunaratna Disá Náyaka.

„ Don Jaronis Goonetilleke Rájakarunaratne.

„ Don Frederick Goonetilleke Mahatmya.

„ Simon Fernando.

„ Mahamarakkalage Samuel Perera.

„ Cornelius Perera Warna Kula Jayasurya Karunaratne Appoohami.

„ Don Brampy Karunaratne.

THE BENTOTA THEOSOPHICAL SOCIETY.

[Established at Bentota on the 23rd of June, 1880.]

President:

Mr. Don Andrew de Silva Tillekeratne.

Secretary:

Mr. Thomas de Alwis Goonetilleke.

Treasurer:

Mr. Don James Peter de Silva.

THE WELITERA THEOSOPHICAL SOCIETY.

[Established at Welitara on the 10th of July, 1880.]

President:

Mr. Baltasar Mendis Weerasinghe, Interpreter Mudeliar.

Vice-President:

Mr. Don Ovinis Goonesekere.

Treasurer:

Mr. Kalumin Samuel de Silva.

Temporary Secretary:

Mr. Sadris de Silva Wijewardhana.

THE GALLE THEOSOPHICAL SOCIETY.

[Established at Gallo on the 25th of May, 1880.]

President:

Mr. G. C. A. Jayasekera.

Vice-Presidents:

Mr. Simon Perera Abeywardene. | Mr. Jacob Dias Abeygoonewardene.

Pandit:

Mr. Frederick Dias.

Treasurer:

Mr. S. P. D. B. D'Silva.

Secretary:

Mr. P. C. Wijeratne.

Assistant Secretary:

Mr. Charles Garusinghe.

Councillors:

Mr. Henry Perera Abeywardene.

„ Geo. B. D'Alwis.

„ Don Dines Subesinghe.

„ Paul Edward de Silva Ponnampurama Appoohami.

„ Samuel Sudriekoo Jayawikrama.

THE MATARA THEOSOPHICAL SOCIETY.

[Established at Matara on the 28th of June, 1880.]

President:

Mr. David Andris Jayasurya.

Vice-Presidents:

Mr. Don Andris de Silva Gooneratne, Mahawidane. | Mr. Carolis Jayawere.

Secretary and Treasurer:

Mr. Darley Gooneratne.

Councillors:

Mr. Don Louis Ramawikrama Jayawardhana, Widane Aráchi.

„ Don Bastian Jayasurya.

„ Theodoris Wikramatunga, Aráchi.

„ Ratnawere Patabondige Don Christian.

„ Don Bastian de Silva Samarasinghe.

THE LANKA THEOSOPHICAL SOCIETY.

[Established at Colombo on the 17th of June, 1880, for the study of the Occult Sciences.]

President:

Mr. Edward F. Perera.

Vice-President:

Mr. John Pereira.

Secretary and Treasurer:

Mr. R. H. Leembruggen.

THE OCCULT SCIENCES.

[A lecture delivered at Colombo, Ceylon, on the 15th of June 1880.]

BY COLONEL HENRY S. OLCOTT,

President of the Theosophical Society.

In the tenth chapter of his famous work, entitled *An Enquiry concerning Human Understanding*, David Hume attempts to define the limits of philosophical enquiry. So pleased was the author with his work that he has placed it on record that with the "wise and learned"—a most necessary separation, since a man may be wise without being at all learned, while modern science has introduced to us many of her most famous men who, though bursting like Jack Bunsby with learning, were far, *very* far from wise—his (Hume's) postulate must be "an everlasting check to all kinds of superstitious delusions." For many years this oracular utterance was unquestioned, and Hume's apophthegm was laid like a chloroformed handkerchief, over the mouth of every man who attempted to discuss the phenomena of the invisible world. But a brave Englishman and man of science—whom we are proud to say accepted the diploma of our Theosophical Society—to-wit, Alfred Russell Wallace, F.R.S., has of late called Hume's infallibility in question. He finds two grave defects in his proposition that "a miracle is a visitation of the laws of Nature;" since it assumes, firstly, that we know *all* the laws of nature; and secondly, that an unusual phenomenon is a miracle. Speaking deferentially, is it not after all a piece of preposterous egotism for any living man to say what is, or rather what is *not*, a law of Nature? I have enjoyed the acquaintance of scientists who could actually repeat the names of the several parts of a bed bug and even of a flea. Upon this rare accomplishment they plumed themselves not a little, and took on the airs of a man of science. I have talked with them about the laws of Nature and found that they thought they knew enough of them to dogmatize to me about the Knowable and the Unknowable. I know doctors of medicine, even professors, who were read up in physiology and able to dose their patients without exceeding the conventional average of casualties good-naturedly allowed the profession. They have dogmatized to me about science and the laws of Nature, although not one of them could tell me anything positive about the life of man, in either the states of *ovum*, embryo, infant, adult or corpse. The most candid medical authorities have always frankly confessed that the human being is a puzzle as yet unsolved and medicine "scientific guess-work." Has ever yet a surgeon, as he stood beside a subject on the dissecting table of the amphitheatre, dared tell his class that he knew what life is, or that his scalpel could cut away any integumental veil so as to lay bare the mystery? Did any modern botanist ever venture to explain what is that tremendous secret law which makes every seed produce the plant or tree of its own kind? Mr. Huxley and his fellow-biologists have shown us protoplasm—the gelatinous substance which forms the physical basis of life—and told us that it is substantially identical in composition in plant and animal. But they can go no farther than the microscope and spectroscope will carry them. Do you doubt me? Then hear the mortifying confession of Professor Huxley himself. "In perfect strictness," he says "it is true that we know nothing about the composition of any body whatever, as it is!" And yet what scientist is there who has dogmatized more about the limitations of scientific enquiry? Do you think that, because the chemists can dissolve for you the human body into its elementary gases and ashes until what was once a tall man can be put into an empty cigar-box and a large bottle, they can help you any better to understand what that living man really was? Ask them;—I am willing to let the case rest upon their own unchallenged evidence.

Science? Pshaw! What is there worthy to wear that imperial name so long as its most noisy representatives cannot tell us the least part of the mystery of man or of the nature which environs him. Let science explain to

us how the littlest blade of grass grows, or bridge over the "abyss" which Father Felix, the great French Catholic orator tauntingly told the Academy, existed for it in a grain of sand, and then dogmatize as much as it likes about the *laws of Nature!* In common with all heretics I hate this presumptuous pretence; and as one who, having studied psychology for nearly thirty years, has some right to be heard, I protest against, and utterly repudiate, the least claim of our modern science to know all the laws of Nature, and to say what is or what is not possible. As for the opinions of non-scientific critics, who never informed themselves practically about even one law of Nature, they are not worth even listening to. And yet what a clamour they make, to be sure; how the public ear has been assailed by the din of ignorant and conceited criticasters. It is like being among a crowd of stock-brokers on the exchange. Every one of the authorities is dogmatizing in his most vociferous and impressive manner. One would think to read and hear what all these priests, editors, authors, deacons, elders, civil and military servants, lawyers, merchants, vestrymen and old women, and their followers, admirers and echoing toadies have to say—that the laws of Nature were as familiar to them as their alphabets, and that every one carried in his pocket the combination key to the Chubb lock of the Universe! If these people only realized how foolish they really are in rushing in

" where Angels fear to tread,"

—they might somewhat abate their pretences. And if common-sense were as plentiful as conceit, a lecture upon the Occult Sciences would be listened to with a more humble spirit than, I am afraid, can be counted upon in our days.

I have tried by simply calling your attention to the confessed ignorance of our modern scientists of the nature of Life, to show you that in fact all visible phenomena are occult, or hidden from the average inquirer. The term *occult* has been given to the sciences relating to the mystical side of nature—the department of Force or Spirit. Open any book on science or listen to any lecture or address by a modern authority, and you will see that modern science limits its enquiry to the visible material or physical universe. The combinations and correlations of matter under the impulse of hidden forces, are what it studies. To facilitate this line of enquiry mechanical ingenuity has lent the most marvellous assistance. The microscope has now been perfected so as to reveal the finest objects in the tiny world of a drop of dew; the telescope brings into its field and focus glittering constellations that—as Tom Moore poetically says—

" stand
Like winking sentinels upon the void
Beyond which Chaos dwells ;"

the chemist's balances will weigh matter to the ten-thousandth part of a grain; by the spectroscope the composition of all things on earth and suns and stars is claimed to be demonstrable in the lines they make across the spectrum; substances hitherto supposed to be elements are now proved to be compounds and what we have imagined compounds, are found to be elements. Inch by inch, step by step, Physical Science has marched from its old prison in the dungeon of the Church towards its desired goal—the verge of physical nature. It would not be too much to admit that the verge has been almost reached, but that Edison's recent discoveries of the telephone, the phonograph and the electric light, and Crookes's of the existence and properties of Radiant Matter, seem to have pushed farther away the chasm that separates the confessedly Knowable from the fancied Unknowable. The recent advances of physical science tend to mitigate somewhat the pride of our scientists. It is as though whole domains previously undreamt of were suddenly exposed to view as each new eminence of knowledge is gained; just as the traveller sees long reaches of country to be traversed upon climbing to the crest of the mountain that had been shutting him in

within a narrow horizon. The fact is that whether regarded from her physical or dynamical side, Nature is a book with an endless variety of subjects to be studied and mysteries to be unravelled. And as regards Science, there is a thousand times more that is Occult than familiar and easy to understand.

The realization of this fact, both as the result of personal enquiry and of conversation with the learned, was one chief cause of the organization of the Theosophical Society.

Now, it must be agreed that while the first necessity for the candid student is to discover the depth and immensity of his own ignorance, the next is to find out where and how that ignorance may be dispelled. We must first fit ourselves to become pupils and then look about for a teacher. Where, in what part of the world can there be found men capable of teaching us a part of the mystery that is hidden behind the mask of the world of matter? Who holds the secret of Life? Who knows what Force is, and what causes it to bring around its countless, eternal correlations with the molecules of matter? What adept can unriddle for us the problem how worlds are built and why? Can any one tell us whence man came, whither he goes, what he is? What is the secret of birth, of sleep, of thought, of memory, of death? What is that Eternal, Self-Existent Principle, that by common consent is believed to be the source of everything visible and invisible, and with which man claims kinship? We, little modern people, have been going about in search after this teacher, with our toy lanterns in our hands as though it were night instead of bright day. The light of truth shines all the while, but we, being blind, cannot see it. Does a new authority proclaim himself, we run from all sides, but only see a common man with bandaged eyes, holding a pretty banner and blowing his own trumpet. "Come," he cries, "come, good people, and listen to one who knows the laws of Nature. Follow my lead, join my school, enter my church, buy my nostrum and you will be wise in this world, and happy hereafter?" How many of these pretenders there have been; how they have imposed for a while upon the world; what meannesses and cruelties their devotees have done in their behalf; and how their shams and humbugs have ultimately been exposed, the pages of history show. There is but one truth, and that is to be sought for in the mystical world of man's interior nature; theosophically, and by the help of the "Occult Sciences."

If history has preserved for us the record of multitudinous failures of materialists to read the secret laws of Nature, it has also kept for our instruction the stories of many successes gained by Theosophists in this direction. There is no impenetrable mystery in Nature to the student who knows how to interrogate her. If physical facts can be observed by the eye of the body, so can spiritual laws be discovered by that interior perception of ours which we call the eye of the spirit. This perceptive power inheres in the nature of man; it is his godlike quality which makes him superior to brutes. What we call seers and prophets, the Buddhists know as *rahats* and the Aryans as true *stunyasais*, are only men who have emancipated their interior selves from physical bondage by meditation in secluded spots where the foulness of average humanity could not taint them, and where they were nearest to the threshold of Nature's temple; and by the gradual and persistent conquest of brutal desire after desire, taste after taste, weakness after weakness, sense after sense, they have moved forward to the ultimate victory of spirit. Jesus is said to have gone thus apart to be tempted; so did Mahomet who spent one day in every month alone in a mountain cave; so did Zoroaster, who emerged from the seclusion of his mountain retreat only at the age of 40; so did Buddha, whose knowledge of the cause of pain and discovery of the path to *Nirvana*, was obtained by solitary self-struggles in desert places. Turn over the leaves of the book of records and you will find that every man who really did penetrate the mysteries of life and death, got the truth in solitude and in a mighty travail of body

and spirit. These were all Theosophists—that is, original searchers after spiritual knowledge. What they did, what they achieved, any other man of equal qualities may attain to. And this is the lesson taught by the Theosophical Society. As they spurned churches, revelations and leaders, and wrested the secrets from the bosom of Nature, so do we. Buddha said that we should believe nothing upon authority, not even his own, but believe because our reason told us the assertion was true. He began by striding over even the sacred Vedas because they were used to prevent original theosophical research; castes he brushed aside as selfish monopolies. His desire was to fling wide open every door to the sanctuary of Truth. We organized our Society—as the very first section of our original bye-laws expresses it—"for the discovery of all the laws of Nature, and the dissemination of knowledge of the same." The known laws of Nature why should we busy ourselves with? The unknown, or occult ones were to be our special province of research. No one in America, none in Europe, now living, could help us, except in special branches, such as Magnetism, Crystal reading, Psychometry, and those most striking phenomena of so-called mediumship, grouped together under the generic name of modern spiritualism. Though the Vedas, the Purans, the Zend Avesta, the Koran, and the Bible teemed with allusions to the sayings and doings of wonder-working theosophists, we were told by every one that the power had long since died out, and the adepts vanished from the sight of men. Did we mention the name Occult Science, the modern biologist curled his lip in fine scorn, and the lay fool gave way to senseless witticisms.

It was a discouraging prospect, no doubt; but in this, as in every other instance, the difficulties were more imaginary than real. We had a clue given us to the right road by one who had spent a long lifetime in travel, who had found the science to be still extant, with its proficient and masters still practising it as in ancient days. The tidings were most encouraging, as are those of help and succour to a party of castaways on an unfriendly shore. We learned to recognize the supreme value of the discoveries of Paracelsus, of Mesmer and of Von Reichenbach, as the stepping stones to the higher branches of Occultism. We turned again to study them, and the more we studied the clearer insight did we get into the meaning of Asiatic myth and fable, and the real object and methods of the ascetic theosophists of all ages. The words 'body,' 'soul,' 'spirit,' *Muksha* and *Nirvana* acquired each a definite and comprehensible meaning. We could understand what the Yogi wished to express by his uniting himself with Brahma, and becoming Brahma; why the biographer of Jesus made him say 'I and the Father are one'; how Sankaracharya and others could display such phenomenal learning without having studied it in books; whence Zartusht acquired his profound spiritual illumination; and how the Lord Sakya Muni, though but a man "born in the purple," might nevertheless become All-Wise and All-Powerful. Would my hearer learn this secret? Let him study Mesmerism and master its methods until he can plunge his subject into so deep a sleep that the body is made to seem dead, and the freed soul can be sent, wherever he wills, about the Earth or among the stars. Then he will see the separate reality of the body and its dweller. Or, let him read Professor Denton's "Soul of Things," and test the boundless resources of Psychometry; a strange yet simple science which enables us to trace back through the ages the history of any substance held in the sensitive psychometer's hand. Thus a fragment of stone from Cicero's house, or the Egyptian pyramids; or a bit of cloth from a mummy's shroud; or a faded parchment or letter or painting; or some garment or other article worn by a historic personage; or a fragment of an aerolite—give to the psychometer impressions, sometimes amounting to visions surpassingly vivid, of the building, monument, mummy, writer or painter, or the long-dead personage, or the meteoric orbit from which the last-named object fell. This splendid science,

for whose discovery in the year 1840, the world is indebted to Professor Joseph R. Buchanan, now a Fellow of our Society, has but just begun to show its capabilities. But already it has shown us that in the *Akasa*, or Ether of science, are preserved the records of every human experience, deed and word. No matter how long forgotten and gone by, they are still a record, and according to Buchanan's estimate, about four out of every ten persons have in greater or less degree the psychometrical power which can read those imperishable pages of the Book of Life. Taken by itself either Mesmerism, or Psychometry, or Baron Reichenbach's theory of Odyle, or Odic Force is sufficiently wonderful. In Mesmerism a sensitive subject is put by magnetism into the magnetic sleep, during which his or her body is insensible to pain, noises or any other disturbing influences. The Psychometer, on the contrary, does not sleep, but only sits or lies passively, holds the letter, fragment of stone or other object in the hand or against the centre of the forehead, and without knowing at all what it is or whence it came, describes what he or she feels or sees. Of the two methods of looking into the invisible world, Psychometry is preferable, for it is not attended with the risks of the magnetic slumber, arising from inexperience in the operator, or low physical vitality in the somnambule. Baron Dupotet, M. Cahagnet, Professor William Gregory, and other authorities tell us of instances of this latter sort in which the sleeper was with difficulty brought back to earthly consciousness, so transcendently beautiful were the scenes that broke upon their spiritual vision. Reichenbach's discovery—the result of several years' experimental research with the most expensive apparatus and a great variety of subjects, by one of the most eminent chemists and physicists of modern times—was this. A hitherto unsuspected force exists in Nature, having, like electricity and magnetism, its positive and negative poles. It pervades everything in the mineral, vegetable and animal kingdoms. Our Earth is charged with it, it is in the stars, and there is a close interchange of polar influences between us and all the heavenly bodies. Here I hold in my hand a specimen of quartz crystal, sent me from the Gastein Mountains in Europe by the Baroness Von Vay. Before Reichenbach's discovery of the Odic Force—as he calls it—this would have had no special interest to the geologist, beyond its being a curious example of imperfect crystallization. But now it has a definite value beyond this. If I pass the apex, or positive pole, over the wrist and palm of a sensitive person—thus, he will feel a sensation of warmth, or cold, or the blowing of a thin, *very* thin pencil of air over the skin. Some feel one thing, some another, according to the Odic condition of their own bodies. Speaking of this latter phenomenon, viz., that the Odic polarity of our bodies is peculiar to ourselves, different from the bodies of each other, different in the right and left sides, and different at night and morning in the same body, let me ask you whether a phenomenon long noticed, supposed by the ignorant to be miraculous, and yet constantly denied by those who never saw it, may not be classed as a purely Odic one. I refer to the levitation of ascetics and saints, or the rising into the air of their bodies at moments when they were deeply entranced. Baron Reichenbach found that the Odic sensibility of his best patients greatly changed in health and disease. Professor Perty, of Geneva, and Dr. Justinus K rner tell us that the bodies of certain hysterical patients rose into the air without visible cause, and floated as light as a feather. During the Salem Witchcraft horrors one of the subjects, Margaret Rule, was similarly levitated. Mr. William Crookes recently published a list of no less than forty Catholic ecstasies whose levitation is regarded as proof of their peculiar sanctity. Now I myself, in common with many other modern observers of psychological phenomena, have seen a person in the full enjoyment of consciousness, raised into the air by a mere exercise of the will. This person was an Asiatic by birth and had studied the occult sciences in Asia, and explains the remarkable phenomena as a simple example of change

of corporeal polarity. You all know the electrical law that oppositely electrified bodies attract and similarly electrified ones repel each other. We say that we stand upon the earth because of the force of gravitation, without stopping to think how much of the explanation is a mere patter of words conveying no accurate idea to the mind. Suppose we say that we cling to the earth's surface, because the polarity of our body is opposed to the polarity of the spot of earth upon which we stand. That would be scientifically correct. But how, if our polarity is reversed, whether by disease, or the mesmeric passes of a powerful magnetiser, or the constant effort of a trained self-will. To classify:—suppose that we were either a hysteric patient, an ecstatic, a somnambule, or an adept in Asiatic Occult Science. In either case if the polarity of the body should be changed to its opposite polarity, and so our electrical, magnetic or odic state be made identical with that of the ground beneath us, the long-known electropolar law would assert itself and our body would rise into the air. It would float as long as these mutual polaric differences continued, and rise to a height exactly proportionate to their intensity. So much of light is let into the old domain of Church "miracles" by Mesmerism and the Od discovery.

But our mountain crystal has another and far more striking peculiarity than mere odic polarity. It is nothing apparently but a poor lump of glass, and yet in its heart can be seen strange mysteries. There are doubtless a score of persons in this great audience who, if they would sit in an easy posture and a quiet place, and gaze into my crystal for a few minutes, would see and describe to me pictures of people, scenes and places in different countries as well as their own beautiful Ceylon. I gave the crystal into the hand of a lady who is a natural clairvoyant, just after I had received it from Hungary. "I see," she said, "a large, handsome room in what appears to be a castle. Through an open window can be seen a park with smooth-broad walks, trimmed lawns, and trees. A noble-looking lady stands at a marble-topped table doing up something into a parcel. A servant man in rich livery stands as though waiting for his mistress's orders. It is this crystal that she is doing up, and she puts it into a brown box, something like a small musical box." The clairvoyant knew nothing about the crystal, but she had given an accurate description of the sender, of her residence, and of the box in which the crystal came to me. How? Can any of the self-conceited little people who say smart little nothings about the absurdity of the Occult Sciences, answer?

Reichenbach's careful investigations prove that minerals have each their own peculiar odic polarity, and this lets us into an understanding of much that the Asiatic people have said about the magical properties of gems. You have all heard of the regard in which the sapphire has ever been held for its supposed magical property to assist somnambule vision. "The sapphire" according to a Buddhist writer "will open barred doors and dwellings (for the spirit of man); it produces a desire for prayer, and brings with it more peace than any other gem; but he who would wear it must lead a pure and holy life."

Now a series of investigations by Amoretti into the electrical polarity of precious stones (which we find reported in Kieser's *Archiv* Vol. IV., p. 62) resulted in proving that the diamond, the garnet, the amethyst, are—E., while the sapphire is + E. Orpheus tells how by means of a load-stone a whole audience may be affected. Pythagoras, whose knowledge was derived from India, pays a particular attention to the colour and nature of precious stones; and Apollonius of Tyana, one of the purest and grandest men who ever lived, accurately taught his disciples the various occult properties of gems.

Thus does scientific inquiry, agreeing with the researches of the greatest philosophers, the experiences of religious ecstasies, continually—though, as a rule, unintentionally—give us a solid basis for studying Occultism. The more of physical phenomena we observe and classify, the more helped is the student of occult sciences and of

the ancient Asiatic sciences, philosophies and religions. The fact is, we, modern Europeans, have been so blinded by the fumes of our own conceit that we have not been able to look beyond our noses. We have been boasting of our glorious enlightenment, our scientific discoveries, our civilization, and our superiority to everybody with a dark skin, and to every nation, east of the Volga and the Red Sea and south of the Mediterranean, until we have come almost to believe that the world was built for the Anglo-Saxon race, and the stars to make our bit of sky pretty. We have even manufactured a religion to suit ourselves out of Asiatic materials, and think it better than any religion that was ever heard of before. It is time that this childish vanity were done away with. It is time that we should try to discover the sources of modern ideas; and compare what, we think, we know of the laws of Nature with what the Asiatic people really did know, thousands of years before Europe was inhabited by our barbarian ancestors, or a European foot was set upon the American continent. The crucibles of science are heated red-hot and we are melting in them everything out of which we think we can get a fact. Suppose that for a change, we approach the Eastern people in a less presumptuous spirit, and honestly confessing that we know nothing at all of the beginning or end of Natural Law, ask them to help us to find out what their forefathers knew? This has been the policy of the Theosophical Society, and it has yielded valuable results already. Depend upon it, ladies and gentlemen, there are still "wise men in the East," and the Occult Sciences are better worth studying than has hitherto been popularly supposed. (The lecture was loudly applauded and at the close, a vote of thanks was, upon the motion of Mr. James, Science Master in the Colombo College, adopted.)

(Continued from the June number.)

EAST INDIAN MATERIA MEDICA.

Group III. General alteratives and insensible blood depurants.

(कफभेदानिवारण)

Sanskrit.	Marathi.	Latin.
Varuna	वायवर्णा, भाटवर्णा	Cretova Roxburghii.
Artagala	एरवणा	?
Shigroo	{ शैगवा (गोड व कडू) }	Moringa pterygosperma.
Tankaree	टंकारे	Physalis Peruviana.
Meshashringee	कावळी मोठी	{ Aselepias geminata of gymnema Sylvestre.
Pootika	करंज	Pongamia glabra.
Agnimantha	अरणा	Premna spinosa.
Saireeyaka (2 varieties)	{ कोराटा काळा व निळा }	{ Barleria ceculea. & sp.
Vimbi	तोंडळी कडू	Momordica monodelpha.
Vasuka	लाळ मांदार(रुइ)	Calotropis procera.
Vashira	गज पिंपळा	Pothos officinalis.
Chitraka	चित्रक	Plumbago rosea.
Shatavaree	शतावरी, शतमूली	Asparagus racemosus.
Bilwa	बेल	Aegle marmelos.
Darbha	दर्भ	Saccharum cylindricum.
Brihatee (2 varieties)	{ रिगणा (दोन प्रकारची) }	{ Solanum trilobatum. " jacquini.

Plants classed in this group act through the blood, remove visceral congestions, relieve cerebral hyperemia and also internal or visceral inflammations. They thereby improve the general nutritive processes and prevent the formation of fat.

Group IV. Nervines or nerve-tonics and lithontriptics (अनिलापह and मूत्रदोषनिवारण).

Sanskrit.	Marathi.	Latin.
Veccataru	अर्जुन सादडा	Pentapteres Arjuna.
Sahaachara (two varieties)	{ पिंपळा व सफेद कोराटा }	{ Barleria longifolia }
Darbha	दर्भ	Saccharum cylindricum.
Vrikshadancee	बादांगुळ	Loranthus sp. ?
Goondra	गुंड्रा (गंवताची जाति विशेष)	{ Panicum uliginosum. }
Koosha	कुश	Poa cynosuroides.
Kasha	काश	Saccharum spontaneum.
Ashmabhedak	हनाजोडी	Cyclamen hederacifolium.
Agnimantha	अरणा	Premna spinosa.
Morata	मांरेल	Clematis triloba.
Vasuka	मांदार, योर रुइ	Calotropis procera.
Vasheera	गजापिंपळी	Pothos officinale.
Sallooka	सफेद कुडा	Wrightia pubescens.
Kooroontaka	पेंडू	Barleria prionitis.
Indeevara	कळिं कमळ	Nymphaea sp.
Kapota-yanka	वाडा	Hydrocotyle Asiatica.
Ashwadanshra	गोखरू	Asteracantha longifolia.

These are said to influence the nervous system and some of them relieve dysuria or difficulty in passing urine. They were believed to dissolve urinary calculi also.

Group V. General alteratives like those contained in Group III.

कुट विनाश व कफ विशोधन.

Sanskrit.	Marathi.	Latin.
Salasara	सागाची साल	Tectona grandis.
Ajakarna	राळेचा वृक्ष (कायाचा वृक्ष)	Shorea robusta (?)
Khadiceera	खैर	{ Acacia catechu. }
Kalaskandha	तमाळ	Cinnamoma zeylanica.
Kranooka	सुपारी	Acacia betel.
Bhoorjapatra	भूर्ज पत्र	Betula Bhojpatra.
Meshashringee	कावळी	Gymnema sylvestre.
Tinisha	तिवस	Dalbergia Oojeinensis.
Chandana	कु (लाळ) चंदन	Sirium myrtifolium.
Shishumsapa	शिसव	Sesbania latifolia.
Shirisha	शिरस	Mimosa sirissa.
Asin	बिंबवा	Semecarpus anacardium.
Dhava	धावडा	Conocarpus latifolia.
Arjuna	अर्जुन	Pentapteres Arjuna.
Tala	ताड	Borassus flabelliformis.
Naktamala	करंज	Pongamia glabra.
Agaru	अगरू	Agallocha aquilaria.
Kaleeyaka	दाहहळद	Berberis lycium.

Vegetables of this group act as stimulants of the general circulation and thereby relieve congestions. They remove the tendency of the tissues to form fat, and as most of them contain an astringent principle, they relieve fluxes from mucous tissues, especially those of the intestines. They exert also the remote action of influencing the cutaneous circulation.

Group VI. True or primary astringents. (कफहर व स्तंभ).

Sanskrit.	Marathi.	Latin.
Todhira	टोद्री	Symplocos racemosa.
Palasha	पलस	Butea frondosa.
Tetu	टेंदू	{ Calosanthos (Bignonia, Indica. }
Ashoca	अशोक	Jonesia Asoca.
Fanjee	भारंग	Clerodendron infortunatum
Katphala	कायफळ	{ Rhus succedaneum. }
	काकडशिंशी	{ A red powder covering the seeds of an undetermined plant. }
Elvalooka	एलवालुक ?	

Salai	सालि (जिजपासून धूप विशेष उत्पन्न होतो तो)	} Canarium strictum.
Jinginee	जिमटी	
Kadamba	कदंब, कळंब	Nuclea kadamba.

Remedies, derived from this group of vegetables, repress phlegm actively, acting as immediate astringents. They also relieve congestions, and act as detergents of ulcers and suppurating surfaces. They prove also alexepharinic, acting as antidotes to morbid poisons, counteracting the debilitating effects of effete fluids and products. They were also supposed to purify and augment the seminal secretion in the male, and alter the uterine and vaginal secretions.

Group VII. A further group of general alteratives and blood depurants. They act like those of Group No. III., but chiefly and notably as detergents, and skin alteratives, relieving congestions, acting as antizootics and relieving skin diseases and eruptions.

	व्रणशोधन व कुटप्रशमन.	
<i>Sanskrit.</i>	<i>Marathi.</i>	<i>Latin.</i>
Arka	रुई	Calotropis gigantea.
Alarka	मांदार	.. procera
Karanja (two varieties.)	करंज (२ जाति)	(Pongamia glabra. sp. ?)
Jotishmatee	मालकगोर्षा	Celastrus paniculata.
Mayooraka	मयूर शिखा	Celosia cristata.
Bhurgoe	भारंग	(Clerodendron infortunatum.
Indrapushpee	कृत्तलादी, इंदय	Gloriosa superba.
Kshudrasweta	लहान श्वेता	
Mahasweta	मोठी ,, (नाग)	
Vrischikalce	आय्या	Tragia involucrata.
Alavana	ः	—?
Tapasa	हिंगणनेद	Balanites Egyptiaca.
Rasna	रासना	Vanda Roxburghii.

Group VIII. Remedies which counteract phlegm or relieve congestions, (कफहर, क्षमनाशन यास कासप्र). They are:—

<i>Sanskrit.</i>	<i>Marathi.</i>	<i>Latin.</i>
Surasa	कात्री नुस्स	Ocimum sanctum.
Sweta surasa	निर्गुडी	Vitex Negundo.
Fanijjaka	रामदूती	Ocimum gratissimum.
Arjaka	आजवत्या	Labiaplant. ?
Jalatrika	?	?
Sugandhaka	फागळा	Pogostemon ocymoides.
Sunookha	पांढराआजवत्या	?
Kalamala	नीलपर्णा	Gynandropsis pentapeylla
Kasamarda	टाकळा	Cassia sophora.
Katphala	कायफळ	Murica sapida.
Surasee	रक्याबोल	Balsanodendromyrrha.
Koolahad	?	?
Oondoorkarneeka	उंदीरकानी	Salvinia cucullata.
Fangee	भारंगी	Clerodendron infortunatum.
Pracheebala	पान आंबळी	Flacourtia cataphracta.
Kakamaeete	कामणी	Solanum nigrum.
Vishamooshtee	कुचला	Strychnos nux vomica.

Drugs of this group act as cordials and appetisers, and have the remote action of relieving congestions, coughs and difficulty of breathing. They also act as detergents and as vermifuges or insecticides, preventing the formation of helminthoids, or internal parasites (they may, therefore, be termed antizootics and antizymotics.)

THE ZOROASTRIAN RELIGION AS REPRESENTED BY MARTIN HAUG, PH. D.

BRIEFED BY A PARSİ THEOSOPHIST.

The religious writings of the Parsees are known by the name of Zend Avesta. They should more properly be designated Avesta-o-Zend. Avesta means the text, and Zend means the commentary. When in the course of ages, the original text or Avesta became unintelligible, owing to the language in which it was written ceasing to be the vernacular of the people, commentaries were written to explain it. And, similarly, when the language of the commentaries also ceased to be the vernacular, further Zend or the commentary of the first Zend was written. And now the words Avesta and Zend which meant the text and the commentary are appropriated as the names of the *languages* in which the text and the first commentary were written. The language of the later commentary is known under the name of the Pehlvi language. Avesta-o-Zend, therefore, means the writings in the Avesta and Zend languages. The religious writings, as they originally existed in the combined Avesta and Zend languages, were very voluminous.

Pliny reports on the authority of Hermappos, the Greek philosopher, that Zoroaster composed two millions of verses, and an Arabic historian, Abu Jaffer Attavari, assures us that Zoroaster's writings comprised twelve thousand cow skins, i. e., parchments."

These writings consisted of twenty-one parts or Nosks. The names and the contents of these Nosks, as translated by Dr. Haug, are given below:—

Names and contents of the twenty-one Nosks.

1. *Setudtar* or *Setud Yashts* (Zend *chiti*—praise, worship) comprised thirty-three chapters, containing the praise and worship of *Yazatas* or angels.

2. *Setudgar*, twenty-two chapters, containing prayers and instructions to men about good actions, chiefly those called *judmagoi*, i. e., to induce another to assist a fellow-man.

3. *Vahista Minthra*, twenty-two chapters, treating of abstinence, piety, religion, qualities of Zoroaster, &c.

4. *Bauba*, twenty-one chapters, containing an explanation of the religious duties, the orders and commandments of God, and obedience of men, how to guard against hell and reach heaven.

5. *Dandut*, thirty-two chapters, containing the knowledge of this and that world, the future life, qualities of their inhabitants, the revelations of God, concerning heaven, earth, water, trees, fire, men and beasts; the resurrection of the dead and the passing of the *chinvat* (the way to heaven).

6. *Nidar*, thirty-five chapters, containing astronomy, geography, astrology, translated into Arabic, under the name *Yantil*, and known to the Persians by the name of *Farâma; jaw*.

7. *Pajam*, twenty-two chapters, treating of what food is allowed or prohibited, of the reward to be obtained in the other world for keeping six *Gihâmbars* and the *Farvardyân*.

8. *Ratushtai*, fifty chapters, (at the time of Alexander the Great, only thirteen were extant) treating of the different *ratus* or heads in the creation, such as kings, high priests, ministers, and giving statements as to what species are Ahuramazd's and what Ahriman's; there was besides a geographical section in it.

9. *Barish*, sixty chapters, (thirteen of which were only extant at the time of Alexander the Great) containing the code of laws for kings, governors, &c., workmanship of various kinds, the sin of lying.

10. *Kashror*, sixty chapters, (at Alexander's time fifteen only were extant) treating of metaphysics, natural philosophy, divinity, &c.

11. *Vistasp Nosk*, sixty chapters (at Alexander's time only ten were extant) on the reign of Gustasp and his conversion to the religion and its propagation by him through the world.

IT IS THE MAN WHO DETERMINES THE DIGNITY OF THE occupation, not the occupation which measures the dignity of the man.

12. *Khasht*, twenty-two chapters, divided into six parts; *first*, on the nature of the divine being, the Zoroastrian faith, the duties enjoined by it; *secondly*, on obedience due to the king; *thirdly*, on the reward for good actions in the other world, and how to be saved from hell; *fourthly*, on the structure of the world, agriculture, botany, &c.; *fifthly*, on the four classes of which a nation consists, viz., rulers, warriors, agriculturists, traders and workmen; (the contents of the sixth division are left out.)

13. *Sfend*, sixty chapters, on the miracles of Zoroaster and *Gáhambars*, &c.

14. *Jirushht*, twenty-two chapters, on the human life, from the birth and its end up to the day of resurrection, on the causes of man's birth, why some are born in wealth, others in poverty.

15. *Bayhan Yesht*, seventeen chapters, containing the praise of high angels like men.

16. *Nayárum*, fifty-four chapters, code of law, stating what is allowed and what prohibited.

17. *Asparum*, sixty-four chapters on medicine, astronomy, midwifery, &c.

18. *Drasrujal*, sixty-five chapters, on the marriages between the nearest relatives (called *khvetukdah*), zoology, and treatment of animals.

19. *Askárum*, fifty-two chapters, treating of the civil and criminal law; of the boundaries of the country, of the resurrection.

20. *Vendidad*, twenty-two chapters, on the removal of uncleanness of every description from which great defects arise in the world.

21. *Hádokht*, thirty chapters, on the creation, its wonders, structure, &c.

All the Nosks are not at present in the possession of the Parsees. Most or rather the largest portion of these writings has been destroyed, and it is the belief of the Zoroastrians that they were destroyed by Alexander at the time of his invasion and conquest of Persia. This opinion is confirmed by the accounts given by classical writers. "We find," says Dr. Haug, "from Diodorus and Curtius that Alexander really did burn the citadel at Persepolis, in a drunken frolic, at the instigation of the Athenian courtesan Thais, and in revenge for the destruction of Greek temples by Xerxes." With the destruction of the palace must have been destroyed the sacred books kept in the Royal archives. During the 550 years of Macedonian and Parthian supremacy which followed Alexander's conquest, it is said that Zoroastrianism had fallen into neglect, and as a natural consequence much of the Zoroastrian literature was lost during this period. Whatever may have been the cause, this is the fact, that at the Sassanian period, when the revival of the Zoroastrian religion took place, the largest bulk of the sacred writings was gone and only a very small portion and that too, except the *Vendidad*, in a fragmentary state was left. These fragments, the learned men of the Sassanian period put together according to their understanding to make something like a consistent whole, and to explain them, wrote commentaries in Pehlvi, which was the vernacular of the time. The portions thus preserved and brought together and now extant with the Parsees, are *Yasna* (*Izeshne*), *Visporatu* (*Visparad*), *Vendidad*, *Yashts*, *Hádokht*, *Vistasp Nosk*, *Afringan*, *Niyayish*, *Gah*, some miscellaneous fragments and the *Sirozah* (thirty days) or calendar.

The common opinion of the Zoroastrians ascribed all the above-named portions as well as the twenty-one Nosks in their entirety to the authorship of Zoroaster. Modern philology has, however, now established beyond doubt, by means of the difference in language, and where the language is the same, by the difference in style, that these writings were the productions of different persons and brought into existence at different times.

Thus the language in which the writings exist has become the indicator of the periods of their composition and of their authorship. According to this test, the oldest of

the writings now in existence are the five *Gáthás*,* which were embodied in the "*Yasna*," and which with the exception of some few passages are ascribed to Zarathustra himself.

Some portion of the remaining "*Yasna*" contains the prayers very well-known to Zoroastrians, viz., "*Yatha-Ahu-verio*," "*Ashem-Vohu*," and "*Yangeh-Hátám*." These small prayers are declared to have been even older than the *Gáthás* themselves.

After the *Gáthás*, the next in the order of antiquity are the following pieces, viz., "*Vendidad*," "*Yasna*," (excepting the *Gáthás* and three older prayers,) more particularly called "*Izeshne*," "*Hádokht*," "*Visparad*," "*Yashts*," "*Afringan*," "*Niyayish*," "*Gah*," "*Siroza*;" other fragments follow which are collected together under the name of "*Khordeh Avesta*," and are meant to be recited in daily prayer. These are composed by selecting and putting together as seemed best to the *Dastoor*s (or high priests) of the Sassanian period, passages from the writings preserved to them. In all the writings, whether *Avesta* or *Zend*, the religion taught by Zoroaster, is called at all the various places, by the name of the "*Mazdiasni*" religion, and the professors of it, are called the "*Mazdiasnians*," from "*Mazda*" the most wise, and "*Yasna*," to worship.

Mr. K. R. Cama, who is the best authority on this subject in India, shows in his "*Life of Zarathustra*,"—a work very valuable for its great learning, research and scope—that several times previous to the advent of Zarathustra, there was preached the religion of one true God, against the prevalent irreligion and polytheism; and the movement at each time is mentioned in the *Avesta*, under the name of "*Mazdiasni religion*." Thus the *Mazdiasni religion*, i. e., the religion of the one true God—*Mazda*, the most wise—was in existence among the Persians, even before Zarathustra; and he appeared in the character of a reviver or reformer. His teachings, as distinguished from those which preceded him and which he adopted, are known by the name of *Mazdiasni Zarathusti religion*. In one prayer where the true believer confesses his faith, he says "*Jasa mé avanghe Mazda, Mazdiasno ahme, Mazdiasno Zarathustris*," meaning "Help me, O Mazda, I am a *Mazdiasnian*, a *Mazdiasnian* through Zoroaster."

Thus, the name *Mazdiasni* borne by the religion taught by Zarathustra, as well as by the movements which preceded him, indicates that all these teachings were monotheistic, or the religion thus preached at different times, and consummated by Zarathustra, was monotheism.

We thus arrive at the question whether as the name implies the religion is really monotheism or dualism, or a worship in which monotheism, dualism and the worship of angels, the sun, moon and stars, fire and water, &c., are confusedly intermingled.

Dr. Haug says—"That Zarathustra's theology was mainly based on monotheism, one may easily ascertain from the *Gáthás*, chiefly from the second. Zarathustra †*Spitama's* conception of *Ahurmazd* as Supreme Being is perfectly identical with the notion of *Elohim* (God) or *Jehovah*, which we find in the Books of the Old Testament. *Ahurmazd* is called by him, the creator of earthly and spiritual life, the lord of the whole universe at whose hands are all the creatures. He is the light and the source of light, he is the wisdom and intellect, &c., &c."

Let us see what a direct examination of the *Gáthás* themselves tells us. Of all the sacred writings, the *Gáthás* being the portions ascribed to Zarathustra himself, information as to the basis and essence of the Zoroastrian faith ought to be sought in them. The other portions of the sacred writings came into existence some ages afterwards, and if there is any difference between them and what is

* The names of these *Gáthás* are (1) *Gáthá Ahunavati*, (2) *Gáthá Ustvati*, (3) *Gáthá Spento-mainyush*, (4) *Gáthá Vohu-Khshathrem*, (5) *Gáthá Vahishtoistis*. *Gáthá* means a song, a hymn.

† *Spitama* means the family of *Spitama*. It is the opinion of some that Zarathustra was the common name applied to high priests, and that, therefore, Zarathustra who first taught the religion, which bears his name is distinguished in several places in the *Avesta* as Zarathustra *Spitama*, i. e., Zarathustra of the family of *Spitama*.

taught in the Gáthás, the latter certainly are more to be relied upon as revealing the real nature of the faith which Zarathustra Spitama taught. The language of the Gáthás is most difficult to understand. Unfortunately the great European scholars, notwithstanding all their labours, have not yet been able to give a translation which can be accepted as final and satisfactory. More or less successful efforts have been made to arrive at the true sense of the Gáthás, and the translation of Dr. Haug, recommended by the high authority of his name, may be accepted as the best that is available at present. Every verse of the Gáthás, as given in Dr. Haug's translation, bears unmistakable evidence as to the teachings of Zarathustra being pre-eminently monotheistic. A few of these verses are given below.

1. I will now tell you who are assembled here, the wise sayings of the most wise, the praises of the living God, and the songs of the good spirit, the sublime truth which I see arising out of these sacred flames.

2. You shall, therefore, hearken to the soul of nature contemplate the beams of fire with a most pious mind! Every one, both men and women, ought to-day to choose his creed. Ye, offspring of renowned ancestors, awake to agree with us (i. e., to approve of my lore to be delivered to you at this moment).

9. Thus let us be such as help the life of the future. The wise living spirits are the greatest supporters of it. The prudent man wishes only to be there where wisdom is at home.

11. Therefore perform ye the commandments, which pronounced by the wise (God) himself, have been given to mankind; for they are a nuisance and perdition to liars, but prosperity to the believer in the truth; they are the fountain of happiness.

8. When my eyes beheld Thee, the essence of the truth, the Creator of life, who manifests his life in his works, then I knew Thee to be the primeval spirit. Thou Wise, so high in the mind as to create the world, and the Father of the Good Mind.

33. 2. Who are opposed in their thoughts, words and actions to the wicked and think of the welfare of the creation, their efforts will be crowned with success through the mercy of Ahura Mazda.

34. 1. Immortality, truth, wealth, health, all these gifts to be granted in consequence of (pious) actions, words and worshipping to those men (who pray here), are plentiful in thy possession, Ahura Mazda!

Blessed is he, blessed are all men; to whom the Living Wise God of His Own Command should grant those two everlasting powers (wholesomeness and immortality). For this very good, I beseech Thee, Ahura Mazda; mayest thou through thy angel of piety (Armaiti) give me happiness, the good, true things, and the possession of the good mind.

2. I believe Thee to be the Best Being of all, the Source of Light for the world. Everybody shall choose Thee, (believe in Thee) as the Source of Light, Thee, Thee, Holiest Spirit, Mazda? Thou createst all good, true things by means of the power of Thy Good Mind at any time, and promisest us (who believe in Thee) a long life.

15. Thus I believed in Thee, Thou Holy One, Thou Living Wise. There he came to me with the good mind. May the greatest happiness brightly blaze out of these flames; may the number of the worshippers of the liar (bad spirit) diminish; may all those (that are present) address themselves to the Shoshiants.*

8. Him whom I desire to worship and celebrate with my hymns, I beheld just now with my eyes, him who knows the truth, him, the living wise as the source of

the good mind, the good action and the good word. So let us put down our gifts of praise in the dwelling-place of the heavenly singers.

1. To what country shall I go? Where shall I take my refuge? What country is sheltering the master (Zarathustra) and his companion? None of the servants pays reverence to me, not the wicked rulers of the country. How shall I worship Thee further, Ahura Mazda?

2. I know that I am helpless, look at me, being amongst few men, for I have few men (I have lost my followers or they have left me); I implore Thee weeping, Thou, Ahura Mazda, who grantest happiness as a friend gives a present to his friend. The good of the mind is thy possession, Thou True.

As regards the so-called dualism of the Zoroastrian doctrines, Dr. Haug writes as follows:—"The opinion so generally entertained now, that Zarathustra was preaching Dualism, that is to say, the supposition of two original independent spirits, a good and a bad one, utterly distinct from each other and one counteracting the creation of the other, is owing to a confusion of his philosophy with his theology. Having arrived at the grand idea of the unity and the indivisibility of the Supreme Being, he undertook to solve the great problem which has engaged the attention of so many wise men of antiquity and even of modern times, viz., how are the imperfections discoverable in the world, the various kinds of evils, wickedness and baseness, compatible with the goodness, holiness and justice of God. This great thinker of so remote an antiquity solved the difficult question, philosophically by the supposition of two primeval causes which, though different, were united, and produced the world of the material things as well as that of the spirit; which doctrine may best be learnt from Yas. XXX.

"The one who produced the reality (*gaya*) is called *Vohu-mano* "the good mind," the other through whom the "non-reality" (*ajyaiti*) originated, bears the name *Ako-mano*, "the naught mind." All good, true and perfect things which fall under the category of "reality" are the productions of the "good mind," while all that is bad and delusive belonging to the sphere of "non-reality" is traced to the "naught mind." They are the two moving causes in the Universe, united from beginning, and, therefore, called "twins" (*yema*—Sans. *Yaman*). They are spread everywhere in Ahura Mazda as well as in men.

"These two primeval principles, if supposed to be united in Ahura Mazda himself, are not called *Vohu-mano* and *Ako-mano*, but *Spento-mainyush*, that is, white or holy spirit and *Angro-mainyush*, i. e., dark spirit. That *Angro-mainyush* is no separate being opposed to Ahura Mazda is unmistakably to be gathered from Yas. XIX, where Ahura Mazda is mentioning his two spirits who are inherent in his own nature, and are in other passages (Yas. 57) distinctly called the "two creators" and "the two masters" (*páyu*). And, indeed, we never find "*Angro-mainyush*" mentioned as a constant opponent to Ahura Mazda in the Gáthás, as is the case in later writings. The evil against which Ahura Mazda and all good men are fighting, is called *drakshsh*, "destruction" or "lie," which is nothing but a personification of the *Deras*. The same expression for the "evil" spread in the world we find in the Persian cuneiform inscriptions, where, moreover, no opponent of Ahura Mazda, like *Angro-mainyush*, is ever mentioned. God (Ahura Mazda) in the rock records of King Darius, is only one, as Jehovah, in the old Testament, having no adversary whomsoever."

All these attempts at explanation show but more forcibly the difficulty of solving the question, what is Zoroastrianism? All the passages in which Ahura Mazda, and the two spirits—"Vohu-mano," and *Ako-mano*, or "*Spento-mainyush*" and "*Angro-mainyush*,"—are spoken of, seem to be fraught with immense mystic meaning. Great learning and labour have been expended in deciphering these ancient writings, but the result of all this has been to show more and more clearly that there is something within and something beyond which is not caught hold of. All that has as yet been said or written

* *Shoshiants* is the name given to those, who advanced the Mazdasian religion before Zarathustra, who also is called one of the Shoshiants. Dr. Haug translates this word, as meaning "fire priest," from the root "such" to burn; according to Mr. K. R. Cama "such" means "to give light," "to enlighten" and Shoshiants were those who enlightened the people in the true religion. That the latter is the right meaning is confirmed by the word "Shoshians" which is the name given to those, whom according to tradition the Parsees expect in the future to revive the Mazdasian religion. For persons with that mission "*Shoshians*" is an appropriate name when it means "those who enlighten," and not when it means fire-priests.

on the subject, has not succeeded in uniting the separate parts into a consistent whole, and what is the essence of Zoroastrianism is yet an unsettled question. It is, indeed, sad if the means of solving this difficulty are lost to the world altogether, and equally sad if the solution is to be deferred long beyond our time.

"SPIRIT" PRANKS INTRA CAUCASUS.

"Verily . . . Truth is often stronger than fiction!"

Some three months ago, the Yankee-Irish editor of an unimportant, third-class Anglo-Indian paper, in a fit, apparently of *delirium tremens*, with abuse and low slander, called us a "Spiritualist." The epithet was thrown into our teeth under the evident impression that, in the eyes of the sceptical public, at least, it would overwhelm us. The mark was missed that time. If, to believe in the reality of numberless phenomena, produced for long years under our own eyes, in almost every country, and under the most satisfactory test conditions, precluding all possibility of trickery, constitutes one a "Spiritualist," then in company with a host of the most eminent men of learning, we plead guilty. But if, on the other hand, we take Webster's definition that a Spiritualist is "one who believes in direct intercourse with departed spirits, through the agency of persons called *mediums*" then it was a stupid blunder that the editor committed. Whether rightly or wrongly, we do not attribute the phenomena we believe in to the agency of "spirits" that are the souls of the departed. This is not the occasion to expound our personal theory. For, to begin, there are but few Spiritualists who are unacquainted with it; and our present object being to draw the attention of every sensible person to just such phenomena as the orthodox Spiritualists attribute to spirits, it matters little to whatever cause we personally may attribute them. Earnest and indomitable searchers after truth, and wanting only the TRUTH, none of us, Theosophists, claim infallibility or set ourselves to dogmatizing. We are no sectarians, and most of us, if not all, are honestly open to conviction. Let any one prove to us an alleged fact to be really one, and we are willing to accept it as a dogma any day. Having said so much, we may add, with the permission of the person vouchsafing for the strange phenomena hereinafter described, that the writer is our own sister, Madame V. P. de Jelihofsky, of Tiflis (Russian Caucasus), one of the most truthful women we have ever known, and a great sceptic upon such matters for long years. But the weird experience being her own, and all the facts but one having happened under her very eyes, she did not hesitate to state them. She is a Spiritualist. Had they been stated to us by any other person, we would, to say the least, have accepted them with the greatest hesitancy, and ten to one would have "killed" the letter. As it is, we publish it in full.—ED.

Anxious to fulfil my promise, I devote this letter entirely to Spiritualism and its manifestations in our old city. As to explaining these phenomena, I must decline the task altogether.

Of facts there is such an abundance, that I am at a loss with which to begin. Hence, according to our Russian impolite custom, I will begin by speaking of myself. Table-turning flourishes among us, at present, in a most unaccountable way. Of late it has become more distinguished for the manifestations of its physical, brutal rather than intellectual force. The answers given by the tables and their arguments are weak and often mendacious, but fancy, they have now taken to *flying* about the rooms! Yes, to literally flying. Upsetting itself upside down on the floor, our table hardly touched begins to jump of itself on the sofas, flying on top of other tables, on the side-board, beds and other furniture; and in its flight back turns somersets in the air in returning to its original position. This seems so wildly fantastic, that were it not

for the absurdity of the notion, I might be half willing to believe that it is ourselves, who were cheating, and turned and threw them about the room! Two days ago, at the house of Madame Babaeff, a very heavy family dining-table at which we had just had our tea, began to dance and fly about, jumping on every bit of furniture in the dining-room, until, owing to the supplications of Wladimir, Popof's youngest brother, who saw something terrific in these proceedings, we were forced to desist.

I must tell you that this Popof family is a very extraordinary one; extraordinary, inasmuch as the most weird and unaccountable phenomena, visions and manifestations have for years taken place among its members. They have an uncle, alive to this day, and who resides at Odessa, a marine officer, named Tvorogof. Many years ago, he fell into a lethargy and was pronounced by the doctors dead. The priests had come, and were already chanting the funeral service over his dead body which lay in a coffin, and the undertaker was ready to place it on the hearse. The poor man who, though unable to manifest a sign of life, heard and realized everything that was taking place around him, feeling that he was lost, then made a supreme effort and in a last desperate, though to others inaudible, cry called to his God for help. At the same instant his right hand was lifted up by some supernatural power and made to strike a heavy blow against the coffin lid. The thump was heard by all, and the coffin immediately opened. But the man inside it seemed as dead as ever; and, were it not for the resolute protest of his old aunt would have been buried nevertheless. As it was he was left to stand with the coffin opened for several days longer when, finally, at the end of the fifth day he revived. He lived after that for twenty-five years more! Mr. Popof, the father of the family, who are our friends, saw his dead father several times, and described him accurately. His own sister lived unto the last day of her life in a world of wonders and visions. One instance;—At the death of Madame Nelidof, her life-long friend, old Mrs. Popof used to visit the chapel in the Nelidof palace at Kaarsk (where they lived) for the sole purpose of having there interviews with her deceased friend! More than that; it is the firm belief of the whole town, that even after her death, Mrs. Nelidof, who was renowned for her holiness and piety, used to regularly and daily appear in the old chapel, where she had worshipped during her life, and there, approaching the image of the Saviour, pray as if she were alive! The old gentleman, Mr. A. Popof, assured me most solemnly, that many persons of his own family as well as the children of the deceased had seen her phantom in prayer; among others, Mrs. Nelidof's daughter who was married to the Count Kleimichel.* And now, to my own experience with this strange family.

Their son, Volodya, a school-boy of fifteen, is just recovering from an illness of the most dangerous character. An abscess had formed in his lungs which, when burst, discharged an enormous quantity of purulent matter; even now—that is, after more than two months,—the discharge continues night and day into a vessel, through a tube set in the wound made by the operation. This boy it was who supplicated us to give up our communications through the table, assuring us most solemnly that the agency at work was very, very bad; that it was dangerous for all of us. I willingly believe what the boy says, and will tell you why. The fact is that the poor lad had been during a whole fortnight given up by the best doctors. There was no hope for him, especially after the cruel operation. He was so weak that he had to be gently turned from one side to the other on a pair of sheets, and was unable even to raise a hand. Suddenly, after a fortnight of agony, when his last breath was expected every minute, he awoke quite bright and firmly declared to every one of the family that he was *now* saved and that from that day he would be placed under the care of *another* doctor, who would treat him by a method of his own. At night, he called to his mother to bring a saucer of olive oil, and a glass of red wine, and

* All these are historical and well-known names among the Russian aristocracy.

bade her place both on the stand near his bed, together with a wax-light taper. He next implored his mother in the most supplicating terms, in case he should be asleep, to awake him precisely at 2 A. M., and then go and leave the room. He assured her that his very life depended on the strict performance of this programme, and begged of her, moreover, not to question him at the time. The boy had been on the very verge of death for over three weeks. As a matter of course, the mother promised everything he liked, but mistaking the whole thing for fever delirium, concluded to tell him it was two, at whatever other hour he might awake, and never for one moment lose sight of him. The boy fell asleep early in the evening, and slept soundly and calmly as he had never slept since his illness. His mother sat near him, watching him as usual; and waiting for her sister, who came usually to relieve her at 3 o'clock. Suddenly—it needed but one minute to two, Volodya—bear in mind, that the boy was lying then motionless, and that he never could move a muscle without a fearful pain in his operated side and suffocation in his diseased lungs—Volodya awoke, and sitting up in bed lowered both his legs to the floor and loudly called his mother, who had been half dozing. She started to her feet, hardly believing her eyes; her Volodya was hurriedly snatching off his night clothes, shirt and all..... Then in a solemn whisper, he began supplicating her again to go away, to leave him alone for a few minutes, repeating again that his life was involved in her obeying his prayer. She pretended to leave the room but hid herself behind the screens near the door. She told me that she now distinctly heard her son conversing with some invisible Presence as if answering questions—to herself inaudible; and that he ended by loudly repeating a prayer, in which the words—"I believe, O Mighty Lord, I believe in Thy sole help, and that Thine hand alone will cure me!..." were incessantly uttered. And, then, again this sentence: "These ligatures will fall off at Thy will... Thou wilt help me, and they will fasten themselves again on the wound by Thy order!" Upon hearing this, the mother felt mortally frightened, lest her son should snatch away the bandages and the siphon introduced into the gaping wound, and was ready to rush to him, when through a crack in the screen she happened to catch sight of her son. She saw him sitting bent down and motionless upon the side of his bed, in such a posture, as if he were allowing some one to be examining his operated side, and muttering prayers and making signs of the cross all the while. In a few moments, the boy straightened himself up, *put on his shirt himself*, (he is unable to do as much even now, after a lapse of six weeks!) fixed his eyes upon the ceiling, once more made the sign of the cross, and laid back on his pillow.... Then the mother cautiously approached him and, not daring to offer him any question upon the mysterious event, simply enquired whether he needed anything more.

"What more can I need, now," answered the boy with an ecstatic smile, "now, when *God himself* anointed my wound and promised to cure me?"

From that night forward all idea of death—an idea which had never abandoned him since his sickness, and to which he had been fully resigned—left him.

Twice more, in all three times, he had the mysterious visit and now to the great disgust of the physicians, he is beyond all immediate danger.

Yesterday I went to see him and had a long talk with the boy. He told me that in each instance, he had been forewarned in his dreams of the forthcoming visit and vision of the Presence, that cured him; after that, at the appointed hour, the ceiling seemed to open over his couch, a divine luminous light radiated from it, and God Himself descended and anointed him with the holy oils—(showing me how He did it). But that which God had told him he imparted to no one but to his mother, assuring me that such were "His orders." Nothing can shake the boy's firm conviction that it was not the doctor but the "Lord Sabaoth," himself, as he calls the vision—who cured him. And I, without any hesitation whatever, firm-

ly believe in the reality of the vision, and would wish that the whole world should learn and know that among many absurd and meaningless phenomena there are such happy manifestations, which, in my opinion, contain a world of suggestive meaning and a grand consolation for us, poor helpless sinners crushed under the burden of sins, doubts and other woes and sorrows!

There is a certain house here, at Tiflis, near the Mooshtaid garden, long since deserted on account of its reputation of being haunted. This winter, a strong rumour was suddenly spread about the town that phenomena of the most infernal character took place there nightly. The soldiers living opposite this house were constantly startled in their barracks, by a fearful noise of thundering thumps in it, as though many persons were engaged in pulling down the roof and walls and scattering the fragments all over. These rumours grew so wild that a number of educated and determined men began to form in parties and visit it at nights with the intention of investigating them. One company of such fearless visitors was composed of several professors and students,—Messrs. Hadlin, Professor of Languages, and Bokey, of Natural Sciences, being among the number. These were the most determined and zealous of all investigators, and it is from these sceptical gentlemen that I have the details. Daily with the first approach of twilight the whole building began to tremble, as if it were going to fall to pieces. A most appalling din and unearthly ghostly noises shook the house to its foundations. Large pieces of plaster and timber fell in a shower from the ceilings, and sand, shingle and even rocks pelted the visitors upon their arrival. Some one of those who had visited the haunted place previously, had warned our friends not to take their watches with them as they invariably got spoilt from the first moment of their appearance. Anxious to note the time and having determined to pass there the whole night, a Mr. Stallin had once taken with him an alarm clock which upon entering he placed on the window sill. Before the eyes of the whole party, the clock began immediately to strike, whirr and rumble, whirled round and round on its place, and suddenly burst into small fragments. It was as if some one had made a mine in it, loaded it with powder and then touched it off. In answer to the sand and gravel showering on his head, Professor Bokey began to fire his revolver. But the bullets, after going to the distance of three or four yards harmlessly fell to the ground, suggesting the idea of a hand catching them in their flight and then throwing them down. One of the party offered to examine the invisible host as to their erudition, and with this object in view, drew on the wall some geometrical figures; another one wrote problems, and loudly asked "the powers that be" to solve them, leaving in the room for this purpose a few pencils. These, so long as the questioners remained in the room, lay quiet; but, upon their leaving the room to repair to an adjoining apartment to try some other experiment, and then returning they found the wall perfectly clean, and every one of their formulas and figures *transferred from it to the floor*. Then a variety of experiments was begun. Diverse objects being placed in a corner, the party left the room shutting the door after them, and upon their return found them in quite another place. Having driven a large nail into one of the walls it was found—without the least noise of a hammer being heard,—immediately driven into the opposite wall; and no signs left of a hole in the first one. The most curious feature of the investigation is the one that forcibly brought it to an end. Remarking the various detachments of mysterious-looking men stealing nightly into the haunted house, and, mistaking them for political conspirators,—Nihilists—the police made a raid one fine night, and catching all of them on the spot, arrested every one of the erudite investigators, and took them to the police station! Vain was it for our pedagogues to protest; useless the explanations offered by them to the severe guardians of public security in favour of the theory of the fourth dimension of space! The police, sure that they had discovered a new infernal plot, would

listen to no excuses. This event created a great sensation and laugh about the town. Every door and window of the haunted house was securely nailed and all entrance into it made impossible. Notwithstanding all these precautions the noises and disturbances inside are still going on inside as lively as ever.....

A high-born lady of Russia, the Countess P * * lost her husband lately at Berlin, and she and her family were disconsolate. The widow passed her days and nights weeping and lamenting over her fate. One fine day, the servant announces to her the visit of an American gentleman. He had just arrived at Berlin and sought a personal interview upon some business of the highest importance to the lady. At first she refused to see him, as she had constantly done, even with her best friends. Then he sent word that the business concerned her late husband, from whom he had a message for her. Then he was admitted into her room. She saw a good-looking, gentlemanly Saxon, who in order, he remarked, that she might not suspect his good faith, showed her his passports. He then proceeded to tell her that he was a "medium,"* who had come to Europe on business, concerning an inheritance, which business had led him to visit one of the Berlin burial-grounds. It is there that he had made her late husband's acquaintance. He, the dead man, had asked him to visit his widow, and beg her not to be so despondent and miserable, as her grief was the only impediment to his bliss. That he felt far better and happier now, than he had ever felt before, being now delivered of his frail body which had caused him so much suffering. The Countess stared at the medium, and felt firmly convinced that she had to deal with a lunatic. But the American determined to convince her, set to describing the deceased Count's appearance to the minutest details, even to the dress he had been buried in; and then she believed. Besides that, he informed her that her husband wanted her to know that certain documents which she would very soon need in a forthcoming law-suit for his inheritance, had been concealed by him in the house upon one of their estates. They were hidden in a certain desk in a certain room and in a peculiar-looking note-book. The information proved perfectly correct, and became in time of the greatest importance to the Countess, as the law-suit took place as prophesied, and she easily won it. These are the facts.

THE GESTURE-SPEECH OF MANKIND.

In the THEOSOPHIST of March last, we noticed a paper read before the American Association for the advancement of Science by Colonel Garrick Mallery of the United States Army, and attached to the Bureau of Ethnology of the Smithsonian Institution, upon the Sign Language of the North American Indians. We have now received a more extensive work by the same author issued by the Smithsonian Institution, entitled "Introduction to the study of Sign Language among the North American Indians as illustrating the Gesture-Speech of Mankind," in which the signs of the American aborigines are examined in suggested comparison with those of other tribes of men throughout the world and with the natural, as distinct from the conventional, gesture-expressions of deaf mutes. The scope of the work is useful in elucidating the evolution of articulate speech, the radicals of languages, the forms of alphabets and syllabaries and the pictographs which preceded the latter. The present production is not, however, final, only professing to be an exposition of the gesture-speech of man sufficient to excite interest and invite correspondence, to indicate desirable points and modes of observation, and to give notice of some facilities provided for description and illustration. The final publication, to be issued by the Smithsonian Institution will mainly consist of a collation, in the form of a vocabulary, of

all authentic signs, including signals made at a distance, with their description, as also that of any specially associated facial expression, set forth in language intended to be so clear, illustrations being added when necessary, that they can be reproduced by the reader. The descriptions contributed, as also the explanation or conception occurring to or ascertained by the contributors, will be given in their own words, with their own illustrations when furnished or when they can be designed from written descriptions, and always with individual credit as well as responsibility.

To obtain the collaboration requested, a number of copies of the "Introduction" with separate sheets of forms to facilitate both verbal and figured description, have been placed in the hands of Colonel Olcott for distribution to scholars and observers in the East who may be willing to assist in a study important for philology and anthropology in general. The efforts at expression of all savage or barbarian tribes, when brought into contact with other bodies of men not speaking an oral language common to both, should in theory resemble the devices of the American Indians. They are not, however, shown by any published works to prevail among many of the tribes of men in Asia, Africa, and Oceania in the same manner as known among those of North and also of South America, but logically should be found in all districts where uncivilized inhabitants of the same territory are separated by many linguistic divisions. Such signs may be, first, unconnected with existing oral language, and used between people of different districts whose diversities of dialect prevent oral communication, or may consist of gestures, emotional or not, which are only noticed in oratory or impassioned conversation, and possibly are survivals of a former gesture-language; secondly, may be used to explain or accentuate the words of ordinary speech; and, thirdly, both these classes of gestures may be examined philologically to trace their possible connection with the radicals of speech, syllabaries and ideographic characters in general. Different classes of collaborators are necessary for these divisions of the subject.

While the author in modest terms proposes to do no more than put forth inquiries and suggestions, he presents much that is both new and highly interesting, and makes a valuable contribution to science. He dwells first upon the practical value of the sign language both in communication with living tribes and for the interpretation of native picture writing, "the sole form of aboriginal records, the impress upon bark, skins, or rocks of the evanescent air pictures which in pigment or carving preserve their skeleton outline." The next chapter treats of the origin and extent of the gesture-speech, holding that the latter preceded articulate language in importance, which remained rudimentary long after gesture had become an art. The preponderance of authority is to the effect that man, when in possession of all his faculties, did not make a deliberate choice between voice and gesture, both being originally instinctive, as both are now; and there never was a time when one was used to the exclusion of the other. With the voice he at first imitated the few sounds of nature, while with gesture he exhibited actions, motions, positions, forms, dimensions, directions, distances, and their derivatives. It is enough to admit that the connection between them was so early and intimate that the gestures, in the wide sense of presenting ideas under physical forms, had a formative effect upon many words; that they exhibit the earliest condition of the human mind; are traced from the remotest antiquity among all peoples possessing records, and are universally prevalent in the savage stage of social evolution. Colonel Mallery next proceeds to demolish the oft-repeated story that there are tribes that cannot converse in the dark, alleging in response that individuals of those American tribes especially instanced, often in their domestic *abandon*, wrap themselves in robes or blankets with only breathing holes before the nose, and chatter away for hours. The common belief in an universal sign language as a conventional code shares the same fate at the hands of the author. In numerous

* We would be happy to learn the name of this American medium. Can any one tell? Ed.

instances there is an entire discrepancy between the signs made by different bodies of Indians to express the same idea and a further diversity between many of their signs and those yet noted from the Eastern hemisphere, all, however, being intelligent and generally intelligible.

We are glad that so competent a man as Colonel Mallery is interesting himself in this investigation. What is now lacking is regulated intelligent co-operation, and we bespeak for him the assistance of all persons who are in position to acquire accurate information on the subject. So far as linguistic results are concerned, we look for light from these inquiries at least in the analogy between the developments of signs and language, if not from any material and substantive relation to be exhibited between the two. The processes of mind are the same, or nearly the same, in both cases, and we shall be able to study the psychology of language in that of this other and lower means of communication, as we study the physical and mental organization of man in that of the lower animals. The study of picture writing and signs should throw light upon the genesis of syntax and help us to ascertain the origin of the sentence. Religious, socialistic and other ethnologic considerations of special interest are included in the hereditary and transmitted gestures of the world, and we have the present enquiry, based upon the practices of the Western representatives of the Stone Age as destined, with proper comparison, to shed a flood of light upon those of the most ancient peoples of the Orient.

THE STUDY OF THEOSOPHY.

BY S. D. K. E.T.S.

"We feel we are nothing—for all is Thou and in Thee;"
 "We feel we are something—that also has come from Thee;"
 "We are nothing, O Thou—but Thou wilt help us to be."
Alfred Tennison.

"There is no more fatal fallacy," says Mr. Serjeant Cox, "than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact, the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. Men's beliefs are moulded to their wishes. They see all and more than all that seems to tell for what they desire; *they are blind as bats to whatever tells against them.* The *scientists* are no more exempt from this failing than are others." A Bombay weekly that professes to be the best informed, and most influential of Gujeráti papers, lately made the ludicrous statement, that the Delegates of the Theosophical Society had gone to Ceylon merely to propagate Buddhism. This is how the public forming its opinion second-hand is entirely misled as regards the aims and objects of the Society, the sincere and earnest exertions of whose founders in behalf of Universal Brotherhood cannot fail by degrees to dispel the haze from the eyes of the educated and thoughtful sons of Hind—or not to hurt the feelings of some—we shall say, the sons of "Aryavart."

Previous to the last quarter of a century, European Materialistic ideas had made little progress in this country, but now it has to a certain extent succeeded in teaching the young mind to deny every thing old and live in an atmosphere of negation. As long as there was blind, unquestioning faith, there was not much to disquiet the simple mind; but once the canker of doubt was raised by the teachings of certain scientists, there seems to be no resting ground elsewhere than in the "opprobrium-covered matter" in which Mr. Tyndall sees the "promise and potency of all terrestrial life." Reviewing some time back the life of Justus von Liebig, a writer in one of the English periodicals, says—"Ignorance of the laws of Nature is the real cause of the destruction of nations and of the revolutions of history. Chemistry reconquers the earth for mankind. The triumphs of science are of lasting duration. Their traces are the waving cornfields and the cattle on a thousand hills, and while leading to the

ever enlarging growth of human industry, they form the material basis for a permanent peace among the nations of the Earth." Are not, however, the ever increasing and multifarious weapons of war also "the triumphs of science," and as long as these exist and new ones continue to be invented, how can it be said that we have the "basis of a permanent peace"? Mankind owe a vast debt to science, but science is powerless to afford a solution to various problems of vital importance for the well-being of mankind. Matter in the present century has almost been deified, and the existence in the universe of any other power or force outside, and independent of matter, is denied. The civilization of the present age of invention and competition is heart and soul engrossed in the solution of one great problem—how one nation is to outstrip all others in the race for wealth. Other considerations are to it quite secondary. Ignoring the higher nature of man, it is trying to turn men into machines, but defying the laws of matter, that nature often asserts its right, and upsets all calculations.

Science boasts that it has divorced Spirit from terrestrial regions at least; but modern Spiritualism like a goblin assuming protean shapes seems to stare cold materialism almost out of countenance. More than twenty millions of persons of various nationalities and countries of the *civilized* world believe in the reality of these phenomena. This belief has grown up within the last thirty years and is spreading apace. Works have been written by men eminent in science and other departments of knowledge, and reports published by the dialectical societies of several countries who, after studying the phenomena for years and examining them under test conditions, have at last pronounced them to be genuine. None are so zealous as the spiritualists themselves to expose the great amount of imposture that prevails under their name; but, leaving aside all such jugglery which can never stand any well-applied test, there is found to be a residuum of truth which not all the unfair criticism and in some cases the positive mendacity of a few unscrupulous scientists has been able to falsify. "The fundamental doctrines of spiritualism", says Professor Huxley "lie outside the limits of philosophical inquiry;" and when he was invited by the Dialectical Society of London to examine the phenomena he excused himself on the ground that he had no time, that such things did not interest him, and ended by saying that "the only case of Spiritualism that he had the opportunity to examine into for himself was as gross an imposture as ever came under his notice." In the same manner when the opportunity offered to Professor Tyndall to investigate the phenomena, he avoided the subject, and yet in his "Fragments of Science" he speaks exultingly of a case in which he "found out" a medium by getting under the table. Professor Hare of Philadelphia, "the venerable chemist universally respected for his life-long labours in science, was bullied into silence" before the American Association for the Promotion of Science, when he opened the subject of Spiritualism, and yet at that very time, that same Association "held a very learned, studied, grave and profound discussion upon the cause why roosters (barn cocks) crow between twelve and one at night"—a subject which Professor Huxley would not have failed to class as within "the limits of philosophical inquiry." These are but a few out of the many instances in which scientists not only act unfairly towards Spiritualism and Mesmerism, but without any foundation to base their opinions upon, try at every opportunity to throw discredit upon the subject. No one who has taken pains to examine with candour has been otherwise than convinced of the reality of these phenomena, and hence it is that in spite of such unmeaning hostility, we find Mr. Alfred R. Wallace the naturalist, Mr. Crookes the chemist, Professors Wagner and Butlerof of St. Petersburg, Lord Lindsay, Serjeant Cox, Baron Du Potet, Flammarion the astronomer, Professor Zöllner, Judge Edmonds, and numerous other eminent men testifying to the truth of these phenomena. If any fact is to be believed upon human testimony,

those of Spiritualism, Mesmerism and Psychometry must be taken to have been well established. It is not that these phenomena occurred at some time in the distant past, and cannot again be observed; they could even yet be examined at any time and that under every sort of test conditions. Much of the hostile attitude is due to the fact that scientists are unable to satisfactorily explain the cause of these manifestations by the known laws of matter, the applicability of which seems to them to be the crucial test by which to judge of the reality or otherwise of a phenomenon, all testimony of a most reliable kind to the contrary, notwithstanding.

To the educated classes in India who in this their age of intellectual *renaissance* are in the generality of cases swayed hither and thither with the theories propounded by every scientific writer, these phenomena are of deep import. Mill, Spencer, Bain, Huxley, Tyndall, Darwin, Büchner and the like are the gods of most of our educated youths. They are, so to say, the writers of the Scientific Bible, the perusal of which leaves on the mind a vague idea of certain heterogeneous opinions, inclining one to deny the existence of God, and the immortality of the Soul. All arguments from analogy regarding the possibility of a life beyond the grave fail to satisfy the sceptical mind, which then generally drifts towards Materialism. Spiritualism, Mesmerism and Psychometry, on the other hand, promise to offer us "proofs palpable of Immortality," and it seems as if the dark Unknowable were unfolding its portals to allow us a glimpse of the world beyond. If, then, we tried to examine the credentials of the Weird Stranger and attempted to bring him to light, with what justice could it be said that such a proceeding is the revival of "mouldy superstition"? It is often asserted that these things have long since been exploded. But who did and how? Not Mr. Hume, nor the scientists at all events.

Modern Spiritualism is yet too young to teach a science of its own. The theories of the Spiritualists regarding the causes of these manifestations that have so profusely and persistently come to light, are necessarily imperfect, based as they have been on certain preconceived opinions, and a comparatively short experience. In such a dilemma Theosophy, which is as old as the origin of man himself and which claims to give "a theory—of God and His works—based upon individual inspiration," has had to step forward to enable the bewildered public to estimate these phenomena at their true value, to dispel certain apprehensions that prevail regarding their causes, and to show that they occur under laws as natural as those which regulate the ebb and flow of tides. Theosophy points out besides that there was a complete science of the occult laws of Nature known to the ancients, and that this science is yet in the hands of certain adepts who, if approached in all sincerity, would not be unwilling to teach. Theosophy does not try to force upon any one any belief of any kind, but, on the contrary, it encourages free and fearless inquiry. The declaration of Horace Greeley—"I accept *unreservedly* the views of no man living or dead—" is the motto of the Theosophist, who might be said to be a liberal searcher after truth in whatever place or shape he might find it. Our universities give their alumni a liberal education, which ought to enable them to appreciate the liberal views of the Theosophical Society, but some of them not caring to understand, often unconsciously try to misrepresent. As the Society has now and then to speak of Spiritualism, Mesmerism and the marvellous powers of the Soul, these persons expect some of the advanced Theosophists to entertain them with magical performances, and when they learn that such idle curiosity is not to be gratified, or when they come and inquire regarding certain matters, and the answers do not coincide with their way of thinking, they are at once disposed to look upon the Theosophists as mere dreamers. For an inquirer, however, to discuss a subject new to him, with profit, he must at least take the trouble to inform himself beforehand to a certain extent regarding the subject, by reading, when he can easily command the means of so

doing. The demand of such persons is somewhat like that of the Irishman desirous of learning music, who, on being told by the *maestro* that for a beginner his charges were two guineas for the first lesson, and one guinea for the second and each subsequent lesson, answered that he did not care to have the first lesson as it cost him double, but would have the second at once. Before such inquirers lies a book replete with facts and arguments and marvellous knowledge depicted on every page of it. But they heed it not. While some of them breathing an atmosphere impregnated with the intoxicating emanations of their self-conceit, after reading half a dozen pages, and not taking any trouble to understand the meaning, think they know much better, and shutting up the book commence to expatiate upon the views of the author. Self-conceit, however, is one of the first things that a student of Theosophy ought to divest himself of. Every one who aspires to be a Theosophist or desires to know what Theosophy is, ought carefully to read and study *Isis Unveiled*, which is really a master-key to the mysteries of ancient and modern Science and Theosophy. This is what the Most Worshipful John W. Simons, thirty-third Degree and Past Grand Master of New York State, editorially said—"To the scholar, masonic student particularly, and the Specialist, to the Philologist and the Archaeologist, this work will be a most valuable acquisition, aiding them in their labors and giving to them the *only clue* to the labyrinth of confusion in which they are involved." And the *New York Herald* says:—"With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the most remarkable productions of the nineteenth century." Most Freemasons and others commonly believe that *no woman* has been or could be admitted to the degrees of Masonry. It will, therefore, be a surprise to them that for "showing in her book the true sources of Speculative Masonry, and the esoteric knowledge and powers possessed by the brothers of the East", the Sovereign Sanctuary of the Memphis Rite in England and Wales, have sent to the authoress, Madame Blavatsky, through John Yarker Esq., the 'Thrice Illustrious Sovereign Grand Master General,' the diploma of some of the highest honors of that Order. The original diploma can be seen at the Library of the Theosophical Society.

A book so truly valuable ought to be on the shelf of every library worthy of the name, and yet a well-known and old society of Bombay that professes to be a repository of Asiatic archaic knowledge, when moved by a learned member to purchase the book for its library, allowed itself to be dissuaded by the pusillanimous advice of a few narrow-minded and bigoted members, the others not having the moral courage to contradict them. The native members, at least, ought to be ashamed of such a proceeding. For, what book describes the true glory of ancient India, its religion and philosophy so learnedly and convincingly as those admirable pages?

Every religion, be it Christian or heathen, rests on the two primary and primitive Truths—the existence of God and the immortality of the Soul. All the various ceremonies, forms and observances are so many after-creations of the human mind and have naught to do with those Eternal Truths, a glimpse of which we get through intuition, and inspiration helps us to realize. "Inspiration is the addition of a higher mentality to the subject's own individuality. It is an extraordinary exaltation of the conscious self." When a religious revival is contemplated, the promoters thereof must undergo a certain amount of self-sacrifice and their lives must be such that the words they utter might be thoroughly exemplified by their acts. The various Samājes in India are a significant sign of the times. They form a great movement in the right direction, but for these Samājes to be a real success their members must show much more self-abnegation. In their homes they must be the same liberal-minded *practical* reformers that they give themselves out at their gatherings to be. At the same time their religious and philosophical teachings must command the attention of the educated public whom they address.

Whence can they get this most important knowledge except through the *esoteric* teachings of the sages of old—"the Wisdom Religion"—which is Theosophy? How else are the doctrines of Brahminism, Zoroastrianism and Buddhism to be understood so as to call for the veneration of the enlightened and thoughtful? Philology has done a great deal to interpret the meaning of old languages, but has that literal interpretation brought any satisfaction to our mind? Must not these religious doctrines be interpreted according to the spirit of the times wherein they were preached; and how are we to have a knowledge of that spirit,—when the ancients for various reasons shrouded their real meaning under the veil of mystery—except by trying to lift up the veil.

Oriental philosophy shows a strong faith in the prodigious and occult powers of man's immortal self. Why should not the educated Indian, therefore, satisfy himself whether this wondrous power is mere "unconscious cerebration," or a reality?

The practice of high morality for its own sake is universally desired, but how is it to be accomplished except by showing, that it works not merely ideal but real good, and that it is the only means by which the god-like powers of the human soul are to be developed? Preaching and sermons are well enough for the hour or half an hour that they are listened to, but the universal and emphatic teaching of the ancients that in the practice of pure morality and the development of will-power lies the key to that which we call the "Unknown," ought to be to us a Revelation in this materialistic age.

Those who are banded together for earnestly searching after Truth must naturally feel real sympathy for mankind in general and be free from narrow, selfish desires. It is in this sense, therefore, that the idea of forming "a nucleus of Universal Brotherhood," by the Theosophical Society need not be taken to be a chimera, but a project that bids fair to be realized to some extent slowly and by degrees. The Society allows any well-conducted person to be a member, but it will at once be seen from the rules that the third section which every one joins at the commencement is one for Probationers, and the mere fact of joining the Society means very little. For, unless the Probationer make himself really worthy by his own merit, neither money, nor dinners, nor social position, nor intellectual acquirements, can help him to get to the higher sections; and insincere members are immediately shown out. Moral elevation is the principal thing insisted upon, and side by side with it the probationer is supposed to improve his knowledge. He, therefore, who would be a true Theosophist, must bring his inner self to guide his every thought, word and deed, every day of his life; and, at the same time along with other studies try to acquire a knowledge of Mesmerism, Psychology, Spiritualism and the real philosophy of the ancients.

To make its members learned in Aryan Wisdom is not, however, the sole object of the Society. Investigation of truth in every branch of knowledge is most welcome to it and those who have no taste for mystic lore may yet join it with profit. Where every true member is an earnest and sincere worker, each one would be ready and willing to help the other; and as the members of the Society are spread over the four quarters of the globe and many of them are eminent in science and other departments of knowledge, the Indian members cannot but derive great benefits from their advice and co-operation in various matters with reference to the well-being of this country. It has, however, been said by some—"Why need we join the Society when these persons since they have sympathy for their fellowmen would help us even if we remain outside?" Such questioners forget that for men to co-operate with each other thoroughly, they must know each other well, and when such persons are scattered in distant places the best means of knowing each other well is to form themselves into a brotherhood.

Again, it must not be forgotten that the Society does not wish its ordinary members to turn recluses and ascetics, but, on the contrary, it is thought that there is greater merit

in honestly doing your duty as a member of the state, the society, the family, and at the same time remaining an ascetic at heart, giving to earthly things the necessary attention and keeping all thoughts, desires and passions under proper restraint, than in entirely forsaking the world.

That there is a Power transcending matter which is shaped and moved thereby; that there is in man something akin to that Power, which something could be developed to give us ultimate knowledge by means of purity of life and conduct; that there is a life beyond the grave, the preparation for which is not through the observance of forms and ceremonies which have usurped the place of true religion, but through unselfishness, self-denial, self-control, in short, the practice of a high order of morality; that sincerity in everything we do and purity of life has a sort of magnetic attraction to draw towards ourselves all that is good; that there has been from time immemorial a world-religion based on Divine Wisdom which the ancient sages of all nations have taught under the veil of myths, allegories and mysteries; that Magic is nothing else but that Wisdom whose two pillars are Mesmerism and Psychology; that this religion, if properly understood, would tend to dispel scepticism from our minds and point out the harmony that underlies the principles of Vedism, Zoroastrianism and Buddhism; that there are other worlds and systems; that no part of the Universe is void, but is full of beings and existences made according to the elements in which they live; that man can under certain conditions commune with and even control these beings; that harmony pervades the Universe; that no branch of knowledge is to be slighted or neglected through vain prejudices; that there is nothing like a miracle in Nature, and that it is merely our ignorance of the hidden laws of Nature that makes us designate certain marvellous phenomena as miraculous: all this and much more Theosophy helps us properly to understand. The Theosophical Society aims at disseminating a knowledge of Theosophy and among several other objects it has through its Eastern Branch shown a desire to promote the moral and material well-being of India, as far as lies in its power. What sincere well-wisher of our country, therefore, could fail to join its ranks or be behindhand in feeling sympathy with its views? In connection with reform there has been hitherto a great deal of empty talk but little of real action, for there has not been an adequate amount of zeal and sincerity. Here Theosophy increasing in our would-be-reformers their self-respect, would make them liberal-minded, humble and sincere workers, and cause them to lay aside for ever, the uttering of empty platitudes or the performance of idle ceremonies. At least, these are the views of one Parsi—the writer.

LIGHT FROM THE MISSIONARIES WANTED.

BY A TRUTH-SEEKER.

The subjoined few questions are offered with a hope that some enterprising Christian will answer them. I send them to you in preference to any Christian journal for two reasons: first, I can count upon their publication in the THEOSOPHIST, and secondly, The THEOSOPHIST having a very wide circulation, the answers would be read by many who, like myself, are engaged in the pursuit of truth. The answerer will please cite authorities where necessary. The questions are:

1. Who wrote Genesis, Exodus, Leviticus, Numbers and Deuteronomy? They could not have been written by Moses as alleged, because he has recorded his own death, and no man can record his own death. (See Deuteronomy, chapter 34, verses 5, 6.) The tenth verse of the chapter cited reads thus:—And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Does this not plainly show that the books were written by somebody else and not by Moses?

2. Who wrote the Book of Joshua? It could not have been written by Joshua for the reason given in question, (See Joshua, chapter 24, verses 29, 30.)

3. God created Adam and Eve. To them were born Cain and Abel. Cain slays his brother. God curses him and drives him out. Cain says "every one that findeth me shall slay me." (N. B.—There was no human being living except the family of Adam, even supposing that he had other children.) God, instead of assuring Cain that besides his family there was no living soul on the whole earth, sets a mark upon Cain "lest any finding him should slay him." Does this not plainly show that there were other people living besides Adam and his household? Again, "Cain went out from the presence of the Lord and dwelt in the land of Nod...And Cain knew his wife" who was Cain's wife? Surely he did not marry his own sister; for independently of the incest it would involve, Adam had no daughter at this time. Does this not prove beyond doubt that there were other people living and that the assertion that the whole human race sprang from Adam is utterly false? Or is the whole story bosh?

4. "There were giants in the earth in these days; and also after that when the *sons of God* came in unto the *daughters of men* etc." (Genesis, chapter 6, verse 4.) What is the meaning of the italicised expressions? Were there other sons of God besides Jesus?

5. Do the Christians observe the laws, rites and ceremonies and mode of worship laid down by God in chapters 21—30 of Exodus? If not, why not? Do they not break the commands of God in this respect?

6. Who wrote the Books of Samuel? Not Samuel, for reasons mentioned in Questions 1 and 2. (See 1 Samuel, chapter 25.)

7. The Book of the Acts of Solomon, the Book of Jasher and possibly others existed before the Bible since it quotes them. The Bible is, therefore, not the oldest book.

8. How is it that no mention is made in the Old Testament of the Trinity in the Godhead? If Christians believe that there are three persons in the Godhead and yet God is one, what difficulty can they find in believing that there are thirty-three crores of persons in the Godhead and yet God is one? When you have more than one person in the Godhead, it is perfectly immaterial whether you have three or thirty-three crores.

9. Why do the Christians make so much of faith in Jesus, whereas they seldom urge the necessity of having faith in God, the Father? The Holy Ghost is scarcely mentioned by them as a power in itself.

10. When and by whom were the Gospels written? (Reasons required, not dogmatism.) How many Gospels were there? Why were only four recognised and the rest rejected? I mean on what grounds? What was the test of spuriousness? What assurance is there that the four Gospels also are not forgeries? For the present these questions will do. When these are answered satisfactorily, I shall suggest others. I shall be obliged if these could be sent to a missionary and if his answers could be published along with these questions. I require no names as I don't give mine. My object is only to learn the truth. I must, however, at the same time say that the answers must be published in the THEOSOPHIST; and if any one were to ask me to see him personally I would decline to do so.

[Concluded from the June number.]

A LAND OF MYSTERY.

BY H. P. B.

To refer all these cyclopean constructions then to the days of the Incas is, as we have shown before, more inconsistent yet, and seems even a greater fallacy than that too common one of attributing every rock-temple of India to Buddhist excavators. As many authorities show—Dr. Heath among the rest—Inca history only dates back to the eleventh century, A.D., and the period from that time to the Conquest, is utterly insufficient to account for such grandiose and innumerable works; nor do the Spanish historians know much of them. Nor again, must we forget that the temples of heathendom were odious to the narrow bigotry of the Roman Catholic fanatics of those days; and that, whenever the chance offered, they either converted them into Christian churches or razed them to the ground. Another strong objection to the idea lies in the fact that the Incas were destitute of a written language, and that these antique relics of bygone ages are covered with hieroglyphics. "It is granted that the Temple of the Sun, at Cuzco, was of local make, but that is the latest of the five styles of architecture visible in the Andes, each probably representing an age of human progress."

The hieroglyphics of Peru and Central America have been, are, and will most probably remain for ever as dead a letter to our cryptographers as they were to the Incas. The latter like the barbarous ancient Chinese and Mexicans kept their records by means of a quipus (or *knob* in Peruvian)—a cord several feet long composed of different colored threads, from which a multicoloured fringe was suspended; each color denoting a sensible object, and knots serving as ciphers. "The mysterious science of the quipus," says Prescott, "supplied the Peruvians with the means of communicating their ideas to one another, and of transmitting them to future generations...." Each locality, however, had its own method of interpreting these elaborate records, hence a quipus was only intelligible in the place where it was kept. "Many quipus have been taken from the graves, in excellent state of preservation in colour and texture," writes Dr. Heath; "but the lips that alone could pronounce the verbal key, have for ever ceased their function, and the relic-seeker has failed to note the exact spot where each was found, so that the records which could tell so much we want to know will remain sealed till all is revealed at the last day."...if anything at all is revealed then. But what is certainly as good as a revelation *now*, while our brains are in function, and our mind is acutely alive to some pre-eminently suggestive facts, is the incessant discoveries of archaeology, geology, ethnology and other sciences. It is the almost irrepressible conviction that man having existed upon earth millions of years—for all we know,—the theory of cycles is the only plausible theory to solve the great problems of humanity, the rise and fall of numberless nations and races, and the ethnological differences among the latter. This difference—which, though as marked as the one between a handsome and intellectual European and a digger Indian of Australia, yet makes the ignorant shudder and raise a great outcry at the thought of destroying the imaginary "great gulf between man and brute creation"—might thus be well accounted for. The digger Indian, then in company with many other savage, though to him superior, nations, which evidently are dying out to afford room to men and races of a superior kind, would have to be regarded in the same light as so many dying-out specimens of animals—and no more. Who can tell but that the forefathers of this flat-headed savage—forefathers who may have lived and prospered amidst the highest civilization before the glacial period—were in the arts and sciences far beyond those of the present civilization—though it may be in quite another direction? That man has lived in America, at least, 50,000 years ago is now proved scientifically and remains

AT WYTHEVILLE, IN THE STATE OF VIRGINIA, U. S. A., there is great excitement over certain miraculous cures which are said to have been performed by a mechanic, named Richard Miller. He is a deeply religious man and affirms that in March last he dreamt that "with God's help he could perform wonderful cures simply through faith." The next day he healed a sick man by touching him. Instances are given in the *Cincinnati Enquirer* of cures wrought by him in cases of paralysis, rheumatism and even cancer. He scornfully refuses all recompense for his services, and altogether impresses one as a very humble and sincere zealot endowed with strong magnetic power, which he mistakes for a special miracle-working influence from God.

a fact beyond doubt or cavil. In a lecture delivered at Manchester in June last, by Mr. H. A. Allbutt, Honorary Fellow of the Royal Anthropological Society, the lecturer stated the following:—"Near New Orleans, in one part of the modern delta, in excavating for gas works, a series of beds, almost wholly made up of vegetable matter were dug through. In the excavation, at a depth of 16 feet from the upper surface, and beneath four buried forests, one on the top of the other, the labourers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed an antiquity of some 50,000 years." The irrepressible cycle in the course of time brought down the descendants of the contemporaries of the late inhabitant of this skeleton, and intellectually as well as physically they have degenerated, as the present elephant has degenerated from his proud and monstrous forefather, the antediluvian *Sivatherium* whose fossil remains are still found in the Himalayas; or, as the lizard has from the plesiosaurus. Why should man be the only specimen upon earth which has never changed in form since the first day of his appearance upon this planet? The fancied superiority of every generation of mankind over the preceding one is not yet so well established as to make it impossible for us to learn some day that, as in everything else, the theory is a two-sided question—incessant progress on the one side and as an irresistible decadence on the other of the cycle. "Even as regards knowledge and power, the advance which some claim as a characteristic feature of humanity is effected by exceptional individuals who arise in certain races under favourable circumstances only, and is quite compatible with long intervals of immobility, and even of decline*" says a modern man of science. This point is corroborated by what we see in the modern degenerate descendants of the great and powerful races of ancient America—the Peruvians and the Mexicans. "How changed! How fallen from their greatness must have been the Incas, when a little band of one hundred and sixty men could penetrate, uninjured, to their mountain homes, murder their worshipped kings and thousands of their warriors, and carry away their riches, and that, too, in a country where a few men with stones could resist successfully an army! Who could recognize in the present Inichua and Aymara Indians their noble ancestry?" Thus writes Dr. Heath, and his conviction that America was once united with Europe, Asia, Africa and Australia, seems as firm as our own. There must exist geological and physical cycles as well as intellectual and spiritual; globes and planets, as well as races and nations are born to grow, progress, decline and—die. Great nations split, scatter into small tribes, lose all remembrance of their integrity, gradually fall into their primitive state and—disappear, one after the other, from the face of the earth. So do great continents. Ceylon must have formed, once upon a time, part of the Indian continent. So, to all appearances, was Spain once joined to Africa, the narrow channel between Gibraltar and the latter continent having been once upon a time dry land. Gibraltar is full of large apes of the same kind as those which are found in great numbers on the opposite side on the African coast, whereas nowhere in Spain is either a monkey or ape to be found at any place whatever. And the caves of Gibraltar are also full of gigantic human bones, supporting the theory that they belong to an antediluvian race of men. The same Dr. Heath mentions the town of Eten in 70 S. latitude of America, in which the inhabitants of an unknown tribe of men speak a monosyllabic language that imported Chinese labourers understood from the first day of their arrival. They have their own laws, customs and dress, neither holding nor permitting communication with the outside world. No one can tell whence they came or when; whether it was before or after the Spanish Conquest. They are a living mystery to all, who chance to visit them.....

* *Journal of Science* for February, Article—"The Alleged Distinction between Man and Brute."

With such facts before us to puzzle exact science herself, and show our entire ignorance of the past verily, we recognise no right of any man on earth—whether in geography or ethnology, in exact or abstract sciences—to tell his neighbour—"so far shalt thou go, and no further!"

But, recognizing our debt of gratitude to Dr. Heath of Kansas, whose able and interesting paper has furnished us with such a number of facts, and suggested such possibilities, we can do no better than quote his concluding reflections. "Thirteen thousand years ago," he writes, "*Vega* or a *Lyra*, was the north polar star; since then how many changes has she seen in our planet! How many nations and races spring into life, rise to their zenith of splendour, and then decay; and when we shall have been gone thirteen thousand years, and once more she resumes her post at the north, completing a 'Platonic or Great Year,' think you that those who shall fill our places on the earth at that time will be more conversant with our history than we are of those that have passed? Verily might we exclaim in terms almost psalmistic, 'Great God, Creator and Director of the Universe, what is man that Thou art mindful of him?'"

Amen! ought to the response of such as yet believe in a God who is "the Creator and Director of the Universe."

NOTES ON "A LAND OF MYSTERY."

To the Editor of the THEOSOPHIST:—I have read with much pleasure your excellent article on the "Land of Mystery." In it you show a spirit of inquiry and love of truth which are truly commendable in you and cannot fail to command the approbation and praise of all unbiased readers. But there are certain points in it in which I cannot but join issue with you. In order to account for the most striking resemblances that existed in the manners, customs, social habits and traditions of the primitive peoples of the two worlds, you have recourse to the old Platonic theory of a land connection between them. But the recent researches in the *Norwegia* have once for all exploded that theory. They prove that with the exception of the severance of Australia from Asia there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean, that ever since their formation the seas have never changed their ancient basins on any very large scale. Professor Geikie, in his physical geography holds that the continents have always occupied the positions they do now except that for a few miles their coasts have sometimes advanced into and receded from the sea.

You would not have fallen into any error had you accepted M. Quatrefages' theory of migrations by sea. The plains of Central Asia is accepted by all monogenists as the centre of appearance of the human race. From this place successive waves of emigrants radiated to the utmost verge of the world. It is no wonder that the ancient Chinese, Hindus, Egyptians, Peruvians and Mexicans—men who once inhabited the same place—should show the strong resemblances in certain points of their life. The proximity of the two continents at Behring Straits enabled immigrants to pass from Asia to America. A little to the south is the current of Tassen, the Kouro-sivo or black stream of the Japanese which opens a great route for Asiatic navigators. The Chinese have been a maritime nation from remote antiquity and it is not impossible that their barges might have been like those of the Portuguese navigator Cabral in modern times driven by accident to the coast of America. But, leaving all questions of possibilities and accidents aside, we know that the Chinese had discovered the magnetic needle even so early as B. C. 2,000. With its aid and that of the current of Tassen they had no very considerable difficulty to cross to America. They established as Paz Soldan informs us in his *Geografia del Peru* a little colony there and Buddhist missionaries "towards the close of the fifth century sent religious missions to carry to Fou-Sang (America) the doctrines of

Buddha." This will no doubt be unpleasant to many European readers. They are averse to crediting a statement that takes the honour of the discovery of America from them and assigns it to what they are graciously pleased to call "a semi-barbarous Asiatic nation." Nevertheless it is an unquestionable truth. Chapter XVIII of the Human Species by A. De Quatrefages will be an interesting reading to any one who may be eager to know something of the Chinese discovery of America. But the space at his command being small he gives a very meagre account of it in his book. I earnestly hope you will complete your interesting article by adverting to this and giving us full particulars of all that is known about it. The shedding of light on a point which has hitherto been involved in mysterious darkness will not be unworthy of the pen of one, the be-all and end-all of whose life is the search of truth and when found to abide by it, be it at whatever cost it may be.

AMRITA LAL BISVAS.

Calcutta, 11th July.

Scant leisure this month prevents our making any detailed answer to the objections to the Atlantan hypothesis intelligently put forth by our subscriber. But let us see whether—even though based upon "recent researches" which "have once for all exploded that theory"—they are as formidable as at first sight they may appear.

Without entering into the subject too deeply we may limit ourselves to but one brief remark. More than one scientific question, which at one time has seemingly been put at rest for ever, has exploded at a subsequent one over the heads of theorists who had forgotten the danger of trying to elevate a simple theory into an infallible dogma. We have not questioned the assertion that "there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean," for we never pretended to suggest new theories for the formation of oceans. The latter may have been where they now are since the time of their first appearance, and yet whole continents been broken into fragments partially engulfed, and left innumerable islands, as seems the case with the submerged Atlantis. What we meant was that at some prehistoric time, and long after the globe teemed with civilized nations, Asia, America and perhaps Europe were parts of one vast continental formation, whether united by such narrow strips of land as evidently once existed where now is Behring Strait, (which connects the North Pacific and Arctic Oceans and has a depth of hardly more than twenty to twenty-five fathoms) or by larger stretches of land. Nor shall we fight the monogenists who claim Central Asia as the *one* cradle place of humanity—but leave the task to the polygenists who are able to do it far more successfully than ourselves. But in any case before we can accept the theory of monogenesis, its advocates must offer us some *unanswerable* hypothesis to account for the observed differences in human types better than that of "divariation caused by difference of climate, habits and *religious culture*." M. Quatrefages may remain as ever, indisputably a most distinguished naturalist—physician, chemist and zoologist—yet we fail to understand why we should accept his theories in preference to all others. Mr. Amrita Lal Bisvas evidently refers to a narrative of some scientific travels along the shores of the Atlantic and the Mediterranean, by this eminent Frenchman, entitled—"Souvenirs d'un Naturaliste." He seems to regard M. Quatrefages in the light of an infallible Pope upon all scientific questions: we do not, though he was a member of the French Academy and a professor of ethnology. His theory about the migrations by sea, may be offset by about an hundred others which directly oppose it. It is just because we have devoted our whole life to the research of truth—for which complimentary admission we thank our critic—that we *never accept our faith any authority* upon any question whatsoever; nor pursuing as we do TRUTH and progress through a full and fearless enquiry, untrammelled by any consideration, would we advise any of our friends to do otherwise.

Having said so much, we may now give a few of our reasons for believing in the alleged "fable" of the submerged Atlantis—though we explained ourselves at length upon the subject in *Isis Unveiled* (Vol. I. pp. 590 *et seq.*).

First. We have as evidence the most ancient traditions of various and widely-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as those of both Americas. Among savages, as in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying that, ages ago, there existed in the Pacific Ocean, a large continent which, by a geological upheaval, was engulfed by the sea. And it is our firm belief—held, of course, subject to correction—that most, if not all of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged continent. Both Malacca and Polynesia which lie at the two extremities of the Ocean and which, since the memory of man never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition, common to all the islands and islets, that their respective countries extended far, far out into the sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the ocean by command of the gods and to punish them for their incessant quarrelling, swallowed them up.

2. Notwithstanding the geographical fact that New Zealand, and Sandwich and Easter Islands, are at a distance from each other of between 800 and 1,000 leagues; and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan Society, Feejee, Tahitian, Samoan and other islands could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet they one and all maintain that their respective countries extended far toward the west, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language, and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone.

AN EPIDEMIC OF SOME DISEASE RESEMBLING CHOREA, or St Vitus' dance, has broken out in a Roman Catholic school for girls in America. Beginning with a single child it soon attacked fourteen and threatened to go through the whole school, but was stopped by sending every one of the pupils to her home. Those afflicted appear to have acted in an extraordinary way, dancing convulsively, twisting themselves into strange contortions, grimacing, jerking their limbs, and beating their feet upon the floor. Some have offered the theory of demoniac possession to account for the facts, and perhaps if we were a little way back in the Christian era, the services of the headsman instead of the doctor would have been engaged. As it is, the attending physicians can come to no very definite conclusions as to the causes of this outbreak.

"A MISSIONARY WHIP."—MR. ANDREW CHERMSIDE, A recent traveller in Central Africa, has placed in the hands of Dr. Cameron, M. P., a whip, with which he states that the missionaries at a mission station established near Lake Nyassa are in the habit of flogging their refractory converts. The whip consists of several very thick thongs, and is a more formidable weapon of punishment than the navy cat which was exhibited at the House of Commons last year. The subject is, we hear, likely to undergo official investigation.—*Daily News*.

What heathen could resist such persuasive arguments?

THE HINDU BENGAL.

BY BABU PEARY CHAND MITTRA, F.T.S.

Although Bengal is the first Presidency of British India, its early history before the Mahomedan administration is almost unknown. We have collected the few fragmentary notices we have found on the subject, in the hope that they may lead to further enquiry.

It is still an unsettled point whence the Aryas came, but it is quite certain that they were originally settled on the seven rivers, *viz.*, the Indus, the five rivers of the Punjab, and Sarasvati. The land between the Sarasvati and Drishadvat was called the Brahmavarta. Those who inhabited it, were contemplative and philosophic, the range of their contemplation extending from the soul to God and from God to the soul, and all else being a subordinate study. Originally there was no caste, no priest, no temple among them, and their great aim was to worship the unseen Power through the soul. Although this spiritual state continued for a long time, it did not and could not spread far. Population increased, and the organization of society was called for, which resulted in the formation of professions. Caste is mentioned in as early an authority as the Rig Veda, in the 10th Book of which work Brahmin, Kshetrya, Vaisya and Sudra are named. Brahma meant "not prayer or thanksgiving, but that invocation which, with the force of the will directed to God, seeks to draw him to itself and to receive satisfaction from him."

From Brahma, Brahman was formed, its meaning being chanter of prayers. Within a confined circle, Aryasim continued in its primitive or spiritual state, but, speaking generally, its aspect was changed. Greater stress was laid on the form, organisation, ritualism, offerings and ceremonies, and less on the internal adoration of God and the development of the soul. Before the composition of the Sama and Yajur Vedas, Brahmins were divided into four classes of priests, for the performance of sacrifices, ceremonies and chanting of prayers. They also assumed the title of Purohita, the friends and counselors of kings.

The social organization brought on by external circumstances required development, and each profession naturally sought for a field in which its energy could be directed to advantage. The holy land, or the *Brahmavarta*, as well as the original seat on the seven rivers, became crowded. The Aryas thus situated took "for their guides the principal rivers of Northern India and were led by them to new homes in their beautiful and fertile valleys." The countries which were of the earliest formation were Uttara Kuru, Kashmere and Gandhar now Candahar. Uttara Kuru was on the north, beyond the Himavat. The Mahabharat, speaking of the Uttara Kuru women, says that they were unconquered, they roved independently and preserved their innocence. The countries which next attracted the Arya emigrants were Kurukshetra (near Delhi), Matsya on the Jumna, Pauchala near modern Canoj, and Sursena (Mathura). Menu calls this tract of land *Brahmarshi*. The countries constituting the *Mudhya Desa* of Menu were bounded by the Vindhya on the south, Himalaya on the north, and reached from Vinasara on the east to Pairag (Allahabad) on the west.

Aryabartta comprehended all the above and reached from the mouth of the Indus to the Bay of Bengal.

Bengal is not mentioned by Menu. In the Rig Veda, the Ganges and Jumna are mentioned. Weber says that he can trace "in the later portion of the Vedic writings, their (Aryas) dispersion as far as the Ganges." In the Satapatha Brahmana, there is a legend from which it appears that the Aryas advanced from the banks of the Sarasvati to Sadiimri or to Behar and Bengal. (Muir's O. T. P. II., p. 423). The route of emigration given by Burnouf is from "the Indus to the Ganges and from the Ganges to the Dekkan." The Brahmins appear to have taken the lead in the colonization. They were settled in "Sarasvati, Canoj, Gauda, Mithila (Tirhut), Utkala (Orissa), Dravida, Mararastra, Telunga, Guzrat and Cashmere. Their descendants inhabited Anga (Bhagulpore), Banga (Bengal),

Calinga, Kamrupa, Assam, &c.*** The Brahmin element was the strongest element everywhere. No coronation, no religious, social or domestic ceremony could be performed without the Brahmins. When Sita was married to Rama, the palace of Janaka was full of Brahmins.

"How many thousand Brahmins here,
From every region far and near,
Well versed in holy lore appear." *Griffith's Rāmāyan.*

Next to the Brahmins the Kshetryas were the most powerful. They formed the military class from which kings were chosen. They prosecuted the extension of their dominions, gave protection to life and property, and held out every encouragement to the promotion of agriculture and commerce. The next class, the Vaisyas, were thus stimulated to concentrate their energy on the development of the agricultural resources, and the augmentation of the commercial prosperity, of the country. The first three classes were the Aryas, who were called "twice born," from their right to the sacred thread. The Sudras were most probably the aborigines, and they were doomed to be servants to the three classes, with liberty to earn their livelihood by mechanical arts.

When colonization had progressed considerably, India was divided into Northern, Central, Eastern, Southern and Western parts. Although India consisted of a number of kingdoms, and many of them were tributary for a time, it does not appear that the whole country was subject to one ruler or to one line of kings. Kingdoms were often enlarged or subdivided according to circumstances, and allegiance was often exacted by the most powerful monarchs, specially on occasions of the Ashwamedha Yagnya, or on other extraordinary occasions.

In the Vishnu Purana one of the descendants of Yayati was the King of Banga or Bengal. In the Raghu Vansa, by Kalidasa, Chap. 10, Raghu, the great grandfather of Dasarath, is described as having "conquered the kings of Bengal possessing fleets." Bengal was rich at the time, as the kings after being reinstated, gave to Raghu "immense wealth." In the Rāmāyan the countries constituting Dasarath's Kingdom are "the eastern countries, Sindhu, Sarashtra, Savira, the Southern country, Anga, Banga, Magadha, Kosala, Kasi, &c.," rich in golden coins, sheep and kine." Dasarath, the father of Rama, lived long before Yudhisthira, whose era is fixed by Colebrooke and Wilson between the 13th and 14th centuries B. C. Banga is mentioned several times in the Mahabharat. When Arjuna went on a pilgrimage, he visited Banga and Munipore (Adi Parva). Previous to the performance of the Rajsaya Yagnya, Bhim proceeded to the eastern countries to exact allegiance from their kings, and among the countries conquered by him was *Banga*, which must have consisted of four divisions, as the names of four rulers are mentioned, *viz.*, Samadra Sen, Chander Sen, Tamralipta and Kurkutadhipati. The people of Banga, Pundraka and Kalinga, that is, Lower Bengal, Midnapore and Ganjam, presented large tusks with elephants.† Before the war of Kurukshetra, a complete list of the mountains, rivers and countries of India was furnished by Sanjaya to Dhritarashtra, from which it appears that the different parts of India were inhabited by Hindus. There are several countries which are difficult of identification. Among the countries mentioned *Banga is one—(Bhishma—Parva.)* After the war, Yudhisthira performed the *Ashwamedha Yagnya*. With the sacrificial horse went Arjuna to several countries, among which was Bengal. It was then governed by Mlechas, or outcastes, which may mean degraded Aryans, or barbarous aborigines. In the *Rajdhorma Anasuravika Parva*, Bhishma enumerates several tribes, *viz.*, Yavana, Kirat, Gandhar, Chin, Savara, Barbara, Saca, Tomgara, Kunka, Palada, Chandra, Mandraka, Poundra, Palmida, Ramata, and Kamboja. The question put was, how were they to be civilized? The answer was that the king should consider it a paramount duty to educate them. Menu's idea of Mlechas is that they "speak barbarously, or not as the

* Hunter's Bengal.

† Journal of the R. A. Society, Vol. VII., p. 144.

Sanskrit-speaking people." Colonel Briggs, in his interesting paper* on the Hindus and Aborigines, says that the aborigines had no priests, they allowed their widows to get married, they ate cow's flesh, they buried their dead, and they were unacquainted with the arts and sciences. Wilson says that "it must have been a period of some antiquity when all the nations from Bengal to the Coromandel were considered Mlechas and outcastes."

The tradition is that the countries on the left side of the Ganges were called *Banga*, and those on the right side were called *Anga*. Magadha was a very ancient country and a Magadha princess was the queen of Dilip. It was originally a part of Chedi Rajah's dominions† of the solar race, but subsequently it was governed independently by Jarasandhu, who was a contemporary of Yudhishthira. Banga and several other countries were tributary to Jarasandhu. Magadha was bounded on one side by Mithila and on the other side by Banga. Its capital was Kusagarapura, afterwards Rajgir and then Rajgriha. It was in the midst of five hills—"full of cattle, well watered, salubrious, and abounding with fine buildings." This description is given in the Savaparya when Bhim, Arjun and Krishna visited the city to kill Jarasandhu. Pataliputra, or Paliputra, was afterwards the capital. It is now under water, but close to its site stands modern Patna.

The growth of a new religion is generally attributable to the decline of the spiritual element in the existing creed. Long before Buddhism arose, the contemplative and philosophical Hindus had learnt and thought what the purpose of existence was, what was the nature of the soul, and how it could be absorbed in God. But these abstract truths were being lost sight of, with the increase of sensualism in meat and drink, the assumption of the authority evidenced in the caste system, and the predominance of external rites and ceremonies. These circumstances necessitated the inception of Buddhism, which arose about 477 B. C. Sakyamuni, the first Buddhist teacher, appeared in 588 B. C. He first preached in Benares, the citadel of Brahmanism, then in Champa, Rajgira, Sravasti and Kosambi. Brahmanism was convulsed, and he not only gained an immense number of converts, but extended his doctrines in every part of the country.

Chandragupta's reign commenced in B.C. 325. He ruled from the Indus to the mouths of the Ganges. His capital was Palibothra, where Megasthenes resided. He was succeeded by Daimachus, the second Greek ambassador during the reign of Vinusara. Asoka was the next king of Magadha, and his dominions reached from Cashmere to the Nerbudda and from the Indus to the Bay of Bengal. To the eastward, his kingdom probably included the whole of Bengal.‡

Bengal did not uniformly bear an independent character. It was governed by its own kings, but it was often tributary. When Alexander was here, Magadha included Bengal and Behar. Elphinstone states that, "when the successors of Alexander were the successors of the kings of Prasii, Bhagadata, a prince of Bengal, was also their ally." Alexander's campaign took place in 330 B.C. Megasthenes mentions the Gangarido, supposed to occupy Lower Bengal, and their chief city is identified with Burdwan.§ In 812-822 A. D. India consisted of four great kingdoms, of which Bengal was one. (Journal of the Royal Asiatic Society, Vol. VI.) In the seventh century the division of Eastern India consisted of Assam, Bengal Proper, Delta of the Ganges, Sumbulpore, Orissa and Ganjam.

After the Maurya dynasty we have the Gupta dynasty, which commenced in 319 B. C. "The kingdom of India under the Guptas is the country watered by the Ganges and its affluents." Chandra Gupta assumed the name of Vi-

krama, and Vikramapore in Dacca is called after him, and not after the name of the Oujein monarch.* The coins of the Guptas were "types of Greek origin." The people were acquainted with the Greek language and imitated Greek architecture. The Pal dynasty were the next rulers of Magadha. "They were the sovereigns of Eastern India, including Benares, Magadha and Bengal." The Pals were staunch Buddhists. Buddhism was evidently in existence in Bengal while it was tributary to Magadha during its several Buddhist dynasties. Adisur, whom Lassen places before the Pals, and who imported pure Brahmans, with their companion Kaisthas, from Canoj, must have reigned after the Pals, as up to their time Buddhism was strong in Bengal.

The Pal dynasty was succeeded by the Sena dynasty. The founder of the latter dynasty took Bengal partially from the Pals, but did not possess Magadha till 1162 A. D.†

The Pala kings reigned in Western and Northern Bengal from 855 to 1040 A.D., and the Sena kings in Eastern and Deltaic Bengal from 986 to about 1142 A.D.‡ Under the Senas Brahmanism revived in Bengal. Lakshmana's reign commenced in 1106. We have already alluded to the independent position of Bengal at different times. Colonel Wilford says that at one time the Bengal kings were so powerful that they conquered "all the Gangetic provinces as far as Benares and assumed the title of maharajahs." An inscription found in Sarun was erected by a prince who was tributary to Gour or Bengal.

In the Ayeen a list of the Hindu kings of Bengal is given:—

24 Khatrya kings reigned for 2418 years.

9 Kaist kings reigned for 250 years.

11 Do. of the family of Adisur reigned for 714 years.

10 kings of the family of Bhopal reigned for 689 years.

10 kings of the Pal dynasty.

The Vaidya Rajahs reigned from 1063 to 1200 A.D.

Bengal, during the time of Ballal, consisted of the following divisions:—

1. Barendro, with the Mahanundee on the west, the Pudma (Ganges) on the south, and the Koorootoya on the east.

2. Bungu—east from the Koorootoya to the Brahma-pootra. The capital of Bengal was near Dacca.

3. Bagree, the Delta, called also Dwipa, or the island. It had three sides, the Bhageeruthee river on the west, the Pudma on the east, the sea on the south.

4. Rahree. It had the Bhageeruthee and the Pudma on the north and the east, and other kingdoms on the west and south.

5. Mithila—having the Mahanundee and Gour on the east, the Bhageeruthee on the south, and other countries on the west and south.

Fa Hian was here in 399 to 414 A.D. and Hionen Thsang in 629 to 645 A.D. They both notice Tunlook as a place of great importance, and it continued in a prosperous condition till the fourteenth century. The Mahavanso names it as one of the nineteen capitals. When the *Anaganum* was parcelled out, the kings of Magadha, Mithila, Oude, Benares, Anga, Banga and Tunlook got their respective shares. The last named Chinese traveller visited Bengal, which he notices.

Gour (derived from Gur, or ungranulated sugar)§ was the most ancient capital of Bengal. It existed for two thousand years. "It was the most magnificent city in India, of immense size, and fitted with noble buildings. It was the capital of a hundred kings, the seat of wealth and luxury. The city was destroyed by a plague several centuries ago." (Hunter's Bengal). The next capital of Bengal was Vikramapore, near Sonargong in Dacca. Although Dacca is looked upon as the Beroia of Bengal, it

* Journal of the R. A. Society, Vol. XIII.

† Chedi was the country of the Kala Choures or Hachayas—Chedi in later times had two capitals, viz., Tripura, the capital of Chedi Proper, and Manipura, considered to have been the original capital. Archaeological Survey, Vol. IX.

‡ Journal of the Bombay Branch of the R. A. Society for January 1857.

§ McCrindle's Ancient India.

* Journal of the Royal Asiatic Society, Vol. VI. N. S.

† Archaeological Survey of India.

‡ Journal of the Asiatic Society of Bengal, Vol. 17.

§ The derivation is, we think, open to question.—Ed. C. R.

was at one time a most important place. Nuddea was the capital when Luchman Sen was the king of Bengal, and it has been celebrated as the seat of learning. Bengal had several important cities, among which may be named Sonargong near Vikrampore, and Satgong near the mouth of the Hooghly. There is a map of Bengal made in the fifteenth century, showing five large cities, which constituted a portion of the Sunderbun now under water. Cunningham says that "the countries from the Sutledge to the Ganges were the richest and most populous districts." For more than two centuries Constantinople carried on a trade "from the banks of the Ganges and Indus. There was an intimate intercourse between Bengal and other Indian countries. Bengal merchants used to go in ships to Ceylon. On the banks of the Ganges there were several flourishing cities." The Magadha merchants used to encourage those who were bold and enterprising and at the same time cautious and circumspect. Traders from Egypt came as far as the Ganges. The Greek traders used to trade with the Ganga, a city on the banks of the river of that name and north-west of Palibothra. In one part of the Bay was Calinga and in another Sonargong, called Jatemala, the capital of which was Vikrampore. The mart of Vikrampore had communication with Sylhet, Assam, Rungpore, and the Bay of Bengal. Silk, iron, skins, and malabathrum were sent from Sylhet and Assam, and spikenard from Rungpore. The exports from the mart were spikenard, pearls, malabathrum, and muslins. Pearls from Tipperah and Mymensing reached Vikrampore, called the gigantic mart. Periplus (A. B. 86-89) speaks of Kaltis as the coin of Lower Bengal, where he notices also gold and silver. Dacca continued as a distinguished city for a long time. It exported manufactures to Ethiopia, Turkey, Syria, Arabia, and Persia. Marco Polo notices spikenard from Sonargong, and Fitch (1586 A.D.) found cotton exported to Malacca and Sumatra via India and Ceylon. The two Mahomedan travellers (ninth century) speak of Bengal (Rami), exporting cotton garments, rhinoceros horns, Ling aloes and skins. Chittagong was another important mart, which used to receive silk, iron and skins, from Serica (Assam,) malabathrum, a species of cinnamon *Albiflora* from Assam and Sylhet, and spikenard from Rungpore. The tree grew in Rungpore up to Mussoorie. Malabathrum was from the leaves, and was used as a perfume. The Greeks and Romans used it in their wine.

Maltebrun states that in Bengal, Orissa, and Allahabad diamonds were plentiful. Macaulay, in his Warren Hastings speech, speaks of the "muslins of Bengal" in the bazaars of Benares.

Pragjotish is supposed to be Thibet or Assam. It presented to Yudisthira sharp swords, javelins, spears, hatchets and battle-axes. Heeren notices a route from Bootan to Rungpore. Pemberton writes that in 1683 the trade between Bengal, Bootan and Thibet was well-known. At Cooch Behar caravans used to assemble, and merchants came from China, Muscovy, or Tartary to buy musk, cambals (blankets), agates, silk, pepper, and saffron of Persia. Agates were the tortoise shell forming the principal ornament of Booteah and Thibetan women. The articles which were sent to Rungpore were woollen cloths, hats, boots, small horses, and choury tailed cattle.

Dr. Hunter, in his *Orissa*, says that the five outlying kingdoms of Ancient India were Anga, Banga, Kalinga, Suhma, and Pundra. Anga may mean the Ganges mart on the west of Palibothra, well known to the Greek traders, Banga, Bengal Proper—Kalinga on the Godavari, Suhma, eastward of Bengal, perhaps Tippera or Arracan, and Pundra, or the Paundra, Varilhana of Hionen Thsang close to Govindaganj on the Karatoya. It included Rajshahi, Dinagepur, Rungpur, Nuddea, Beerbhoom, Burdwan, Pachowte Palame, and part of Chumar.*

What Kalinga is to the Godavari, Utkal or Udra is to the Mahanadi. The formation of Kalinga is traced to an Indian sage from Northern India. Both Kalinga and Orissa had intimate intercourse with Bengal. Not only

Aryans, but Yavanas, or Ionian Greeks, came to Orissa from Bengal. Orissa imported Hindu literature from the valley of the Ganges, which is amply proved by the works written by the Orissa authors. From the same source Orissa received the Buddhistic religion. The promotion of agriculture led to commerce, and commerce to navigation. Both commerce and navigation were so much appreciated that "the rock inscriptions speak of navigation and ship commerce as forming part of the education of the prince." Following the example of Bengal, Orissa made good fabrics.

Dr. Taylor, in his valuable paper in the journal of the Asiatic Society of Bengal (Vol. XVI, Part I.) expresses an opinion that *Desarna* might refer to the Sunderbuns. Mr. H. T. Rainey (*Calcutta Review*, Vol XXX.) writes as follows: "Thus we venture to think we satisfactorily prove the existence of population in ancient times on a broad and sound basis, and altogether independent of the existence of numerous rivers which may or may not date subsequent to the occurrence of the physical changes referred to above, and to the incursions of the Mugs and Portuguese pirates which we know to have taken place thereafter." There are three other eminent gentlemen who have thrown some light on this subject. Colonel Gastrell "has found some ruins of masonry buildings, the traces of old courtyards, and here and there some garden plants in lot No. 211." Dr. Hunter says that remains of brick ghats and traces of tanks have also been found in isolated parts of the forest, and in one or two localities brick kilns were discovered. Mr. Blochman says "The Sunderbuns—formerly called Chanderbuidas or Shandabundus. In an inscription dated 1136 Sumbut, or A. D. 1077, in northern Backerganj, mention is made of a grant of land by Madhava Sen, King of Bengal, to a Brahmin. There are ruins of houses and temples which are known to exist in various places. Tolar Mull's rent-roll corresponds with the north boundary of the jungle marked on the survey maps."—(Hunter's Gazetteer):—The reasonable inference is that the Sunderbun must have been inhabited and formed a part of Bengal. Saugor Island is connected with a legend contained in the *Rāmāyan* and *Māhābhārāt* (Bana Parva). The river Ganges goes as far as Hatiaghur, in the 24-Pergunnahs, near the sea, in honor of king Saugor, from whom Bhagirath was descended, and who is said to have brought the Ganges to wash away the sins of his ancestors. Saugor Island has been considered a sacred place, being the *avram* of Kapila, and is visited by pilgrims. It appears from the *Mahabharat* that there was a place on the north-east of the sea before the Ganges emptied itself into it, and the formation of the island took place perhaps subsequently. In that place Kapila resided. Yudisthira, to whom the story of Bhagirath was related, came to Saugor and bathed there. Thence he went with his brothers to Kalinga by sea.—In the *Sava Parva*, Bhim is described as having visited Saugor Island, which was then governed by Mlecha kings, who gave Bhim different kinds of precious stones, sandalwood, agore, clothes jewels, blankets, gold, &c., as a mark of allegiance.

Bengal was in the first instance *Brahmanical*. The aborigines were driven away, or employed as servants or labourers. The intercourse between them and the Aryas must therefore have been constant. The language of the Aryas was Sanskrit; but it ought to be borne in mind that Sanskrit was of two kinds, viz., the natural or spoken Sanskrit, resembling the Prakrit and Pali found even in the Vedas, and artificial or purified Sanskrit. Language precedes grammar, and the process of purification according to grammar is an after work. When the Rig Veda songs were chanted, they were spontaneous or inspirational, and grammar was not then in existence. The Arya immigrants, coming in contact with the non-Aryas, could not help taking many of their words in forming a language for mutual understanding. Sanskrit was thus subjected to modification, and in this way different provincial dialects sprang up. The pure Sanskrit

* See Wilson's *Vishnu Purana* and *Journal of the Royal Asiatic Society*, Vol. VI, N. S.

remained intact, but was confined to learned circles; although gradually it became simpler, as the Puranas and Itihases were written in a simpler style than the Vedas, Upanishads and Darśanas. The character must have been originally Deb Nagri. Westmacott, reading an inscription found in Dinagepur and Bogra,* observes:—"The character is in that style of progress towards modern Bengali, which we find in use in the eleventh century of the Christian era." Dr. Rajendra Lala possesses a Bengali MS. which was written seven hundred years ago. We had several Kirtanas who used to sing, reciting the deeds of gods and goddesses in the Bengali language, which was then in an imperfect state. The names of the Kirtanas are Vidyapati, Chundi Das, Brindabone Das, Gobind Das and Chunder Saikur.

Although Buddhism was predominant in Bengal under Buddhist dynasties, and the language used was Pali or Magadhi, yet the Hindu literature was not extinct, and the Bengali language was being formed. It is true that the Pals were Buddhists, but they were tolerant. They appointed Hindus to important offices, and were not hostile to Brahmanism. The gradual decay of Buddhism produced a reaction in favour of Brahmanism. The original conception of God through the soul was abandoned, as such a conception was too lofty for the people at large, whom the founders of the different sects thought it absolutely necessary to work upon. Puranas and Apuranas were written in different parts of the country in simple Sanskrit, inculcating the worship of particular gods and goddesses, finite in form but infinite in attributes.

Of the Sen kings, Ballal raised the descendants of the five Brahmins and the Kaistas who had come from Canouj forbidding intermarriage between them and the families which were in Bengal. No less than 150 families sprang from the Canouj Brahmins. A hundred families were settled in Barendra and sixty in Rara. As regards the Kaisth families, Ghose, Bose, and Mitra were declared to be of the first rank.

The capital of Ballal was Vikrampur. He was himself a learned man and an encourager of learning. His son, Lachman Sen, trod the footsteps of his father, and wishing to imitate Vikramaditya, had five poets attached to his court, named Goburhan, Smurama, Jaydeva, Kabiraj and Unapati who were considered its gems. Of these, Jaydeva is well known as the author of Gita Gobind. He was a native of Kinduvelwa in Bengal.

Besides the above poets there were Halayudha, Minister of Justice, who wrote Brahma Sarvasa, and several other works on Smṛiti, besides Baisanhar Natak; Pasupati, his brother, the chief judge and head pundit, who wrote Dasa Karma Dipika, and Pushupati Padma, and another brother of his, who wrote on Smṛiti, Mimamsa and Ahnika Padhati. Notices of a number of works are to be found in the catalogue of Sanskrit MSS. by Dr. Rajendra Lala Mitra. In the fourteenth century Sonargong was renowned for "holy and learned men."† Before the time of Lachman literature in Bengal was not in a state of activity.

In Tirhut, Gangasa Upadhyaya wrote Tutwa Chintamani about seven centuries ago, and Jadadesa Tarkalankar Bhatta, of Nuddea, wrote Turka Tipan about four centuries ago. In the fifteenth and sixteenth centuries Vaishnavism gave an impetus to the cultivation of literature in Bengal. Chaitanya, who was born in Nuddea, was a bold reformer. He denounced caste and taught universal love. He had able co-adjutors in Nityamund and Adwita, and able disciples in Rupa and Sonaton, who were the authors of several works. Ramanand, the founder of the Ramanandi, Surdas, Tulsi Das and Krishna Das, who all lived in Benares, promoted Vaishnavism by *padas, dahas*, and songs, which reverberated in Bengal. Of the five schools of Law, Bengal was one. Jimat Valana wrote a work called Dayaarama Sangraha. Raghunundun lived

in the sixteenth century and wrote Daya Tutwa. His fellow-students were Sisomani and Chaitanya.

In 1203 the Hindu kingdom of Bengal had become extinct on Buktyar Khilij taking Nuddea. Bengal then consisted of five divisions:—1, Rara, west of the Hugli and south of the Ganges; 2, Bugli, Delta of the Ganges; 3, Banga, east of, and beyond, the Delta; 4, Barendra, north of the Padma and between the Karatoya and Mahananda rivers; 5, Mithila, west of the Mahananda. Bengal meant Laknauti, Satagon, and Sonargong. Laknauti consisted of Barendra, with Ducat, and of Raur, to which Lakhnan belonged.*

Although Bengal ceased to be the Hindu Bengal from 1230 A. D., yet in 1550 a king of Orissa was the king of Bengal, and his name was Telinga. The limits of his kingdom were: North, from Tribeni to Hugli, through Bissenpore to the frontier of Putkar; East, the river Hugli, and South, the Godavari, or the Ganga Godavari, and West from Singbhoom to Sonapore. The chief city was Satgong, not far to the North of Hugli. †

He was the last independent king of Orissa. A ghaut and a temple in Tribeni are attributed to him. He was defeated and Bengal again fell into the hands of the Mahomedans (*Cal. Rev.*).

A BUDDHIST MISSION TO THE UNITED STATES.

The Tokio (Japan) *Times* says:

The famous Hon-guwan-ji of Kioto—perhaps the wealthiest and most influential of the various sects of Buddhism in Japan—established a mission in Shanghai some years ago, but is not carrying on any great work of conversion among the Chinese. In imitation of some of the Christian missions of Japan and China, it has in connection with its more legitimate work a dispensary, where the poor may obtain advice and medicine free of charge, and ghostly counsel as well. The mission is situate in the Kiangse road, and occupies extensive and handsome premises.

This is the sect, it will be remembered, from which it has been proposed to send missionaries to the United States and Europe, to convert the poor benighted heathen of those countries from the errors of Christianity to the only true faith. It is a fact that there is in the handsome new college of the sect in Kioto a number of young men who are being instructed in English and trained in theology with the view of their being ultimately sent across the seas with the object mentioned.

THE IONIAN THEOSOPHICAL SOCIETY.

The following is a list of officers elected under the Charter just issued from the Parent Society:—

President:

Professor Pasquale Menclao, D. L.

Vice-President:

Count Dr. Nicolas de Gonemys, M. D.

Corresponding Secretary:

Otho Alexander, Esq.

Recording Secretary:

Alexander Rombotti, Esq.

Treasurer:

Demetrio Socolis, Esq.

THE VOYAGE FROM BOMBAY TO POINT DE GALLE DURING the dry months, by one of the fine steamers of the British India S. N. Co., touching at all the Coast ports, is charming. With an agreeable captain, good company, and reasonable immunity from sea-sickness, it is so like a yachting excursion that one is sorry when the journey is ended. Such, at any rate, was our case. To come back in the S.-W. Monsoon, as we did, is quite another affair.

* Journal of the Asiatic Society of Bengal, Vol. XLIV.

† Journal of the Asiatic Society of Bengal, Vol. XLIII.

* Journal of the Asiatic Society of Bengal, Vol. XLII.

† Journal of the Asiatic Society of Bengal, Vol. XVI, Part I.

TESTING THE BEWITCHED MIRROR THEORY.

BY BABU ASU TOSH MITRA.

The facts related under the title of "the Bewitched Mirror" in the THEOSOPHIST of June last, must have excited curiosity, if nothing else, in the minds of all its readers. At the suggestion of my friend Babu Avinash Bheendra Banerjee, L.M.S., I decided to make the trial myself; and on the very day I received the suggestion, I made arrangements, very simple as they were, to repeat Prince Tzeretelif's experiment. We did not consider it "all bosh," as the companion of Mr. Ivanovitch's friend remarked, neither did we take it to be like the one "of being unable to eat champagne out of a soup-plate with a large spoon without perceiving the devil at the bottom of the plate." We admit that we are not spiritualists, but we are truth-seekers and do not, like many, consider it *infra dig* to give any attention to spiritualism; and we are always glad to spare both time and trouble to make any research in that secret science.

Our field of experiment was a room within the compound of the Medical College, Calcutta, known as the Prosecutor's Room—where more than a thousand dead bodies have been dissected. It was quite solitary.

After half-past eleven at night, I entered the room, taking a lighted candle in each hand, and slowly approached the mirror in which was reflected part of a skeleton which stands at a little distance. I glanced at my watch: it was a couple of minutes to the time. Meanwhile I was pondering over a serious subject—soul, its immortality, its destiny, &c.; my thoughts coming and going by flashes.

All was quiet. In an adjacent hall the clock struck—tong, tong, tong—twelve times. I straightened myself up and, firmly looking upon my own reflection in the mirror, pronounced slowly, loudly, and distinctly "A—su—To—sh—Mi—tra"! Finished. I kept my eyes fixed upon the mirror, quite forgetting the external world.

After a good long time (nearly five minutes) I repeated my name for the second time. No change in the mirror, neither anything mystical in myself. My hands and legs were paining, my eye-sight was growing dim, as is natural when one stares long at one object continuously. I repeated my name for the third time, but nothing came of it. At last, being disappointed I went off and found it was twenty minutes after twelve. I repeated the experiment on three subsequent nights with similar results. On the fifth day, my friend Babu Gopal Chunder Mookerjee tried it in a separate room, and he also was unsuccessful.

I would like to know if any other reader of the THEOSOPHIST has tried it, for it might be that the effects described happen only with certain persons.

Medical College, Calcutta,
10th June 1880.

The experimental plan, followed in this instance by the Babu, is the only one by which it may be discovered how much truth there is in the time-honoured legends, traditions and superstitious observances of modern nations. If his and his friend's tests prove nothing else, they certainly show that not every one who invokes himself in a mirror at midnight by the light of two candles, will, of necessity, be appalled by ghostly apparitions. But his own common sense has probably suggested what is no doubt the fact of the case, viz., that the phenomena described by Prince Tzeretelif, in our June number, are observable only by persons of a peculiar temperament. This is certainly the rule in every other department of psychic phenomena. As regards the "Bewitched Mirror" tale we printed it as an illustration of one of the oldest of Slavic beliefs, leaving it to the reader to put the test or not as pleased him best.—ED.

SOBS, SODS AND POSIES.

A few weeks ago, one George Nairns, a British sailor, brutally murdered at Calcutta a poor police sepoy who was quietly standing on his beat, and with whom he had never spoken or even exchanged a word before. The miscreant knocked down his victim, and then cut his throat with a knife which he had brought ashore purposely to kill some one with. He was tried and convicted, but recommended to mercy by the jury. But the Court, reprimanding the jurors for a recommendation so utterly uncalled for under the circumstances, gave sentence; and the Government of India, upon being appealed to, very sensibly and justly affirmed the decision of the Court. Well, this red-handed murderer was hung, the other day, and his body interred at the Scotch Burial Ground, Calcutta. The *Indian Daily News* says:

There were present at the cemetery, some time before the funeral cortege arrived, about fifty ladies and gentlemen. On the arrival of the hearse, the coffin, which bore the inscription of "George Nairns, executed July 23rd 1880, aged 29 years," was covered by an Union Jack, and was shouldered by six of Nairns's shipmates, and carried to the foot of the grave. The Rev. Mr. Gillan officiated, and in the first instance read out those portions of scripture which Nairns was most fond of hearing read to him after his condemnation. He then referred in general to the terms of the statement made by Nairns on the scaffold, and more particularly addressing the sailors present, he warned them to take example from the fate which had befallen Nairns, and earnestly advised them to avoid the low Native liquor shops. The usual prayers were then offered up. On the coffin being lowered into the grave, many a sod was thrown in pityingly, and many a merciful womanly hand flung in a bunch of flowers, and many a head was turned aside to wipe away a tear for the shameful end of a young man whose career had promised such better things. At the conclusion, the Rev. Mr. Godwin, assisted by several ladies who were present, sang the hymn, "Safe in the Arms of Jesus."

Who would not be a murderer of sepoys, after that! Fifty gushing ladies and gentlemen; the Union Jack to enwrap one's coffin; consoling texts read from the Bible, his favourites *after his condemnation* (cheap country liquor was his specialty before); sods thrown "pityingly" in—for good luck, doubtless, as slippers are thrown at weddings; sweet nosegays; and pearly tears raining down fair cheeks—what more could any respectable assassin demand? What, indeed, but to know that, like poor Rip Van Winkle's drink, this murder should not count against him. And even this comfort was not withheld by the Church; for, to top off all, the winsome Reverend Godwin and his fair slobberers launched out with "Safe in the Arms of Jesus." Happy George! It is to be regretted, however, that our Calcutta contemporary omitted one important fact, without knowing which the reader cannot fully appreciate the beauties of the Christian Atonement. *In whose arms, let us ask, is the murdered sepoy "safe"?*

A BUDDHIST HYMN.

BY D. M. STRONG, MAJOR, 10TH BENGAL LANCERS.

1.
As soft as life by Gunga
Two thousand cycles since,
Thy words, for which we hunger
Mild Master, Saviour, Prince,

2.
Have blessed us, peace or trial;
Untaught by church and priests
To stain our pure denial
With lust for Swerga's feasts.*

3.
Awhile with Love thou rested,
A father's joy thou knew.
Thus all our weakness tested,
Discerned the false and true.

4.
As lonely spoonbill winging
To brood in some wild mere.
Maybe, on woes out-springing
From life—the strife, the fear:

5.
So thou, dear Lord, didst leave us
And learnt the Rightful Way—
Each one his burden grievous
Himself can cast away.

* An author on Buddhism has remarked that the true Buddhist does not mar the purity of his self-denial in this life, by lusting after the spiritual joys of a world to come.

ONE THEOSOPHIST'S VIEW OF MAN'S
POSITION AND PROSPECTS.*

BY W. F. KIRBY, F. T. S.

Children of Maya, and living in more senses than one in the Kali-Yug, how can we arrive at truth; we who have no knowledge of the absolute, nor any standard by which we can attain to absolute truth? Only, as it seems to me, by ascertaining from the past and present exactly where we stand.

The famous parable, propounded 1250 years ago, on the occasion of the arrival of some of the earliest Christian missionaries to the English, at the court of King Edwin of Northumberland, is as true now as on the day when it was spoken. "Truly the life of a man in this world, compared with that life whereof we wot not, is on this wise. It is as when thou, O King, art sitting at supper with thine Aldermen and thy Thanes in the time of winter, when the hearth is lighted in the midst, and the hall is warm, but without the rains and the snow are falling and the winds are howling; then cometh a sparrow, and flieth through the house, she cometh in by one door and goeth out by another. While she is in the house, she feelth not the storm of winter, but yet, when a little moment of rest is passed, she flieth again into the storm, and passeth away from our eyes. So is it with the life of man, it is but for a moment, what goeth afore it, and what cometh after it, wot we not at all. Wherefore if these strangers can tell us aught, that we may know whence man cometh and whither he goeth, let us hearken to them and follow their law."

It is doubtful whether the Teutonic tribes brought anything with them from the common home of the Aryans in Central Asia, except exoteric fragments of some Oriental religion, nor does it appear that they were ever fully initiated, like their predecessors in Europe, and the Christian nations within the limits of the Roman Empire. But before I trace down the growth of our present knowledge, I would point out that whereas the seeds of many of the greatest advances in knowledge or intellectual development have been sown among the Latins, they have borne no fruit until transplanted to German soil.† I have just said that it is very doubtful whether the Teutonic nations were ever initiated, either before their conversion to Christianity, or afterwards; and therefore they eagerly took up the great intellectual movement of the Reformation. But the leaders of the Reformation shared in the ignorance and bigotry of their age, and endeavoured to bind all succeeding ages down to a barren worship of the letter, which has rendered Protestantism, especially in its more extreme forms, the baldest and most exoteric of all religions. Yet, they threw open the Bible to all, and the light has truly shone amid the darkness, and the darkness comprehended it not, for the more or less hidden wisdom which it contains, especially that of the New Testament, has done much to counteract the evil tendency of the theology of the reformers. To digress for a moment, let me say that there are three very distinct meanings jumbled up in the English translation of the Gospels, under the word Heaven. In the synoptic Gospels the word is almost always in the plural, (except where it means the sky) and is evidently used for the Spiritual Worlds. The second meaning, already mentioned, is the sky. In this case the word is in the singular, and the meaning is obvious from the context. The third meaning is to be found in the Gospel of John. Here the word is in the singular, and usually denotes the state whence Christ descended, and to which he was to return, or in plain terms, Nirvana.

But even in physical matters, the horizon of Europeans 300 or 400 years ago was fearfully contracted. The earth was of very limited extent and duration to them: yet it was the only important portion of the universe, except Heaven and Hell. Their ideas were even more cramped than those of the Mohammadans, (narrow as is exoteric

Mohammadanism), for the Arabs extended their voyages to Spain, India, China, the Ann Islands, Zanzibar, and Madagascar, and perhaps further; and in addition to their regarding the earth as of vast extent (far exceeding its real dimensions), they had imported part of the Indian metaphorical cosmogonies, which greatly enlarged their ideas of the vastness of the universe.*

At length, however, came Galileo and Columbus, and the real dimensions and character of the earth and the physical universe were discovered.

After this came Rationalism, demanding that all knowledge resting on authority should produce its credentials. Its mission is to sweep away the falsities of the past to prepare for the future, and this work is as yet incomplete. We can afford, however, to look on calmly, for it is not our mission to destroy, but to build up, and the Rationalistic plough only prepares the soil for the good seed of future progress.

Next came Geology, extending our view backwards and forwards, far beyond the 6,000 years of the popular theology. Then came the discovery of the antiquity of man, and of principles of evolution, sweeping away the materialistic interpretation of Genesis. Finally, the discovery of spectrum analysis has established the unity of the physical universe, and the rise of Spiritualism has opened before us the vast horizons of the spiritual universe.

Nationally, we have everything to encourage us. We are not a race that has retrograded, and although the earlier civilisations may have risen to a higher level than our own, yet we are a new people, risen within a very few centuries from utter barbarism to the station which we occupy at present.

But we cannot get rid so easily of the contracted ideas which prevailed until, as it were, yesterday, respecting space and time. Just as our Christian brethren, without exception, look forward to earn "Heaven" by one well-spent life, so are we too liable to look to Nirvana as attainable by the single sustained effort of a single life. We do not consider that we inhabit a very small and very inferior world, and that our arm is still too short to reach the sun, but like blind men restored to sight, we think we can touch anything we can see. Even as regards the material universe, I think I am much within the mark in saying that a pea placed in the middle of one of our largest parks would not more than represent the proportion borne by our earth to the solar system alone. Beyond the system it would take 200,000 years to count the number of miles to the nearest fixed star.

You will ask me, what of the accomplished union with God, of which the mystics speak? This, I think I can explain by referring to Swedenborg, who says that in some of the inferior planets, the inhabitants are permitted to worship the angel, (or the society of angels) appointed to rule over them. In another passage, he says that the higher the society, the more it appears to the angels that they act of themselves, but the more certainly they know that they speak and act from the Lord alone; that is, as I take it, from the society next above them, through which the divine influx descends to them. Again, there is understood to be perfect communion of thought and feeling within the higher societies, so that the thought or act of any member is felt as the thought or act of all. Hence it would seem to any man who succeeded in placing himself temporarily *en rapport* with such a society, that he had become one with God; and his feelings would be practically incommunicable to anyone who had had no similar experience. If this view is correct, it will go far to explain such ideas as absorption of individuality, which are often used without any very clear and definite sense being attached to them.

Again, very few generations separate the savage from the sage. The links have existed, but on looking back through history they shade away. Shall one material existence, even on earth, be sufficient for our development,

* A paper read before the British Theosophical Society, May 2, 1880.

† The Reformation, the Circulation of the Blood, and Modern Astronomy may be mentioned in illustration.

‡ See the story of Bulookiya, in the *Arabian Nights*.

if it requires material existence at all? * Infinite are the phases of human life, even here, nor could any two existences be other than widely different. Hence a new earthly existence would be to all intents and purposes as new a life as the transfer from one spiritual society to another. And there must be a still greater difference between planet and planet. Let us look rather to slow and sure steps for advancement, than attempt to scale the Heavens at a bound, and thus repeat the error of the Christians. The earth is, (as the Arabs say, speaking of the habitable portion of the earth, compared with their idea of what is uninhabited) as a tent in a desert; and within the vast limits of the solar system, there must be, around and beyond the material worlds, worlds within worlds of spiritual universes, all which lie before us, as we pass to and fro, first between the earth and its dependent spheres (for I greatly doubt if we are really in communication with any spiritual spheres at all, except those immediately dependent on the earth), and then from planet to planet, our residence in each planet, including residence in its dependent spheres, till we reach the suns, and thus:

" From star to star,
From world to luminous world, as far
As the universe stretches its flaming wall."

But beyond the earths, beyond the spheres, beyond the sun, beyond Sirius, beyond Aleyone, lies Nirvana, the state of the pure spirits, far above any material or even fluidic world, and we are told that when a Buddha is about to attain it, he would spurn from him with utter scorn the offer of becoming the king of a Deva-Loka, (one of the highest spiritual worlds), for a hundred million years; or any other conceivable blessedness, in exchange, although his power over the material universe has become practically infinite.

" Take all the pleasures of all the spheres,
And multiply each through endless years;
One minute of Heaven is worth them all."

Truly, we yet stand low, very low on one of the rungs of Jacob's ladder, with its foot in the primeval nebula, and its head in Nirvana. Let us not suppose that one good life can deserve Nirvana, any more than one evil life can deserve eternal suffering.

Howitt once scoffed at a visit to all the worlds in the universe as "rather a long journey." Granted, but what matters time or space to us if we have an eternal existence before us? All our lives must be connected together; and when we enter a world, we bring our capacities, and I doubt not, our friends with us. The universe being held together by bonds of sympathy, shall it not be the case with spirits from life to life? But I doubt if spiritual affinity depends on sex. Without caring to go into details, I may say that as I interpret well-known facts of physiology, sex is a mere bodily accident, and not inherent in the spirit. Here, in states of society where the sexes are on a comparative equality, we regard the deepest affection as conjugal; but where this is not the case, in ancient and especially in Eastern countries, the deepest affections we read of are not always so. It is clear that Achilles was far more sincerely attached to Patroclus than to Briseis, and that David was far more attached to Jonathan than to Michal. The deepest affection, too, may sometimes exist between relatives; as in the curious instance cited by Miss Blackwell, of a mother and daughter, who were so deeply attached that when the former died, she immediately sought and obtained permission to reincarnate herself as her daughter's child.

Let us not be led astray by the contracted horizons and the narrow ideas of the past, but let us look upon the past and future as becoming beings with infinite possibilities before us, in an infinite universe, if we will only free ourselves from prejudice, and work and wait patiently, without hoping for or grasping at everything at once.

ADDITIONAL NOTE.

It is sometimes argued that the other planets, and much more the suns, are too hot or too cold to support life; but I think it more reasonable to believe that all, or nearly all the planets are inhabited by beings adapted to their physical condition. Still less can I suppose life to be absent in the suns, themselves the centres of life to the planets around them. They are probably the abode either of the spirits controlling the systems, or of spirits not wholly free from the last link hindering them to the materiality of the system which they at present inhabit.* Even the prose Edda tells us that "those not indigenous thereto cannot enter Muspellheim." Of course nothing material as we understand the word could inhabit even the superior planets, much less the suns.

HEALTH OF THE EYES.

BY PROF. D. S. MARTIN.

The eye is one of the most sensitive and complicated of all the organs of the human body. It is intimately connected both with the brain and nervous system on the one hand, and with the general system of the circulation on the other. In its relation with the brain, it shares in all the various conditions of nervous excitement or depression, labor or repose. In its connection with the general circulation, it is affected by all irregularities of the system, and is, therefore, liable to injury in any defective state of the general health.

There are many ways in which this most important organ is apt to receive harm, through ignorance of the need that there is of care in its use. It is sufficient to refer to a few of the most frequent of these causes; and among them may be particularly mentioned three, viz.—*Straining the eyes, by working in defective, or in excessive, light—Overwork, or extreme and protracted exertion of the eyesight—Using the eyes when in an irritated or weakened state.*

As regards straining the eyes, nothing is more common than the habit of trying to work or read after the daylight has begun to fade in the afternoon. Persons are anxious to finish something that they are engaged upon, and so continue the effort to work long after the light is insufficient and the attempt injurious. The members of a family should in this respect keep watch over one another, to prevent this tendency. In the same way at night, care should be taken never to carry on any work which strains the eyes, by an imperfect artificial light. If there is the least sense of effort in using the eyes, or any want of ease and comfort in so doing, another lamp, candle, or burner should be lighted; or else, any work demanding much exertion of the sight should cease.

As regards overwork of the eyes, the remark last made applies with equal force. However sufficient the light may be, if at any time, after working a while, there comes on a sense of effort or weariness of eyesight, the work should be stopped. Resting the eyes for a time will generally enable a person to go on again without harm: this may be done either by closing the eyes and if possible sleeping for a little while, or by walking out somewhat in the open air and allowing the eyes to range over distant objects, especially green landscapes, instead of dwelling upon those that are small and close.

The third point, that of use of the eyes when irritated or weakened in any way, is one of great consequence. The tendency to harm from this source may arise from weakness either of the eyes themselves, or of the general health of the system,—very frequently from both together. Any impaired state of general health is very apt to influence the eyes; and persons are not aware how little exertion it takes, at such times, to injure these delicate organs. Especially is this the case during and after recovery from illness.

* Dr. Temple has shown us that the development of the race is as the development of the individual, and must not the converse be true, that the development of the individual is as that of the race?

* The Gods and their avatars are always symbolised by the sun.

Parents and teachers should be careful in regard to the habits of children and young persons. They should never be allowed to read and study under either of the circumstances described, viz. : after daylight begins to fade, or by imperfect light at night. *Particular care* should also be exercised to prevent the habit of holding the object unnecessarily close to the eye, or of lowering the head near to the object ; 12 inches being the *least* and about 20 inches the maximum distance for the book or work from the eye, in ordinary cases. Seats ought always to be so adjusted to the height of tables or desks, that it shall not be necessary for persons to stoop over into a "round-shouldered" position in order to work or to read or write.

There are also some other important points to be observed, particularly with regard to the manner and the amount in which strong light is allowed to fall upon the eye or upon the objects whereon it is engaged. The quantity of light tolerated by the eye is limited. We cannot look at the sun with impunity. Even luminous objects, far less brilliant than the sun, cause a painful sensation when their rays strike directly upon the eye. The more uniformly the light is dispersed and the less directly its rays penetrate the eye, the more beneficial is its action. The uniformly dispersed daylight serves as the best example. Every violent and sudden contrast between light and darkness, is disagreeable, and becomes injurious if frequently repeated. Flickering light is likewise unpleasant and fatiguing. The simultaneous action of luminous contrasts is also harmful. Such contrasts are produced when a bright light is covered by a dark shade. The small space lighted is intensified by the broad dark zone of shadow around it ; and under the influence of such contrary states of illumination, the eyes are strained and so tire easily. A shade of ground glass or porcelain, covering the flame and causing a somewhat subdued but uniform illumination, is far preferable to a dark shade. In these materials we possess a powerful means of softening a dazzling light by dispersion of its rays.

Another matter of care is, that we should not directly face low windows through which the light strikes. Sky-light or light from above, is the best light for all work not requiring a bent position of the head, and, therefore, deserves a far more general application in the construction of factories, workshops, schools, and other buildings, or in the methods of artificial illumination. In writing or similar handwork, the light should strike from the left side, in order to avoid the shadow cast by the right hand ; and in all cases it is far better that the light should come from above than from below. For this reason, those window-shades that raise and lower from the bottom, are preferable to the ordinary ones that are rolled at the top, or to the window awnings that shut out the light of the sky, and admit it only from below. It is, therefore, important that parents and teachers in schools should also see to it that pupils do not study with the direct rays of the sunshine falling on the book, or desk, or floor, and that they do not, on the other hand, sit directly facing low windows, as the eyes become dazzled by either of these errors, and injury may result.

When there is perceived any great sensitiveness of the eyes towards very bright or excessive light, towards white and reflecting objects of work, or towards the reflection of the sun-light from snow and other white surfaces, the use of spectacles with plain light-blue or gray (so-called London smoke) glasses is generally safe and a great relief and protection ; as it softens the painful brilliancy, without interfering with ready sight. Blue veils, to some extent, answer the same purpose as blue glasses.

In any case of persistent uneasiness, weakness, or other observed defect of the eyes, recourse should be had promptly to a competent oculist.—*Popular Health Almanac*.

AT WHATSOEVER MOMENT YOU CATCH YOURSELF TRYING to persuade yourself that you are particularly humble, be assured that then you are farthest from humility.

[Continued from the May number.]

THE VEDANTA PHILOSOPHY.

Expounded by the Society of Benares Pandits, and translated for the THEOSOPHIST.

BY PANDIT SURYA NARAYEN, SEC'Y.

The subject of our last discussion was that Purushārtha (human effort) is the Aaron's serpent that overwhelms the result of the Prāravdha actions. This enjoins *Jiva* to take an uninterrupted course towards Purushārtha for the knowledge of those things which may succeed in putting to an end the troubles of this life from its root, that they may not in time see the light again. The troubles of this life are four in number :—(1) relating to the body (शारीरिक), (2) relating to the mind (मानस),* (3) relating to beings (आधिमातिक), and (4) relating to a tutelary or presiding deity (आधिदैविक). The first group includes the various sorts of diseases with which a man is attacked ; the second come in the form of some desire or object, anger, thought, and the like ; the third sort of trouble which is experienced by *Jiva* is set on foot by the agency of material beings, as, for instance, serpents, tigers, and various other hurtful creatures ; and the fourth or last, is that which is brought about by the agency of spiritual beings. Though there are special means of annihilating the miseries above referred to, still at the same time there is every probability of their recursion at any time. As far as the present subject is concerned, it is worthy of notice that man should promptly take in hand the attainment of the knowledge of those things only which may extirpate his troubles and leave no room for their germs to grow again. This is what we mean by the distinction between the spiritual (आत्मा) and non-spiritual (अनात्मा).

If the misconception of a thing results from the unconsciousness of its real nature, it is quite clear that the knowledge of its true nature will efface from our memory the inaccurate impressions of things so long made. As, for example, the figure of a piece of rope in the dark involves the existence of the different kinds of illusions ; viz., a serpent, a rod, or a stream of wine, &c. ; while the true knowledge of that rope which makes the sweet bells of any one's intellect jangle out of tune is sure to subside the fumes of existing delusiveness caused by his ignorance.

In the same manner it is simply the unconsciousness of his real nature that makes *Jiva* cast his regards about him as a doer, or an enjoyer, &c., which, in case, whenever he recognises his real nature, passes into empty air. Most people say that the Vedantis (followers of the Vedanta doctrine) who are not exempt from the actions of this working day-life, are surely accessories before the fact and washing the blackamoor white, if they deny in being called doers or enjoyers, though they safely enjoy the results of their actions at the same time. But this is, in fact, a mere misconception of those who view the subject in this light, for this *Jiva* being a portion, or rather a reflected beam of that Great and Glorious fountain-head of light must necessarily be similar in qualities attached to the former. As Brahma does not possess the quality of a doer or an enjoyer, &c., so does *Jiva*, and this end can be secured by merely knowing his real form ; for this body, the seat of our efforts, which is made up of the five elements is not the *Jiva* we mean, and if we do that, it will bring into light a dead set upon our arguments, the result of which will prove a perfect Babel. It is this. Supposing this *Jiva* to have a beginning and an end like the body, the performance of such meritorious actions as giving alms to the poor, showing mercy upon living beings, speaking the truth, neither himself committing theft nor instigating any other to do so, and venerating Ishwara (ईश्वर), &c., is worth placing in the back ground, because there is no chance of that *Jiva* who is dead now to come into existence again in all his perfect lineaments as before to enjoy

* By this word the Vedanta doctrine which is very similar to that of the Sankhya, signifies an internal organ standing between the organs of perception and of action, as an eleventh organ which partakes of the nature of both.

the results of those actions which remained dormant in his previous existence. We are thus led to conclude that man undergoes the happiness or misery of this world without any cause, because, when there is no transmigration of soul, how can we come to the point that the happiness or misery as mentioned above is due to the actions done in previous life. (This is taken into consideration in that case only where there is no direct or straightforward cause of their occurrence in a present life), and also it gives rise to this defect that *Jiva* enjoys the fruits of those actions, which he has not done, and is deprived, instead of it, of the fruits of those which have not been done by his agency. The organs of the body (ईन्द्रिय) can never be called *Jiva*, because this chemical combination of atoms and molecules (body) is not totally brought to ruin in the absence of any one of them, and that man can live as deaf, blind, and dumb, &c. Similarly we cannot designate the vitality or the vital action of life (आण) as *Jiva*, because it is destitute of senses. As, for example, if a man takes away anything from near a man lost in sleep, the vital action though at work at that time, cannot determine what happens near the man.

After having made manifest the above statement, we run away with the notion that *mana* (the eleventh organ) cannot also fulfil the required conditions. When a man is sleeping soundly, he is quite destitute of *mana*. This gives rise to a defect as in one of the above statements which furnishes *Jiva* with the enjoyment of the result of the actions not done by him and the destruction of those brought into exercise in the present life. Another defect is when a man awakes from sleep he says he has slept much, and had no regard about any other thing else. Now one should not recollect this fact when he is asleep, because recollection is due to things once seen in a wakeful state and that he cannot form an idea of that thing which he has never seen. Had this unconsciousness not been experienced during sleep, its recollection would never have been brought into light when awaking. But we have already said that (ईन्द्रिय) and (मन) are both absent during sleep, then we shall have to say that it is *Jiva* only who has that unconsciousness in view. Therefore, *mana* (the eleventh organ) is not *Jiva*.

Jiva who is existing in all times, i. e., in sound sleep, dream or wakeful state, is throwing light everywhere and is as free from the disguises as Brahma. He being a portion of Him whose influence pervades the whole Universe, is not a doer, or an enjoyer, &c., and breaks loose from the four kinds of troubles enumerated above on recognising his real form or nature.

[FROM THE COLOMBO (CEYLON) EXAMINER.]

THE THEOSOPHISTS.

So far as we can understand the doctrines of this society, or, to speak more correctly, so far as Colonel OLCOTT has let us know them from his lecture, there is nothing in them to provoke the hostility of any religionists. The Theosophists avow that they hold no article of faith, they oppose none, and are ready to welcome all classes of belief and shades of opinion into the Universal Brotherhood of which they are the apostles. They are mere searchers after truth, and they invite all classes and conditions of men to assist them in their search. The human intellect has busied itself with this search from the earliest ages, and the myth of the Golden Fleece and the Holy Grail are examples of a phase of human faith which finds perpetual repetition even in our days of advanced civilization, when railways and telegraphs, and the electric light—not to mention less recondite agencies of physical force—have well nigh disillusionised the mind of its tendency towards mysticism and the traditions of the superstition. Nevertheless, that there is a latent principle in us which hankers after the unknown, a longing to get at the unknowable, is sufficiently attested by the multitude of well-educated men who have devoted their lives to the solution of this

FOR THE TRUTH, but so long as their search is made with great problem. They have all confessedly been searching due humility and earnestness, no man who has a firm faith in what he believes is the truth, and the excellence of his own system of faith, can quarrel with the Theosophists. Their minds are a *tabula rasa*, so to speak, and ready to receive impressions. And it is left to those who differ from them to step in and impress their religion on them if they can. As our information goes, no one in Ceylon or elsewhere has attempted this, though a Ceylon journalist has permitted himself the privilege of attacking them.

A polemical countryman of ours, we hear, challenged them to a public debate, but this they declined to accept. Abuse and public debates are the worst instruments of conversion, and if the Theosophists despised the one and declined the other, they have acted with commendable prudence. They tell us they have a conscientious mission to perform, and we see them labouring earnestly in the discharge of their self-imposed duties. They may be mistaken in their mission, and their labours may be altogether vain. Still the spirit of research which they are now striving to infuse into the minds of our torpid countrymen cannot but fail to lead to good results; especially if the principle of Universal Brotherhood which they advocate lead to the demolition of the most pernicious and demoralizing caste system which, in spite of the doctrines of equality and fraternity preached by GOUTAMA BUDDHA, still enthral the people of this country. But, says their adversary, these are dangerous men; though they have no dangerous doctrines to teach, yet by their example they teach people to throw off the restraints of all existing religions: they preach against Christianity which believes in a divine Trinity, against Mahometanism which believes in one God, against Hinduism which believes in many gods, but they favour Buddhism which believes in no God. We think this is not a fair statement of the case. The Theosophists say they have examined the various systems of religion which prevail in Europe and America and are dissatisfied with all of them, that from reading and examining the different systems, they have discovered in Buddhism the glimpses of many excellent truths, buried in the dusty corruptions of many ages and that they have come here personally to study Buddhism. Surely there can be nothing in this that is subversive of morals or of good Government. Every man who professes a religion necessarily denies at least by implication, the truth of all other religions than his own. The Theosophists only go a step further and deny all religions without an exception. But they do not stop there. They believe in a future state of happiness or misery, they obey the dictates of their conscience, some deny the existence of a personal God, but all unite in inquiring after a closer knowledge of the attributes of God. Thus far the picture is grand, but when the Theosophists talk of initiations and shiboleths, we cannot help thinking that they are clogging a truly noble cause by the adoption of vapid formalities. We are told that the Theosophists are in possession of faculties which were once ascribed to magic, and that such faculties ought not to be imparted except to the initiated, and even amongst the initiated, not to all but to the most approved of them.

The so-called occult sciences and the black arts have long been exploded,* and though the votaries of modern spiritualism would seem to have revived faith in the old direction, it would be impossible in this matter of fact age, an age which refuses to take any thing on trust, be it ever so highly recommended, for any attempt to lead the mind out of the groove of the inductive logic of cause and effect, to succeed at the end. We have neither partiality nor prejudice for the Theosophists; we believe they are actuated by the very best and noblest of motives—that of elevating their brother men, irrespective of caste and color, to the higher level of a Universal Brotherhood. In this great mission they ought to command the respect and the

* Perhaps not.—Ed. THEOS.

sympathy of all true philanthropists, though, as in the case of all reformers they must be prepared to encounter obstacles and opposition, and even obloquy; but if, as we doubt not, they believe in the greatness of the work before them, and endeavour conscientiously to carry it out, no lover of his kind will grudge them whatever success they may achieve.

RAHATSHIP.

It highly gratified our Delegates to Ceylon to find that not only every educated priest and layman, but the uneducated people of that Island also, knew the possibility of man's acquiring the exalted psychical powers of adeptship, and the fact that they had often been acquired. At Bentota we were taken to a temple where a community of 500 of these *Rahats*, or adepts had formerly resided. Nay, we even met those who had quite recently encountered such holy men; and a certain eminent priest who joined our Society was shortly after permitted to see and exchange some of our signs of recognition with one. It is true that, as in India and Egypt, there is a prevalent idea that the term for the manifestation of the highest grades of *rahatship* (*Rahat* or *Arahat* is the Pali equivalent for the Sanskrit *Rishi*—one who has developed his psychical powers to their fullest extent) has expired, but this comes from a mistaken notion that Buddha himself had limited the period of such development to one millenium after his death. To set this matter at rest we here give a translation by Mr. Frederic Dias, Pandit of the Galle Theosophical Society, of passages which may be regarded as absolutely authoritative. They were kindly collected for us by the chief assistant priest of the Parmananda Vihare, at Galle.—Ed.

MEMORANDUM.

AN opinion is almost universally current among the literary class of Buddhists that the period of the world for attaining to *Rahatship* has expired, and the present age is only a theoretical period of the Yoga-system. That this opinion is erroneous, is evident from the numerous passages of the Buddhistical Scriptures where the *Dhyāna* system is described and the practical course of contemplation discussed. From the many detailed accounts of *Rahatship*, the following are extracted:—

“*Digha Nikaya.*” (Section treating on *Dhyāna* System. *Parinibberica Suttam.*)

Imecha Subadda Bhikku Sammā Vihareyyun Assano Loko Arahanthi.

“Hear Subhadda. The world will not be devoid of *Rahats* if the *Yōgis* in my dispensation will and truly perform my precepts.”

“*Manorata Pūrani Angottara Atawāeva.*”

Buddhananhi parinibbanato wassa sahana Mēva patisambhida nibbattetan sakkenti tatoparawcha Abhinna tatopi Asakkenta tino wija nibbantenti gachchanti kalatāpi nibbattelan Adakkento sakkawepanaka honti.

Within a period of one thousand years from the temporal death of Buddha, the sacerdotal order will attain to that grade of *Rahat* termed ‘*Siwupilidimbipat Rahat*’ (the 1st order). At the lapse of this period the sacerdotal order will attain to the grade termed ‘*Shat Abhigna*’ (the 2nd order). In the course of time the sacerdotal order will attain to the grade ‘*Tividdhya*’ (3rd order). After a further lapse of time this grade will also cease, and the priesthood will attain only ‘*Suska Widarsaka*’ (4th order.)

Among these four grades of *Rahat* a limited time is defined only to the first order. And no defined period is assigned to the prevalence of the other three orders.

“*Milindapprasna.*”—*By the Rahat Māgasena.*

“As a pond is kept filled up with water by the continual pouring of rain; as a conflagration is kept up by feeding the fire with dry wood; as a glass is lusted by frequent cleaning; even so by the invariable observance of the en-

joined devotional rules, and by indefatigable exertion to lead a pure life on the part of the priesthood, the world will not be devoid of *Rahats.*”

So it is evident that the attainment of *Rahatship* has no defined period.

(To be continued.)

SOLAR VOLCANOES, OR SPOTS UPON THE SUN.

BY D. E. DUDLEY, M. D.,

Councillor of the Theosophical Society.

Having with our four-inch, clear aperture, Clark and Son's telescope watched during the past months, those portentous spots upon the sun's disk which have of late excited such general wonder and caused redoubled attention among astronomers, I contribute the following in the hope that it may interest some of your numerous readers, miscellaneous as they are in nationalities, creeds and taste.

The elaborate little instrument referred to, is unexcelled in the delicacy of its definitions. It developed on Sunday, June the 20th, some thirty-three specks on the sun: the largest a solitary one; the others grouped into two distinct clusters, situated thousands of miles apart. Around the *nucleus* of some of these, not only the *umbra* but the *penumbra* were most signally and vividly portrayed.

Whoever has familiarized himself with the use of that precious instrument, the *Ophthalmoscope*, in the investigation of diseases of the retina of the eye, may form a graphic idea of those telescopic appearances: inasmuch as the image of the sun, when condensed by the 4-inch refractor upon the little speculum employed by us, resembles in its general aspect, size and contour, the view thus obtained of the above-named visual structure. Moreover, to enhance this likeness still more, those phenomenal spots tinting the great Eye of Day, typified most surprisingly some of the pathological conditions of the retinal tunic of the human eye, giving it all the precision of a photographic picture. Indeed, so impressive was this similitude, that during our observations we found ourself abstractedly giving thought to the case as one of pigmentation, with anemia and atrophy of the choroid and retinal vessels.

From day to day, from hour to hour, even while we were watching them, those solar spots underwent visible changes; some became extinct, others became bridged; some two or three coalesced, while new ones of varying forms and grandeur burst into existence. Finally, one of the two clusters totally disappeared, while the others became enlarged and so materially altered that instead of reminding us of the retinal specks of a diseased eye, the spots had gathered themselves into the form of a miniature chart of that Hawaiian group, spotting the Pacific Ocean, which our English cousins prefer to style the Sandwich Islands.

In the last named condition, with slight visible alterations, that cluster remained until the monsoon burst and we were precluded, for some ten days from the making of further observations, during which interval, it had with slight exceptions disappeared. Opportunely, however, one large spot had just advanced to the sun's limb, thus yielding an oblique and consequently instructive view. Two days later, when we obtained another sight, all had vanished; while at present, only three or four comparatively unimportant specks are to be discerned.

Notwithstanding the remarkable changes in locality and configuration which these spots are seen to undergo, to the casual gazers who from time to time peep in upon our delicate speculum—the size of a shilling piece—they always appear as but so many insignificant dots from a spluttering pen. Yet, to the intelligent observer who, knowing their distance of procedure—some ninety millions of miles away—these same tiny dot prints tell him of vast and mighty convulsions—convulsions of fiery fluids

and flaming gases—the sublimity of which we earthly mortals can form no adequate concept of, transpiring upon our huge molten solar centre; whose photosphere thus bestirred, awakens irradiations which fructify the orbs of its planetary system.

Relatively with such energies, the most notable and conterminating of our mundane forces, the most violent of our cataclysms, display but a feeble impulse.

In truth, the only sublunary rupture which can convey to our minds even a faint picture of these solar disturbances, is that of the renowned volcano of *Mouna Loa*, on the largest of the previously named Islands of Hawaii. This picturesque mountain rears its camel-shaped hump from the verdant tropics into the regions of eternal snow, where, upon its summit, yawns the unfathomable crater of *Mokuaweweoe*, through whose twenty-four miles of encircling jaws, it occasionally regales with thundering pyrotechnics the inhabitants of the whole archipelago. Its lurid flames illuminate the high heavens, whence by reflection, scintillations are shot to a great distance around, upon the wide, wide ocean.

Still, it is not the illuminations of this summit crater, which particularly convey to our minds an idea of the titanic powers at work upon the sun's surface; but that of the great *Kilauea*, situated upon the same mountain, some ten thousand feet below that of *Mokuaweweoe* and four thousand above the level of the sea. This stupendous and ever active crater, enclosing within its deep and precipitous walls a sea of molten lava—vast enough to engulf the whole mountain of *Vesuvius* and sublime it at one blast of its plutonic furnaces—exhibits to the visitor, a miniature spectacle of what we conceive to be taking place upon our dazzling luminary.

Here, amid the roar of fiery waves, of boiling, foaming and collapsing liquids, huge masses of igneous rocks and vitreous lava, uplifted by the escaping gases, are hurled into the chilly atmosphere above, where they explode with the violence and hissing reports of bomb-shells. Here also, in this fiery gulf, among other fitful signs of disorder, may be observed deep vortices opened by the cyclonic motion of the glowing fluids as they are sucked back into the entrails of the earth.

In short, this troubled crater, environed as it is with a series of vast smoking terraces whose high concentric walls point to the varied epochs of its pristine grandeur, the whole resembling a gigantic amphitheatre of more than a hundred miles in circumference, would, were it possible to transport ourselves and telescope to the moon—two hundred and forty thousand miles away from us—present to the eye of the observer, using this glass, a *fac-simile* of the solar spots and their surroundings, or penumbra, as they appear from our globe through the instrument.

Thus much for *Kilauea*, the largest and most imposing volcano now existing on this planet. During its most terrific outbreaks, it might possibly eject incandescent rocks and other materials ten or fifteen miles in the air; its smoke and ashes may at times be wafted a thousand miles away; while its shocks and groans may have been noted at double that distance.

To those who have not witnessed the results of such tremendous forces, this relation will perhaps appear exaggerated. Yet, according to the observations of the late *Rev. Father Secchi*, some of those superb solar eruptions hurl their flaming materials millions of miles into space—even to that perplexing display known as the zodiacal light.

At any rate, they embrace a field so vast that our earth, if plunged into the depths of the vortices, would be but as a pen dropped into the devouring crater of *Vesuvius*.

Now these molten elements, oscillating from tempestuous volcanoes to maelstroms whirled around a dark vertical axis by the alternating respirations of its internal ferments—for such under whatever photospheric theory we adopt, the solar spots undoubtedly are—must necessarily under the law of correlation and conservation of forces work important changes; such would be the conversion of heat and light into magnetism and electricity, which re-

act, producing, as above intimated, vital effects throughout the whole planetary system. Viewed by this light, they become not only of interest to the astronomer and meteorologist, but particularly so to the physician and pathologist.

Upon our earth countless species of microscopical germs await but the requisite conditions to spring into life by swarming myriads. Each of these represents, in like expectancy, clouds of others too diminutive to be visible even by the highest magnifiers; indeed, so wonderfully infinite and ethereal are they that measured by the former they would be but as ants compared to elephants.

Now every new change, every new phase, eruption or irradiation of the solar orb, produces meteorological modifications furnishing conditions upon which pends the evolution of some one or more species of these tiny myriads: and presto, in the train of such events, life to firmaments of deleterious organisms which come into existence—contaminating every breath of air with their imperceptible presence.

Notwithstanding this philosophy of evolution, the reader should not become alarmed. For in the very ratio that every new solar perturbation yields that magical force, that vital spark, to develop life in one genus of deleterious organisms, so it is certain that this same mysterious agent sends out influences which are baneful and mortiferous to an equal number of some other noxious genus already abounding.

Thus the wheel turns, the scales are equilibrated and order ever maintained. Thus, from solar and other astral commotions fluctuate thronging armies of invisible, but all the more insidious and powerful enemies. Thus, the subject becomes not only pleasant, but an obligatory study to the physician, who must be ever on the alert to discover and trace these intricate connections with the phenomena of diseases in order to avert, combat, or remedy them properly and promptly.

Fanatically biased indeed, must be that intelligent being—rather that pitiful effigy of one—who cannot both admire and revere the elevated sentiments and devotion of those ancient people, such as the Hindus, the Zoroastrians, the Egyptians, the Peruvians, the Mexicans, the Hawaiians and, in truth the forefathers of most, if not of all, races and creeds who, notwithstanding their apparently absolute isolation in some cases, by some common mysterious instinct, adopted that mighty sphere, that Celestial Eye, Lord of Day, Governor of Seasons, Source of our Light, Heat and other vivifying principles, as the most fitting Symbol of the Great and Ineffable LIGHT OF LIGHTS.

2, Clare Road, Bombay, July 1880.

THE THEOSOPHISTS IN CEYLON.

Colombo, 8th July.

My last letter brought up the history of the Theosophical Mission to the arrival here, and the delivery of Colonel Olcott's first lecture at Redcliffe House. The seed-thought that the Theosophists are sowing is that, while no one religion contains all the truth, no one that has ever made any progress among men has been devoid of some part of the truth, and that if we will all unite in a friendly way to sift the ancient religions of Asia, we shall find the germs of every faith that has been evolved since the Aryan period. This programme of fraternal co-operation seems to captivate all the Asiatic people, possibly because it is so flattering to their strong race pride. Never was there seen such an enthusiasm among the Buddhists as this visit has awakened. Towns vie with each other for the honour of receiving the strangers as public guests, and the crowds that have been thronging to hear Colonel Olcott's speeches are immense. He has had the ablest interpreters in the island, along with some of the worst, but the idioms of the English and Singhalese languages are so different, and the latter is so bare of all terms

relating to modern scientific discoveries, that the speaker's ideas have sometimes been knocked a good deal out of shape.

The visitors stopped in Colombo nine days before proceeding to Kandy. During this time Colonel Olcott made six addresses to eager audiences—one to about 4,000 persons, at Widyodaya College, the Buddhistical high or normal school, where priests are instructed in Sanskrit, Pali and Elu by that greatest of Singhalese scholars, Hikkaduwe Sumangala, the High Priest of Adam's Peak. Instead of one branch of the Theosophical Society at Colombo two were organized, of which one is purely Buddhistic, and the other composed exclusively of free-thinking Christians and ex-Christians. The latter, which will occupy itself only with the occult sciences, is the fruit of a public lecture upon that fascinating branch of study given by the Colonel at the Racquet Court. The vote of thanks on that occasion was moved by Science Master James of the Colombo Academy, a pretty good proof of its quality. At his lecture at the temple of the famous priest-orator, Megittuwatte at Kotabeina, the crush was something fearful. The temple was bravely decorated, and in front of the canopied preaching-desk hung a framed device in blue and gilt, comprising the seal of the Theosophical Society and its title in large letters. At the gatherings at Cotta and Kelanie, there were triumphal arches, flags, and a profusion of festoons and streamers in white *ollas*, or the young leaves of the palm-tree.

The delegation left here for Kandy on the 9th of June, and were received by almost the whole population of that ancient capital of the Kandyan kings. The bungalow taken for them was besieged, of course, and before laying off their travelling dress the visitors received addresses of welcome from a committee of Kandyan chiefs, and one representing a Buddhistic Literary Society. The next morning ceremonial visits were paid them by the chief priests of all the great temples. At 2 P. M. Colonel Olcott went to the Dalada Maligawa, or Temple of the Tooth Relic, to speak; but the place was so packed that he proposed an adjournment to the green Esplanade outside, and addressed them from the crest of a broad wall. The next evening the Colonel lectured at the Town Hall to an English-speaking audience, on "The Life of Sakya Muni and its Lessons." It was received with much approval, though a protest was made at the close by a Christian speaker, supported in a noisy way by a knot of Native converts, when some European gentlemen present came on the platform and apologized for their rudeness.

The following morning Colonel Olcott met a convention of chiefs and high priests at the Tooth Temple to discuss the state of Buddhism, and to give them his plans for a revival of Pali literature, and the dissemination throughout Western countries of the facts respecting Buddha's doctrine; which plans were found to be practical and were approved. In the afternoon he addressed another monster audience from the wall on the Esplanade.

The next day, Sunday, the THEOSOPHISTS went to Gompola, whilom the scene of a famous religious controversy between the Megittuwatte and the missionaries. The Colonel spoke from a temporary pavilion erected for the purpose. The Mohundrum of the place entertained them at tiffin, and when it was time for the train the enthusiastic crowd removed the horse from the carriage in which Colonel Olcott, Mme. Blavatsky, Mr. Wimbridge and one other of the party rode, and dragged it themselves. At Kandy, that evening, the Kandy Theosophical Society, another Buddhist branch, was organized with Mr. Pannabokke as President and other high class men as incumbents of the other offices. The highest compliment that can be paid by Singhalese Buddhists to any guest is to exhibit to him the world-famous Tooth Relic. Enshrined in a nest of jewel-studded gold and silver and crystal *dagobas*, or mound-shaped covers, the gifts of various sovereigns and chiefs, this alleged relic of the divine Buddha is guarded with the closest care in a tower in the inner court of the Dalada Maligawa. It is kept in the upper room of the tower,

within a cage of iron bars, and the tower door is secured by four locks, the keys of which are respectively held by the High Priests of the two principal temples at Kandy, the Devanilama or special custodian, and the British Government. The permission of each of these must be obtained before the relic can be exhibited. The necessary arrangements were this time attended to by the Buddhists themselves, and at an appointed hour the Theosophists were escorted to the temple and met by the Kandyan chiefs in their national court costume, headed by the venerable Devanilama and his colleagues, the chief priests. The party were required to remove their shoes before entering the sacred precinct, and were given a private view of the relic by the light of the lamps that caused the precious *dagobas* and their incrusted gems to sparkle with a dazzling splendour. Of the relic itself we need not speak, since it has been described in detail more than once, except that it most assuredly was never anchored in a human jaw. When it was bruited about that the relic was to be shown, there was a great rush of people to have a sight of it, and after the private view was over the holy bone was removed to the lower room of the tower, and the crowd was allowed to file by and make their *paja* and gifts.

The same day the delegation returned to Colombo and stopped there three days, completing the organization of the Colombo Theosophical Society, which starts with a publication-fund of over a thousand rupees; and that of the Lanka Theosophical Society, the scientific branch above adverted to, receiving farewell visits and addresses from priests and laymen, and expounding theosophical views, by the mouth of the President, in public lectures. On the 18th of June they left for Galle and intermediate places, declining on that day ten invitations to visit different localities and speak.

Travelling southward at Horitudwa a lecture was given; at Panadure they were again lodged at the priest's rest-house of the old Mudeliyar Ambris Perera, who with some of his sons and son-in-law joined the society; organized the Panadure Branch Society with Mr. Mudeliyar Kernaratinge, Supreme Court Interpreter, as President; passed through a popular jubilee at Bentota, where there was a mile-long procession, fourteen triumphal arches, ten or twelve miles of *olla* decorations lining the roads; an oration was delivered by the Colonel, and in that single day enough members initiated to form a strong branch society. Thence they went to Galle, rested a couple of days, and then pushed on to Matara, the ancient seat of Pali learning in the Low Country provinces. Upon reaching the township boundary line the visitors were met by the largest and most interesting procession yet formed in their honour. Besides Singhalese flags and banners in profusion there were handsome triumphal cars, a revolving miniature temple, a marionette van hung around with mannikin figures of gods, rajahs and ladies. Groups of dancers representing Singhalese demons capered about, and men and boys in old national costume moved through the swaying measures of the nautch, twirled the quarter-staff to the sound of music, and performed a very interesting sword-dance, in which each actor alternately cuts and parries as he goes right and left around the circle. Both sides of the road for four miles were lined with the white *ollas* fluttering from strings stretched between stakes; the procession required two hours to cover the distance, and the Theosophists were heartily glad to get to the spacious bungalow assigned for their occupancy, and take a little rest. The front of the house presented a gorgeous appearance truly, it being covered by flags and green palms, and the pillars of the verandah hung with coconuts in token of welcome. The Colonel spoke twice at Matara, and although the party were there only two days, a branch society—the seventh since coming to the island—was formed; and besides initiations, visitors, and the eating of tiffins, there was a grand conclave of about one hundred Buddhist priests, who let off at Colonel Olcott two addresses, in Pali and Sanskrit, abounding in Oriental figures of speech.

The next objective point was Weligama, a town which gives its name to one of the ripest Pali scholars in Ceylon, a priest whose writings are favourably known in Europe. Here there was an oration, the usual crowds, streets gay with bunting and *ollus*, the firing of guns in a *feu-de-jour* and a repast at the rest-house, or travellers' bungalow, which is delightfully situated at the margin of the sea. Thence onward to Galle again, where they now are, waiting for the B. I. steamer that is to take them back to Bombay.—*Pioneer*, July 31.

The *Pioneer's* correspondent appears to have entirely overlooked one of the most important events of our Ceylon visits. On the 4th of July the Convention of Buddhist priests elsewhere alluded to by us, met at Galle, and listened to an address from Colonel Oleott upon the necessity of reviving Pali literature, and the special duty that rested upon them as its sole custodians. Thereupon they unanimously adopted a resolution to permanently organize as an Ecclesiastical Council under the auspices of the Theosophical Society, and every priest present, not previously initiated, applied for and was duly received into our Parent Society. This Convention was entirely composed of picked men—of such as were recognized to be leaders in their respective sects; hence by this one meeting the Society enormously increased its strength and prestige in all Buddhistic countries.

The profound agitation caused in Ceylon society by the visit of our Delegates may be gauged by a single fact:—While we were there three Christians of Galle were made insane by brooding over our arguments against the sufficiency of the basis of their religion. Poor things! their belief was evidently founded upon faith rather than logic.

On the 10th of July we went by invitation to Welitara, a village between Galle and Colombo, to organize our seventh, and last, Buddhistic branch. As an illustration of the thoughtful kindness shown us everywhere we may mention that, though we were only to spend a few hours of daylight at Welitara, we found ready a large bungalow completely furnished, every article of furniture in which had been specially sent down from Colombo by the millionaire *Mudalayar* Mr. Sampson Rajapaksa. At this village are the temples of two eminent priests, the Revs. Wimalasara and Dhammadankara, of the Amarapura sect. Besides founding the Welitara Theosophical Society—with Mr. Baltasar M. Weerasinghe, Interpreter *Mudalayar*, as President—we admitted thirty priests of the two vilhars above mentioned. Thus was gathered into the Parent Society the last of the cliques, or schools among the Buddhist priests, and the last obstacle to a practical exposition of Buddhism before the world removed.

The permanent organization of the Galle Branch, on the evening of July 11, was the last important business transacted. On the morning of the 13th—the *fifty-seventh* day since we put foot upon Ceylon soil—we embarked on the B. I. Co.'s steamship *Chamba* for Bombay, which we reached on the 24th after a stormy buffeting of eleven days by the S.-W. monsoon. Again the Number Seven asserted itself, the 24th of July being the *seventy-seventh* day since we sailed from Bombay for Ceylon! In fact, the part which the Number Seven played in every essential detail of this Ceylon visit is so striking and mysterious that we reserve the facts for a separate article.

THE FAMILY OF THE TAGORES IS AMONG THE MOST DISTINGUISHED IN Bengal. Their descent in that part of India is traced to a certain holy Brahmin of the eleventh century, named Bhatta Narayana, who was one of the five priests called by the then reigning sovereign, king Adisura, from Kanouj to regenerate the people and their religion. The *Oriental Miscellany* for July in an interesting article upon this great family, says that of the scions of the house now living the most distinguished are Baboo Debendranath

Tagore, the Hon'ble Maharajah Joteendro Mohun Tagore, Rajah Sourindro Mohun Tagore, and Baboo Colley Kristo Tagore. Baboo Debendranath is the respected President of the *Adi Brahma Samaj*. Maharajah Joteendro Mohun is a Member of the Legislative Council, and one of the native nobility, most honored and most highly esteemed by the European community. Like his uncle, he too has been decorated by her Majesty with the Companionship of the Star of India, and to him the Native Community are indebted for the preservation to them of the Doorgah Poojah Holidays. His brother, Rajah Sourindro Mohun Tagore, is one of the most decorated men living. Not only is he a Doctor of Music, but also Knight Commander of the Order of Leopold of Belgium; Knight Commander of the 1st class of the Order of Albert of Saxony; Chevalier of the Imperial Order of Medjidie of Turkey and of the Royal Portuguese Military Order of Christ; Knight of the Siamese Order of Busabamala; Knight of the Gurkha Order of Saraswati, Saugita Nayaka and Saugita Sagar of Nepal; Founder and President of the Bengal Music School; Honorary Magistrate, Justice of the Peace and Fellow of the University of Calcutta; Member of the Royal Asiatic Society, and Fellow of the Royal Society of Literature, Great Britain and Ireland; Honorary Member of the Royal Asiatic Society, Ceylon; Honorary Member of the Royal Swedish Musical Academy, Stockholm; Officier de l'Instruction Publique and Officier d'Academie, Paris; Associate Member of the Royal Academy of Sciences, Letters and Fine Arts of Belgium; Corresponding Member of the Musical Society of Amsterdam; Foreign Member of the Royal Philological and Ethnographical Institution of Netherlands India at the Hague; Corresponding Member of the University of Geneva; Socio Onorario of the Royal Academy of St. Cecilia, Rome; Socio Onorario Societa Didascalica Italiana; Accademico Corrispondente of the Academy of the Royal Musical Institute and Ordinary Member of the Oriental Academy of Florence; Socio Correspondente of the Royal Academy of Raffaello, Urbino, Italy; Bene-Merito of the Royal University of Parma; Socio Co-operator of the Academy of Pittagorica, Naples; Socio Onorario of the Philharmonic Academy of Bologna; Honorary Member of the Archaeological Society of Athens, Greece; Socio Onorario of the Royal Academy of Palermo, Sicily; Patron of the Athenaeum of the Royal University of Sassari, Sardinia; and Honorary Member of the Philharmonic Society of Melbourne, Australia; &c., &c., &c. Baboo Colley Kristo is well-known for his noble acts of charity.

The Rajah Sourindro has, nevertheless, many medals to get before he can hope to rival Prince Bismark whose manly breast, it is estimated, would have to be twenty-one feet wide to enable him to wear his various decorations and orders of knighthood and nobility. They number 482.

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THE PRESS HAS SAID

ABOUT

THE THEOSOPHIST.

".....It will supply a long-felt national want—that of some organ through which native scholars could make themselves felt in the European and American worlds of thought. No Hindu need shrink from comparing the intellectual monuments left by his ancestors with those left by the progenitors of any Western people. The world has never produced but one Vedic philosophy, and the first to fathom the nature of the human soul were the Rishis. Since the THEOSOPHIST carefully abstains from politics, and its plan is one of a Universal Brotherhood, it should be welcomed by every sect and people throughout the world. And as it recognizes the Aryans as the fathers of all religions and sciences, Hindus owe it their enthusiastic support."—*The Amrita Bazar Patrika*, (Calcutta) September 11, 1879.

".....Though it takes the reader off and far away from the beaten paths of Western classics, few can afford to underrate the indications of thorough scholarship and eclectic philosophy with which several articles of this number are replete."—*Bombay Review and Indian Advertiser*, October 4, 1879.

".....The present number is well got up and contains a number of excellent articles on the subjects of Theosophy, Spiritualism, &c.....The journal promises to achieve much success and prosper."—*Indu-Prakash*, (Bombay) October 6, 1879.

".....The new periodical will probably obtain an extensive circulation amongst the Natives."—*Statesman*, (Calcutta) October 7, 1879.

".....We have no space to do justice to all the articles in the present number of the THEOSOPHIST. That it is a credit to its promoters, no one will be disposed to deny. The get-up is excellent for a Bombay press. The THEOSOPHIST should find many readers."—*The Indian Spectator*, (Bombay) October 12, 1879.

".....It is needless to point out that a monthly magazine under her (Mme Blavatsky's) auspices cannot but become a periodical of strong interest for the large and varied public lying between the two religious extremes—atheistic materialism on the one side and simple orthodoxy on the other."—*The Pioneer*, (Allahabad) October 11, 1879.

".....We can only say this much here that the issue to hand fully meets the expectations that were formed of it as to the matter it would contain. We wish every success to the journal it so richly deserves."—*Native Opinion*, (Bombay) October 26, 1879.

".....The THEOSOPHIST made its appearance, as promised, on the 1st of this month, and any one whose curiosity has been aroused by the mission of Madame Blavatsky and her friends from America, may find much to interest them in a perusal of the varied contents of the new magazine....."—*The Times of India*, October 15, 1879.

".....There is a tone of elegance and scholarship about the whole of this periodical, which almost leads European readers to envy it. The translations of the Indian sacred documents given have the advantage of being revised by Hindus and there is, accordingly, a decidedly Oriental aspect to the whole work, which contrasts with the attempts certain German speculators have made to see the Vedas through the spectacles of Vaterland if not of Vater. All students of Oriental lore who have derived their ideas from the current philological treatises, which are, in fact, chiefly mere dilutions of Schleier, must peruse this work for themselves, and, if they have patience, will be able to understand for themselves how some Hindus accept all the sacred writings of the East. A periodical of this nature being published at the present moment must attract some attention on the part of the intelligent Hindus, who (at least some of them) have not been altogether ground down under the Mahomedan religion of the East. Still there is not a word in this paper which is offensive to any class of theologians. To show that it is a thoroughly

learned production, it is merely necessary to indicate that the name appearing on the cover as conductor is that of H. P. Blavatsky, the erudite author of "Isis Unveiled," and one of the greatest living Orientalists. We wish that the THEOSOPHIST did not come out as far off as Bombay."—*Public Opinion*, London, November 1879.

".....It is somewhat strange that the Yoga philosophy with its mysterious rites, which had almost died in India, and which every educated native was taught to ridicule, should receive help from this unexpected quarter, and promise to rise again to be a disputed question.....But whatever success the journal might attain in arresting the progress of materialism, or in gaining over advocates to its cause, it is none the less certain, that it shall prove on other grounds eminently useful to our countrymen. The large humanity it breathes in every column, the Universal Brotherhood it advocates, and the sympathy it extends to all classes of people cannot but make it popular and at the same time useful....."—*Native Opinion*, November 30, 1879.

"..... It is a large, well-printed journal, full of interesting reading, much of it contributed by natives of India, and affording an insight into the religious thought of the far East..."—*The Spiritualist*, (London) October 31, 1879.

".....We greet our contemporary as a noble foe, and wish it all success in the domain of utility....."—*The Philosophic Inquirer*, (Madras) January 11, 1880.

"The THEOSOPHIST has now outlived the necessity for a friendly notice from its older contemporaries. But we have taken such interest in it from the beginning of its career, it has so well justified our interest, that we need no excuse for returning to it for the fourth time. The current (January) number is teeming with topics of peculiar value to the Indophile in science, art, and philosophy, while to him who 'reads as he runs,' its columns open up fresh avenues of thought which, like so many new discoveries, fill him with glad surprises and tend to expand his narrow vision. In this respect the establishment of the THEOSOPHIST marks a new era in the history of modern Aryavart; and every true Aryan heart will beat in unison with this expression of our sincere hope that the THEOSOPHIST may have a long, prosperous and useful career..."—*Bombay Review and Indian Advertiser*, January 17, 1880.

"The February number of the THEOSOPHIST has just been published, and it is perhaps the most interesting for the lovers of mystical lore of any of the series....."—*The Bombay Gazette*, February 3, 1880.

"Its list of additional subscribers' throws a halo of golden health over the columns of this month's THEOSOPHIST. This is satisfactory. 'The feast of good things' with which this lusty caterer monthly provides the public has received accession of strength and savour from a Parsi and a Moslem contributor. This too is satisfactory....."—*Bombay Review and Indian Advertiser*, February 7, 1880.

".....The busy Theosophists have already created a wide interest in their doings..."—*The Harbinger of Light (Melbourne)*, March 1, 1880.

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